PASTOR RUSSELL'S SERMON.

Celebrated Allegheny Bible Exponent Talks About the Redeemer.

Pastor C. T. Russell addressed his home congregation Sunday in Bible House Chapel, Allegheny, at 3 p. m. His text was, "Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder: and His name shall be called Wonderful, Counsellor, the mighty God, Father Everlasting, the Prince of Peace."—Isaiah ix., 6. During his remarks he said:

It matters little to us that Christmas Day is not the true anniversary of our Redeemer's birth—that the true date of that event was about September 25. It is the great event, and not the date that we commemorate. Indeed, in this respect our Christmas date is most appropriate, since it marks a date nine months previous to the proper date of our Lord's birth. It, therefore, marks the time of His conception, or what is known among Episcopalians as "Lady's Day," or the time of the annunciation referred to in Luke i., 31-35.

When thinking of our Redeemer eight prominent features of our Lord's work comes before our minds, the first of these being the one whose date is most appropriately marked by this day, namely, our Lord's leaving the heavenly glory—the inception of His earthly existence, His begettal in the womb of the Virgin Mary. The second was His birth; the third His reaching of manhood's estate at 30 years, where he made His consecration to death and received the begetting of the holy spirit. The fourth point was His death, the fifth His resurrection, the sixth His ascension, the seventh His second coming, while the eighth and final feature will be the grand consummation of the entire plan of God respecting human redemption, when our Lord at the close of His millennial reign shall deliver up the kingdom to God, even the Father. Well, therefore, may we today celebrate all these great blessings coming to humanity through Jesus by the Heavenly Father's grace.

Our text to a considerable degree grasps the entire situation as we have outlined it. Our Lord was a Son given by the Heavenly Father nine months before He was the child born in the manger at Bethlehem. It was because He was thus from above, and not in the ordinary sense a member of Adam's race, that the Scriptures declare that He was holy, harmless, separate from sinners. It was by reason of this purity, freedom from any share in the fall or any condemnation, that He was fit to be man's Redeemer, and by virtue of this fitness became in His death, as the Apostle expresses, "A ransom for all, to be testified in due time."—First Timothy, 2-6.

In our text the Apostle omits entirely the connection between the wonderful child and the wonderful blessing and glory to be dispensed through Him. But other Scriptures fully inform us respecting the sufferings of Christ, and how these were necessary for our redemption. They explain that Adam's race was all justly under condemnation of death, and that all of the pain and sorrow and trouble are incidental parts of that death sentence, called in the Scriptures the "curse." They explain that under the divine arrangement it was necessary that the penalty against us should be met, that no member of the human race could give to God a ransom for His brother, and that hence God in mercy evidenced His love and compassion, the Son cooperating, when he laid upon him the iniquity of us all, providing Him as the scarifice for our sins, by whose stripes we are healed. They explain to us that our Lord's death was a "propitiation for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world." (1 John 2:2.) They explain to us that it was necessary in the divine plan that our Lord should not only redeem us, but by His own experience be touched with our infirmities, and thus be made fully competent to enter sympathetically into man's trials and difficulties, to the intent that by and by, when His kingdom shall be established, He may be a merciful and faithful high priest, full of compassion, and both able and willing to assist all that are out of the way, to bring back into harmony with God whosoever shall will so to come.

All the blessings promised therein in the only gospel story set forth in the Bible, all the hopes contained therein, are based upon the great work of Jesus as the mediator, the sinbearer. This work applies first to His elect Church of the gospel age, and secondly to the world of mankind, the blessing of whom awaits the completion of the Church and its glorification with Christ. Then with His associates in the kingdom, his bride, he will bestow the blessing of restitution upon all the families of the earth—all willing to accept the same on God's terms of obedience.

Very generally throughout the Scriptures this gospel age is apparently passed over or ignored. Thus the Apostle says that the prophets of old "spoke of the sufferings of Christ and the glory that should follow." The secret of this lies in what the Apostle calls the "mystery"—that the Church of this gospel age, the "little flock," is reckoned in as the "body of Christ." Hence the sufferings and death of our Savior, Jesus, but also the sufferings and trials and death of every member of the elect little flock, the "Church, which is His body. (Eph. 1:22:23.) With the completion of these sufferings—of the head, Jesus, and the Church, His body—will come the glory made so prominent throughout all the Scriptures—the "glory that should follow"—the kingdom glory, the millennial glory, the blessings of all the families of the earth when our Lord, the Redeemer, shall be the great King over all, and the Church, as His bride, or, under another figure, His body, shall be associated with Him as the seed of Abraham in conferring the promised blessing upon all mankind.—Gal. iii:-16,29.

Our text declares of Messiah, "the Government shall be upon His shoulder." This figure of speech is common to-day, as we sometimes say that the entire responsibility rest upon the shoulders of such a manager or workman or Emperor. Not upon the shoulders of the child Jesus did the governmental authority rest, nor upon the shoulders of the man, Christ Jesus, who was tempted in all points like as we are, yet without sin. Not until He had "finished the work which the Father gave Him to do," not until then was the government placed upon His shoulders. It was after our Lord's resurrection that He declared, "All power is given Me in heaven and in earth."—Mat. 28:18.

Even then, although our Lord was raised from the dead to glory, honor and immortality, the Father's time had not arrived for the exercise of His kingly authority, and hence He has delayed to use it. The delay is to permit the selection of "the Church, which is His body," and which is to be associated with Him in the exercise of His authority and dominion in the uplift of humanity. When the last member of the Church shall have been tested, polished, tried, accepted and glorified with the Lord, then the time will have come referred to in our Lord's last message to the Church—the time when he shall take unto Himself His great power and reign. This time is noted as coming under sounding of the seventh trumpet, and we are informed that the first result so far as the world shall be concerned will be a great time of trouble. The prophetic language of Revelations declares, "The nations were angry, and Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldst give reward unto Thy servants, the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them that corrupt the earth." (Rev. 11:18.) In this brief statement the whole work of the millennial age is summed up, and this must be borne in mind if we would avoid confusion of thought.

The scriptural expressions "this world" and the "world to come" are more frequently misunderstood than if they were more correctly translated "this age" and the "age to come." Nothing is more evident to intelligent Christian minds than the truthfulness of the words of our Lord and the apostles to the effect that Satan is the prince of this world, who now worketh in the hearts of the children of disobedience. These, being more numerous than the children of obedience, thus have the general control. Hence it is that the Apostle speaks of this present age or dispensation as "this present evil world," or age or epoch. The common fallacy that Jesus is now reigning is too absurd for serious discussion with reasonable people. If what we have to-day is the reign of Christ—the best givernment which our Lord Jesus could effect in the world—we are sadly disappointed. If what we have to-day is what our Lord taught us to pray for and to expect—"Thy kingdom come. Thy will be done on earth as it is done in heaven"—then of all men Christians are the worst deceived and disappointed.

Present conditions do not represent the reign of Christ and His kingdom, but the very reverse. They represent the reign of the prince of this world, and it is a comfort to our hearts to realize this and to look forward to the early completion of the church for the introduction of the real reign of Messiah, when all sin, all evil, all ignorance, superstition and error shall be overthrown, when the true light shall lighten every man, when the knowledge of the Lord shall fill the whole earth, when the kingdom shall be the Lord's and He shall be "the Governor amongst the nations."—Psalms, 22-28.

Thank God for this blessed hope and for the light from His word, which enable us to understand why the things promised have been so long delayed. In the end we shall see the wisdom of the divine plan in permitting evil to have its temporary triumph—in permitting the world to taste of the exceeding sinfulness of sin and the bitterness of its rewards—of permitting the Church to receive her trials and testings, polishings and preparations for the kingdom conditions by contact with the world, the flesh and the devil, and the wicked spirits in exalted positions.—Eph. 6:12.

With joyful anticipation the Lord's people can look forward to the blessed reign of Messiah, which the Scriptures intimate will be very speedily introduced. Even though they perceive from the Scriptures that God will permit the wrath of man to praise Him, will permit sin and selfishness working through capital and labor to bring upon the world a time of trouble such as was not since there was a nation, nevertheless they see beyond that dark cloud the glorious sunlight of the millennial kingdom, and the blessings of the better government which the Lord is about to establish upon the ruins of present institutions, which human selfishness is rapidly overwhelming. The glory that shall follow will more than compensate for all the trials and clouds and difficulties and sorrows of the few days full of trouble which each member of the race now experiences. And as for the Church, we have the divine assurance that from the standpoint of the future, looking back, the overcomers will be able to realize more fully than they now do that the present afflictions are light, and, as it were, momentary, working out for them a far more exceeding and eternal weight of glory in the kingdom. These are even now by faith enabled to sing with the poet—

"How light our trials then will seem!
How short our pilgrim way!
The light of earth a fitful dream,
Dispelled by dawning day!"

The result or effect of the coming kingdom, the government upon the shoulders of God's annointed, is prophetically declared—"Unto Me every knee shall bow and every tongue confess to the glory of God." There will be an enforced obedience at the beginning of the miliennial age; just punishment will follow every wilful infraction of the divine law and that speedily. The effect will be an early cessation of sin, a bowing of every knee and the confessing of every tongue. The Gospel Church, now walking in the narrow way in the light of the Bible, as a lamp upon the pathway, walks by faith; but the world in the coming millennial age, lighted by the great Sun of Righteousness, the glorified Church head and body, will walk by sight. The judgments of the Lord, rewarding well-doing and punishing wrongdoing, will be abroad in the earth; every transgression shall receive a just recompense of reward, and every good deed and noble aspiration will receive encouragement and blessing. Describing the effect of this the prophet declares: "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness.—Isa. 26:9.

It will not, however, be sufficient that men shall obey the divine law under compulsion—that every knee shall bow and every tongue confess. The Lord seeketh such to worship Him as worship Him in spirit and in truth—from the heart; and hence the Scriptures point out to us that before the close of the millennial age there will be a testing of those who bow the knee and confess with the tongue—a testing that will prove whether or not they have come into heart accord with the Lord and his reign of righteousness; and all that by that time shall not have come into heart obedience will be accounted unworthy to go further, unworthy to enjoy more of the Lord's blessings. They shall not be permitted to go beyond the millennial age into the everlasting eternity of blessing, but shall be cut off in the second death.—Acts 3:23.

Already the Lord's consecrated people are able to appreciate some of those titles which belong to their Redeemer, and ultimately the whole world shall realize their appropriateness. Believers from the time they receive the begetting of the Holy Spirit, come more and more to a realization of their Redeemers character. He becomes to them more and more wonderful, more and more is He their Counselor and Guide and Teacher, and more and more do they appreciate Him as the Mighty One whom the Father has set forth not only to be the propitiation of sins, but the great Reconcilor of the world, in due time. From the Apostle's standpoint the instructed people of God are able to say, "To us there is but one God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things, and we by Him." (I Cor. 8:6.) They do not confound the Father with the Son by saying that the Father is His own Son, nor that the Son is His own Father, nor that the two are one in person. They learn not to lean to their own understanding nor to human teachings, but to accept and believe those things written in the Scriptures

(Continued on fourth page.)

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FULLER & FULLER CO., WHOLESALE DRUGGISTS. CHICAGO, Feb. 4th 1898.

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Those who get for Christmas Presents money for Furs are interested in getting the most value for the money.

We quote as follows—firmly confident these values will win your preference:

Misses' Squirrel Setts, $7 50.

Sable and Isabella Fox Boas, with tails and claws—for women, $5.

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Handsome Fox Ties with tails, $12 50.

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Large fine Marten Boa, $30.

Chinchilla Ties—Chinchilla both sides, $25.

Pearseal Coats, $37 50—24 inches long.

Sable Four-in-hands, $45.

Persian Lamb Coats, $85.

Persian Lamb Coats, with Chinchilla Collar, Cuffs and Reveres, $150.

Extra fine Sealskin Coats, $275.

Sealskin Coats, $200 to $350.

Boggs & Buhl,

ALLEGHENY.

Legal Notices.

NOTICE.

Notice is hereby given that an application will be made to the governor of Pennsylvania, on Monday, 16 January, 1905, at 10 o'clock a. m., by William C. Burtt, Albert C. Darragh, and John Foxley, under the "Corporation Act of 1874 and its Supplements," for the charter of an intended corporation to be called WILLIAM C. BURTT CO., the character and object of which is to conduct a general insurance agency and insurance brokerage business, consisting of fire, marine, casualty, plate-glass, steam boiler, elevator, accident, fidelity, liability, rent, burglary, credit, life and all other kinds of insurance upon property and life, and for this purpose to have, possess and enjoy all the rights, benefits and privileges of said Act of Assembly and the supplements thereto.

LYON, McKEE & MITCHELL,
Solicitors.

GAS BELT NEWS.

W. H. Evans' After Christmas Thoughts.

Elwood, Ind., Xmas Morning.

Editors National Labor Tribune:

The tin mills are all doing fine in the gas belt, and all the long faces are getting back to their normal shape. Old Santa Claus had a hard turn last night; did a littel overweight, but, under the circumstances, it will be overlooked. There are so many doing overweight from pure hoggishness and are permanently injuring their trades, while poor Santa Claus had rush orders that had to be filled. While the old man was delivering along our street I put his reindeer into my stable and made the old man a good warm glass of toddy and started him off again, never thinking to ask him whether he brought anything for me or not. I looked around but have not found anything yet. I thought perhaps that my friend "Dory" would be moved by a guilty conscience and send me a good suit of warm clothes or something useful after depriving me of earning a living at my trade in the mills, only because I said things about him that everybody can see for themselves is nothing but the truth.

I am very glad, Mr. Editor, to see so many over the country that has remembered you and the only labor paper on Xmas time. The gas belt will not forget you, as soon as they are able to help the good cause. There are many staunch friends of the Tribune in Elwood that has not drawn a pay for many months. In looking over the list sent in, and thinking over old times gone bye, reminds me of an old friend, Harry Griffiths. We worked together in West Hartlepool, England, years ago, when the iron rail trade was booming. Harry was a good fellow, full of tricks and always ready to play a joke on others. A favorite meeting place of the rolling mill men was the "Admiral Dundas" public house, kept by a charming young widow. My friend Harry was badly smitten by the many charms of the young widow. Harry was a gay widower himself and a real nice looking fellow, and we all thought the widow was dead struck on him. When any of the mill boys offended Harry he would threaten right away to stop the tap on them as soon as he had married the widow and had his name upon the sign as landlord. Anyhow, a jolly tar came along and cut Harry clean out, married the young widow and had his name painted in large letters upon the sign board. Afterward, when we would quiz Harry about his name not being on the sign he would console himself by saying: "Never mind, boys; if my name is not on the sign, it is on the books, and it seems that Harry's love for what the widow had in the bottles on the shelves was much stronger that it was for the widow, and got his name on many pages of the old account book to stay there. Getting one's name on the old account book is not the worst part of it, it is leaving it there too long where the pinch comes in.

I make my regular visit next Saturday to Gas City. Your staunch old friend, Jim Williams, and myself, will collect for the Tribue. Gas City always upheld the reputation for helping every good cause. I don't believe they will fail this time.

That "Central" Lodge affair, Mr. Editor, should surprise no one. If the rank and file of the Amalgamated Association only knew of half the capers cut up at headquarters I guess they would roll up the whites of their eyes. What surprises me is that it has taken some so long to find it out. I'll bet a dollar there would not be any monkey tricks if I was in the national office, if I lost my job the next day over it.

I advise every brother to write to Indianapolis for a sample copy of Comrade D. M. Parry's sheet to bust up labor unions, the "Industrial Independent." But the irony of it is in the fact that they cannot get their "Buster Brown" paper printed by scabs: they have to employ union printers to get it out. Such men as this D. M. Parry and others allied with him, will soon learn, like others before them, that labor unions and those who compose them, cannot be trampled under foot indefinitely. They may may be put down, but cannot be held down long.

The remarks made by this Mr. Leiter of Illinois should be a warning to every working man. It makes one's blood boil with indignation to hear such puppies, who never earned an honest dollar by manual labor, talk so flippantly. Get into the Socialist band wagon boys and show these overbearing ond over-reaching ducks where they belong. Also show them that they brought nothing into this world, did nothing to better the condition of the world, and can take nothing out of it, and are no more deserving than others of the unequal share of the good things they get while others perish for want of them. We have groped in the dark long enough and starved long enough, to make others millionaires, while those that produce plenty for all perish for the want of what they produce, and are only allowed to work just when they choose to open the factory gates.

I hope "Dory" will get busy and get the advance due tin plate workers through the increase in selling price of tin plate.

Wishing all a happy and prosperous New Year, I am yours truly,

W. H. EVANS.

Wages at Jones & Laughlins.

The annual wage adjustment at the Jones & Laughlins mills, which is an individual contract, is being signed up this week. The workers in the mill allege that the new scale is lower than that paid last year, and in consequence about 20 men have refused to sign and will go elsewhere to work. The change in the scale, the management say, is due to an increase in the money earned by the individual workmen on account of improved machinery put in the mills during the past year, and should not be considered in the light of a reduction.

The Barnhill Mfg. Co., Mineola, N. Y., has been incorporated with a capital of $100,000.

LONDON'S EXPERIMENT.

What L. E. Huggins, of Omaha, Has to Say of It.

Omaha, Neb., Dec. 24.

Editors National Labor Tribune:

The press dispatches tell of London's experiment in the direction of housing the working classes. The city has had built in the suburb of Tooting 20 first-class cottages, fitted with all modern appliances, which are to be rented for $12 per month. A metropolitan paper, discussing the proposition, says: "The London County Council, which stands for the municipal organization of the greatest city in the world, is doing aggressive work in the field of municipal reform and is trying to make a practical solution of the problem of housing the working classes comfortably."

There can be no doubt of the good intention of the council. As to "aggressive work," or a "practical solution of the problem of housing the working classes," oh! the inadequacy of it—the crying pity of it! Twenty five-room cottages to house London's millions of homeless workers. If the number of cottages had been twenty thousand (20,000) the proposition might merit the term, "aggressive work," and still be far from a practical solution of the housing problem."

No effort which leaves out of consideration man's natural and inalienable right to employ himself in nature's workshop—the land, without paying toll to another fellow worm, can be "practical" or efficient.

The effect of the 20 cottages at Tooting will be to increase the value of adjacent land. Rent and the price of land will advance, thus taking more of the wages of those already housed, pushing them nearer to the pathetic condition—"homeless."

Any course that tends to increase the landlord's toll, decreases to that extent the wages of labor, and shoves him further from his cherished dream—"home."

While some men are dependent upon others for a place to live, while they must submit to stipulations and conditions, they are not free men—they have not a "home."

The power and prosperity of a country may be gauged by the measure of liberty enjoyed by its citizens.

It is only with free men that good government can be secured or maintained.

Men deprived of home lose courage and character, caring too little for family and less for country.

When the council ceases partial, inefficient methods, that rob Peter to pay Paul; when it ceases making the people pay for the privilege of producing wealth—through unjust taxation; when it secures its needed revenue from land according to its value, then the housing problem will be solved, and stay solved.

The simplest, most complete solution of any evil is to remove the cause. The single tax on land values, i. e., the public appropriation of ground rent, will enable every able-bodied man to secure a home of his own, and city councils will be relieved of one pressing problem. L. E. HUGGINS.

FROM WASHINGTON.

Jefferson Lodge Elects Officers for the New Year.

Washington, Pa., Dec. 26.

Editors National Labor Tribune:

Jefferson Lodge, No. 26, held its regular meeting last Saturday, December 24. There was a good attendance and a spirit of friendly rivalry prevailed during the election of officers for the coming terms. The following Brothers were elected to fill the respective offices: For President, J. M. Cowmeadow; Vice President, J. Stokes; Recording Secretary, Tom Bright; Financial Secretary, A. B. Green; Journal Agent, William McClay; Treasurer, Harry S. Evans; Guide, Joe Evans; Inside Guard, John Owens; Outside Guard, Dave Lewis; Trustees, Brothers John Russell, Clarence Kent and John N. Polan.

Our mill is off this week to take stock, but expect to start up again on January 2, 1905, and we are all looking for a good run. All the boys here are in good spirits at present and consider ourselves fortunate that we could work as steady as we have during the past year, which was an off year for our trade. But the company say the prospects are brighter ahead. Wishing you the same as I hope for myself, a happy and prosperous New Year, I remain, yours respectfully,

J. M. COWMEADOW.

H. P. Parrock, superintendent of the steel mill of the Hamilton Steel & Iron Co., Ltd., Hamilton, Ont., has tendered his resignation, to take effect Jan. 1.

The Elwood Tin Workers' Gold Mining Co., Ltd,

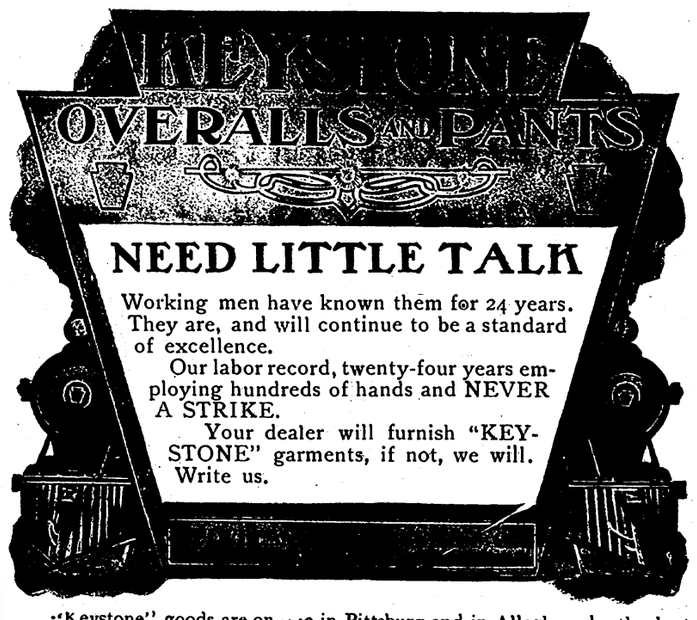
is not a prospective company. Has stood the test for over two and one-half years. The properties they own are not prospective mineral claims, but is tested proyerty.

For full particulars write

J. R. Bottorff,

Secretary,

Elwood, Indiana.



"Keystone" goods are on sale in Pittsburg and in Allegheny by the best trade. Workingmen should insist upon having them. See the Keystone and our name on the ticket always.

WHAT IT INDICATES

If You Do Not Take a Union Labor Paper.

Titusville, Pa., Dec. 26.

Editors National Labor Tribune:

First—That you have little, if any, interest in the union.

Second—That you have not been asked to subscribe.

Third—That you prefer not to be bothered with union labor subjects for reading.

Fourth—That it is merely neglect. You haven't thought of it.

Fifth—That you "take so many papers" you must economize by cutting off the best and most necessary of them.

Sixth—That you will let the other fellow defend you and your unions.

Seventh—That you differed once with an editor and can't forgive him, although you agreed with him in 99 other instances.

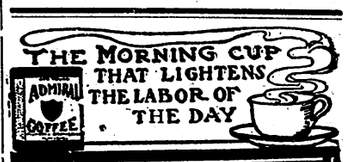
Eighth—That such money as you pay for papers you give to dailies, which occasionally insult you and your union; refers to your organization with contempt, and lowers the standard of honest citizenship and brings yellow immorality and false ideas of your position into your family.

Now, you brethren of the "Labor Unions," it matters not to what particular trade or union you belong, if you are not a subscriber to a union labor paper, and belong to the second, fourth, fifth, seventh or eighth class, above mentioned, you will subscribe at once. But, if you belong to the first, third or sixth class, we can do nothing for you. You are of that class of men we call calamity howlers, without either knowing cause or effect. You are a positive stumbling block in the pathway of all progressive measures advocated by fellow working men. You are an easy mark for any "scab agitator or strike breaker," owing to the density of your ignorance on all subjects of interest relating to your particular trade and unions. Take the "National Labor Tribune" first, last, and all the time. Send the editor such news from your locality as will be of general interest. Start the New Year, 1905, right. Start now.

CAPT. GEO. W. BARBER, SR.

Blast Furnace Explodes.

As the result of an explosion in furnace B, at the Edgar Thomson steel works, at Braddock, at 9:30 o'clock Saturday, one man, Michael Slatza, a laborer, was seriously injured while six others were more or less burned by molten metal. A slip was the cause of the explosion, and it occurred while the furnace was being "run out" preparatory to receiving the annual cleaning.



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Properly roasted to develop richest drinking merit. Freed from all stones, chaff and dust. Packed in handsome one pound double cartons with inner seal of wax which keep it

FOREVER FRESH AND FRAGRANT.

Grocers have it or can get it from

DILWORTH BROTHERS CO., PITTSBURG, PA.

Tighe at Youngstown.

M. F. Tighe, assistant secretary of the Amalgamated Association, denies that the former employes of the hoop mills were returning to work on a recent invitation of the management. Secretary Tighe states that but one man has broken away from the men sustained by the organization, and also states that the strike payments reached the sum of $4,500, covering the previous two weeks.

JOSEPH HORNE CO

Pittsburgh, - - - Pennsylvania.

Important January Events in This Store.

The period of economical buying begins with the third day of January, 1905, when this store commences its

JANUARY CLEARANCE.

That means that all kinds of Winter goods are put down to a fourth, a third, a half less than what they originally sold for. It is a time when everybody of an economical turn of mind can save quite a sum on investing in things of necessity.

At this writing we cannot quote the reduced prices on dress goods and silks for the very good reason that we are in the midst of the greatest Christmas rush ever known in this store.

All interested are advised to send in their orders at once for whatever they want and be assured that the prices will be low enough in all reason.

At this particular season of the year we wish to caution women against asking for samples of anything. It must be remembered that from 25,000 to 30,000 people attend these sales every day and that lines are quickly closed out. Your best plan, as we say, is to send in your order as quick as you see this.

January also has other important sales aside from our great Clearance Sales—namely—

The Annual Sale of Women's Undermuslins,

The Annual Sale of Household Linens.

In both instances the goods are sold for very much less than regular prices, made possible by our preparing for these sales months in advance, and having the goods belonging to each line made up especially to our order.

Our stocks are sufficiently large enough to meet all Mail Order demands if they are sent in promptly.

Penn,.....Fifth,.....Cecil.

UNITED LABOR LEAGUE,

OF WESTERN PENNSYLVANIA.

Meets Second and Fourth Sundays at 7.30 P. M. at No. 535 Smithfield Street.

[OFFICIAL]

Representing 80,000 Organized Workingmen.

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President—W. M. Boate.
Vice-President—Edward Maginn.
Recording Secretary—J. J. Toole, 963 Francis street, Pittsburg.
Financial Secretary—Thomas Blackburn.
Treasurer—Anthony Kelly.
Sergeant-at-arms—W. J. Slattery.
Doorkeeper—Milton Chaplin.
Board of Trustees—Jos. L. Evans, J. J. Kane, William H. Baird.
Executive Board—J. P. McCormick, Edward DePuy, H. W. Leigleitner, J. J. Gallagher, J. W. Patterson, John Schultz, D. M. Young, W. J. Slattery, V. J. Brucker.

COMMITTEES.

Organizing Committee—W. H. Baird, chairman, Railway Conductors; George Shaffrath, Tile Layers' Helpers; J. C. Schultz, Slate and Tile Roofers; John Kiger, Railway Telegraphers; W. T. Hamilton, Railway Trainmen.

Lecture—E. B. DePuy, chairman, Typographical Union; J. Konnenkamp, Commercial Telegraphers; J. Musgrove, Theatrical Mechanics; John Shaw Bottle Blowers; B. Krouse, Carriage and Wagonworkers.

Credentials—H. W. Legleitner, chairman, Housesmith; C. B. Hays, Salespeople; V. J. Brucker, Teamsters.

Legislative—John Fernau, chairman, Cigar and Tobie Makers; J. J. Kane, Plumbers; J. N. Patterson, Painters; Milton Chapin, Horseshoers; W. I. Dean, Glass Bottle Blowers.

Lebel—J. L. Frank, chairman, Cigar and Tobie Makers; Neal Courts, Painters; H. Berberick, Broommakers; J. A. Bacharach, Salespeople; F. B. Boyce, Switchman

Judiciary—J. L. Evans, chairman, Typographical Union; Mark Rider, Steamfitters; J. W. Slattery, Plumbers

THE CLOSED SHOP.

Employers and Employes Take Part in Discussion.

Discussion of the open shop was the most interesting feature of the meeting of the American Economic Association of the University of Chicago in Chicago last week. Both employers and employes were represented in the symposium. Following were some of the ideas presented:

Professor John R. Commons of the University of Wisconsin—The union shop is labor's protective tariff. It is necessary where other kinds of projection are not found.

John Graham Brooks, President of the American Social Science Association—A good many trades unions have used the closed - shop principle and its weapons both brutally and stupidly, but plenty of employers are using the open shop in a spirit that is probably more dangerous to social welfare than the coarsest ruffianism of the trades unions. There is not the slightest danger that the closed shop will become universal in this country.

John Hibbard of Chicago—The closed shop cannot be conceded. The employers' closed shop is equally illegal and un-American and equally impossible. The open shop, as found to-day, usually results in the closed shop, either to the union or non-union man, on account of the failure of one or the other, the employer or the union, to recognize their responsibilities and obligations.

Thomas Wood, General Secretary Amalgamated Woodworkers — If the employer is to be the sole judge of working conditions his employe is a serf. Such absolute power cannot last and this applies with equal force to the union that draws up an ultimatum which it forces the employer to sign through a threat to strike.

Edward A. Ross of the University of Nebraska — Let us beware of wrenching from the hand of the weak their best weapon of defense.

T. K. Webster of Chicago, an employer—Theoretically, I believe in the closed shop. Practically, I am for the open shop. Could a union be organized and conducted on such a basis that, having entered into a contract, it could deliver the goods, and supposing that the union is operated for the purpose of furnishing manufacturers with the best men for the work required, I have no question that the closed shop would be in the interests of the manufacturers as well as the men.

Record Run.

Monday morning the Edgar Thomson Steel works, at Braddock, completed a record making run. Several weeks ago an order was received for 15,000 tons of steel rails for the Southern railroad. The rails were to be delivered before January 1. One week ago the order was started on and the big mill was kept going night and day. At 4:30 o'clock Monday morning the last of the rails were rolled and at 6 a. m. the last of the order was loaded on the cars ready for shipment. The works shut down from 4:30 o'clock Sunday morning until 5 o'clock the same evening. There was no stop for New Year's.

Sharon Miners Choose Officers.

Shenango Union, United Mine Workers, at Sharon, Pa., has elected the following officers: President, Joseph Stewart; vice president, Charles Brown; financial secretary, Richard Bovard; secretary, Harvey McCoy; treasurer, Chauncey Locke; doorkeeper, George McKay; pit committee, William McKay, William Wardle, Wylie Shaffer; chairman of trustees, Robert Shaw; delegate to district convention, James Chisholm. Enterprise Union No. 847 elected officers as follows: President, Perry Orr; vice president, J. B. Allen; recording secretary, Abraham Thomas; financial secretary, Thomas Battison; treasurer, R. E. Davis; pit committee, Frank Buchanan, William McKay, Jr., Henry Buchanan; delegate to district convention, H. Becker. The two unions combined elected Mr. Becker delegate to the national convention.

The directors of the Connellsville Manufacturing and Mine Supply Company, Connellsville, Pa., have voted an expenditure of $50,000 for the shops at Newhaven, Pa. The improvements contemplated for the Newhaven shops are a new construction house where the mine fans and other machinery are made, and a three story steel and concrete storage house for patterns.

How is your "tab?" If you are up to date, it will be.

MOLDERS' STATEMENT.

Relations of the Union With the Foundrymen.

An interesting resume of the year just closed has been prepared and sent to members of the Iron Molders' Union of North America by John P. Frey, editor of the official journal of the organization. Mr. Frey says in part:

"One of the first fruits of the depression that seemed to exist was a request from the Stove Founders' National Defense Association that a 15 per cent reduction should be granted by the Iron Moulders' union. At the annual conference between the two associations, held in Chicago the middle part of March, the matter of a reduction was fully discussed, and though the stove foundrymen were somewhat dubious of the future, it was finally agreed that the percentage paid in 1903 should prevail for 1904. Happily the fears expressed by these foundrymen were not realized and the volume of business transacted during the year has been of a satisfactory character in this branch of the trade, many firms having operated their foundry with a full force during the year.

"In the jobbing and machinery branch conditios were not so satisfactory, reductions were demanded by many of the foundrymen, and in addition to this another factor was introduced. The National Founders' association drew up a set of clauses covering the questions that had arisen in the past with the exoption of hours and wages, and in addition providing for what has been termed the "open shop." As the yearly agreements held with members of this association expired, the foundrymen, in addition to their demand for a reduction in wages, insisted that the substance of all the clauses contained in their form of agreement should be incorporated or they would refuse to enter into any agreement whatever, and as all members of this association were advised by their officers to sign no agreement that did not contain these clauses, but few were entered into during the year."

"A national conference was held between representatives of the two associations in April for the purpose of endeavoring to formulate an agreement that would be specific in its terms and general in its application, but the provisions desired by the National Founders' Association were of such a character that the molders' representatives were unable to agree to them, and the conference adjourned without having accomplished the object for which it was called. Local conferences were afterwards held in Indianapolis, Ind.; Cleveland, O.; Pittsburg, Pa.; Worcester, Mass.; Chicago, Ill.; Milwaukee, Wis.; St. Louis, Mo.; St. Paul and Minneapolis, Minn.; Cincinnati, O., and other foundry centers, for the purpose of reaching local agreements for the coming year. The obnoxious and one-sided form of standard agreement adopted by the National Founders' Association was introduced in every instance and molders working in these cities refused to accept a reduction on the minimum, and were supported in their position by the executive board, they were able to maintain the minimum paid in 1903 during 1904, and Worcester, Mass., and Cincinnati, O., were the only cities where some of the foundrymen forced the issue of a reduction on the minimum, while at Utica, N. Y., the heater shops forced a reduction of 20 per cent on board prices. Our members were forced to take issue, however, on other questions in certain localities, the members working for the Westinghouse company in Cleveland striking against the introduction of the premium system, and the molders of St. Louis, Mo., against the introduction of the piecework plan.

"Many local strikes occurred through the action of individual foundrymen, who endeavored to take advantage of the depression for the purpose of introducing changes that were not acceptable to the molders. While the depression did not make itself felt to any degree in the stove industry, it seriously affected the jobbing and machinery branches, and the 100.00-out-of-work stamps issued during the year bear silent tstimony to the extent of idleness ha affected our members. The loyal spirit shown by the members, however, enabled them to keep their organization intact and the value of he Iron Molders' union as a psotective organization was demonstrated as never before, and while it assisted the molder it proved also of great value to the foundrymen, as it prevented to a large degree the ruinos competition, that was a feature of previous depressions. As the year closed, the New York agreement passed into history and the official relations that have previously existed between the National Founders' Association and the Iron Molders' Union of North America have been altered by the action. The future can alone point the way to a better and more equitable method of considering the disputes that arise.

THE BUILDING SCALES.

Annual Settlements in Nearly Al Trades.

Only one labor union, out of about two score of organizations affiliated with the Building Trades Council, inaugurated a strike Tuesday morning. The majority have signed agreements for the year, while six or seven organizations returned to work Tuesday, pending an adjustment of the differences. The local of the International Association of Electrical Workers were unable to agree with the employers, and suspended operations. There are about 200 members in the union, and about 100 are idle. The employers affiliated with the Builders' Exchange League are the only ones affected by the dispute. Those not allied with the league have signed the schedules, and the men are busily engaged at their occupations.

Instead of the wage scales expiring the last day of April, they now expire the last of December. This condition was brought about through the efforts of the Builders' Exchange League. The fact that about half a dozen organizations continued to work, despite no scales being signed, serves to indicate that the labor leaders are becoming more conservative, and strikes are being reduced to a minimum in this district.

In this connection President Thomas J. Williams, of the Building Trades Council, said: "If the contractors are not too radical in their demands, I think all scales will be signed. But I fear they are going a step too far. They are requsting many concessions that to grant is impossible. If they are reasonable, I think all matters will be satisfactorily adjusted."

Henry W. Legleitner, business agent of the Housesmiths' Union, and one of the most active workers in the Trades Council, said: "The employers are forcing the issue from every point, while the union men have adopted the most conservative tactics. I think the remaining schedules will be settled amicably."

Some of the unions which are working pending a settlement are the plumbers, housesmiths, ornamental iron workers, tile layers, tinners and carpenters. The electricians' trouble, although considered serious, may be ended in a short time. About three months ago they notified the master electricians that they were satisfied with the wages paid last year, and would be willing to work under the same agreement this year. The employers did not reply until December 16, when they said that, although they favored it, they could not renew it, because the Builders' Exchange League declined to ratify it. The members of the league contend that there shall not be any restriction or discrimination against any employer or member of a firm or corporation who may desire to perform skilled or manual labor for his or their firm, or for any other member of the association. The electrical workers object to this clause, and would therefore not agree to the scale.

Tin Plate Market.

The Metal Worker says: "The advance of 10c a box in the base price of tin plates made last week by the American Sheet and Tin Plate Company has been generally adopted by the outside mills. The advance is the natural outcome of the heavy demand which has characterized the market for some time, and also of the higher prices being paid by the mills for tin bars. It is understood that a very heavy tonnage of tin plate has been booked by the mills for delivery in the first three months of the year. Current business is rather light, as is natural at this time of the year, but the mills are all busily engaged and the market is very strong. Jobbers quote American Bessemer Coke Plates, IC, 14x20, in moderate sized lots for delivery at New York or corresponding points, at $4.30 a box.

Work on the erection of the new tube mill for the Youngstown Iron Sheet and Tube Company, Youngstown, O., is progressing favorably. The foundations are all completed and the erection of the structural work has already been commenced. Some of the machinery for the mill is already on the ground and the plant is expected to be completed early next year.

ADVANCE IN BEEF.

Interesting Statistics Presented in Convention.

The members of the Association for the advancement of science, in convention at Philadelphia last week, listened to an interesting paper read by Frederick C. Croxton, of the United States bureau of labor, in which he accounted for the advance in the price of beef for the past 10 years. He presented statistics in support of his theory, giving the ratio of the supply to the demand during the period covered by his paper. He said in part:

"The retail price of fresh beef at the present time is about 10 per cent above the average for the period from 1890 to 1899. The margin between beef at wholesale and at retail is usually rather close.

"The most difficult question encountered in a study of beef prices is that of supply. The estimates of the bureau of the statistics of the Department of Agriculture show an increase from 1890 to 1904 of 15.6 per cent in the number of cattle in the United States, while in the same time the population increased about 30 per cent, and the exports of fresh beef increased 72.9 per cent.

"It is possible that combinations of packers exist which would doubtless excert a steadying influence on declinig prices, or a combination might be strong enough to control to some extent the prices of cattle bought for slaughtering, or the supply of beef stopped, which would seriously affect the price to the consumer."

Before the section of chemistry Dr. Leon L. Walters, who has made investigations of the food supply in New York, spoke on "Food Adulteration." He said among other things:

"I think I am justified in saying that the pernicious habit is on the increase, and the brazen effrontery with which it is carried on indicates the indulgence of the American public. Labels have come to mean nothing. I doubt if pure olive oil is to be found on the market. Cotton seed oil is almost universally sold under that name.

I am prepared to tell anyone that nearly all the flavoring extracts sold in New York are composed of synthetic ethers, blended and colored with aniline dyes."

"The enormous differences in the amount of sustenance necessary for different classes of men is one of the most important questions of the day," said Prof. Simon Newcomb, the noted astronomer, in a paper on "The Basis of Economics as an Exact Science."

"But all these things are governed by the laws of supply and demand and the various laws growing out of them, and all these grew out of the inequalities in the ability of men. There should be some way to lead to the diminuation of his inequality, some way of investigating the supply and demand and their effect upon distribution.

"The Socialist of to-day is opposed to every practical method that would bring about the work of socialism. He is like a man who walks over a precipice to get to the other end of a valley."

Another Steel Consumer.

Another development in the steel tool business in the Pittsburg district along the line started recently in Scottdale, in the establishment of the Frick Manufacturing Company, for the manufacture of right grade tools of all kinds, is the incorporation of the Lippert Saw Manufacturing Company, with a capital of $100,000, and which is to be an extension of the business of the Penn Saw Works, of Millvale, which has been located there for 24 years past. The new company that takes over the old business intends to enlarge the plant and enter more extensively in the saw business and finished steel products of the smaller variety. Those connected with the new company are: E. T. Lippert, president; Frederick Pfischner, Edward Pfischner, William, Charles and John Pfischner, former partners in the older company.

Two old portraits of Nelson, in good condition, have, it is announced, been discovered in Dresden, dating from the great admiral's visit there in 1801. The one is a large pastel, the other a miniature in oil.

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Sable Fox Scarfs, with large tails, elegant quality, $6.50, $7.50 and $12.00. Former value $8.00, $10.00 and $15.00.
Genuine Mink Scarfs at $7.50, $10.00 and $15.00. Former value $10.00. $13.50 and $20.00.
Siberian Squirrel Scarfs, reduced to 10.00 and $12.50, from $14.00 and $16.00.
Children's Furs from 75c to $7.50 a set. Former value $1.25 to $10.00.
Big values in Men's White and Colored Silk Mufflers.

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Ladies' Fleeced Vests..... 25c
Ladies' Natural Wool Vests..... 75c
Children's Fleeced Vests and Drawers .....12c to 25c
Men's Fleeced Shirts and Drawers .....25c to 50c
Men's Percale Shirts..... 50c
Special clearance sale of Dress Goods, Ladies' Coats, Dress and Walking Skirts, Suits and Children's Wraps

ORE TONNAGE DECLINE.

Annual Report Show Loss of Shipments.

According to the official reports concerning ore shipments for the past year, the total amount of ore handled at the docks of the lower lakes, was 17,791,598 tons, a decrease from 1903, of 1,887,133 tons. Generally speaking this showing is excellent when the shortage of the lake season is considered. The energy displayed by the United States Steel Corporation interests in getting its supply of ore down in the short period given, is indicated in the fact that with the single exeption of the ore docks at Conneaut, O., every lower lake port known as an ore-docking point, shows a decrease in tonnage for the year. The Conneaut dock, which is the Carnegie station, showed a gain in tonnage, the year's record being 1,083-655 tons, against 3,903,937 tons in 1903.

There are 10 ore docks along the lower lakes. The three largest of these are Cleveland, Ashtabula and Conneaut. It is considered significant that the principal docks where ore was handled this season are known as Corporation docks- and the independent interests outside of Cleveland are light in their tonnage.

The amount of ore on the docks, which had not been forwarded to the furnaces on December 1, amounted this year to only 5,669,895 tons, the lowest tonnage left at this season in some years. This indicates how badly the ore was needed at the consuming point, and also that the supply will likely run short before the season for lake shipments opens again. Particularly will this be the case in the general market, where the independent iron interests receive their supply.

New Canadian Car Co.

The Canada Car Company has elected as president and general manager, W. P. Coleman, ex-vice president of the American Car and Foundry Company, and Sir H. Montagu Allan, vice president. The capital consists of $2,000,000 common and $1,000,000 preferred stock, the former being all subscribed and paid up, while so far about one-half of the preferred stock has been paid up. The works will be located in Montreal, the company having acquired about 50 acres on the bank of the Lachine canal, which will be practically all occupied. It is anticipated that the works will be ready for operation by August 1. One building will be over 1,000 ft. in length and from 300 to 400 ft. in width. The complete plant will comprise three or four groups of buildings. The works will have a capacity of 25 complete freight cars per day and 12 passenger coaches per month. At the outset some 1,500 hands will be ecployed.

Premium System in British Foundries

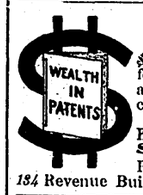
The bonus or premium system is opposed by union molders in England and Scotland. A news paragraph in an English trade paper says that the secretary of the Friendly Society of Ironfounders (the name of the iron molders' union) announces that the English and Scottish societies have decided upon an alliance under which both societies agree to boycott the bonus or premium system. Under the agreement, whenever the system is introduced into any molding shop, it must in every instance be opposed.

Girl Nailmakers.

Apparently a new field of labor has just been opened for girls in the manufacture of cut nails. After seeking vainly to secure the services of enough boys to operate its nail machines the Chicago Steel Manufacturing Company of New Castle, Ind., has filled the vacancies with girls and reports much satisfaction with the character of the work they are doing. The company is producing from 300 to 400 kegs of steel and iron cut nails and about 2,500 agricultural shapes daily.

Violence at Newport, Ky.

Following the attempt to blow up the Newport Foundry and Machine Company's plant on the night of December 23, five of the strike breakers were attacked by a large crowd of union sympatnizers. Martin Bauries, one of the non-union men, was beaten into insensibility and one of the striks sympathizers was cut with a knife.



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Martins Ferry Items.

All departments at the Laughlin tin plant are working and everything about the place is indicative of a long run.

Thomas Fury, the well-known roller, is again located at the Aetna-Standard. He is rolling on No. 8 jobbing mill.

Contrary to expectations, it has been decided by the management of the Laughlin sheet mill to close the hot mills this week for the purpose of taking inventory. It was thought by those in charge that it could be done without closing the mill, but it was afterwards considered inadvisable. The plant will resume Monday week.

The Spence Baggs stove foundry has been taking stock the past week, but everything will be in readiness for resumption Tuesday or Wednesday. The management stated that the prospects were equally as good as they were at this time a year ago.

At the Aetna-Standard on Monday mills Nos. 6 and 7 will resume, which will put the entire 23 mills on in full operation. This will be the first time the big plant has ever been on in full. There will be employed nearly two thousand people in this plant alone. It is estimated that the pay roll will average over $50,000 every two weeks.—Martins Ferry Times.

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PASTOR RUSSELL'S SERMON.

(Continued from Sixth Page.)

full consecration of heart and life to Him and the consequent begetting of the Spirit. Only from this last standpoint can any hope to receive the wisdom from above, the true wisdom.

I address chiefly, if not entirely, those who are the Lord's people by faith and consecration, and who are, therefore, among those begotten of the Holy Spirit and being guided thereby. It is for us, dear brethren and sisters, to so use our opportunities, to so practice, the lessons coming to us through the Holy Spirit, that we may be sure, under the Lord's guidance and favor, the greater will be our progress and blessing in this and in every good word and work throughout the year to come. The grace of our Lord Jesus be with us all as we seek faithfully to conform our thoughts and words and doings to the lines laid down in this wisdom from above.

INDUSTRIAL ITEMS.

The Brass Foundry and Machine works, Ft. Wayne, Ind., have found it necessary to increase the size of its foundry on account of the heavy demand for castings. The number of molders has been increased.

The Maryland Car Wheel Manufacturing Company, Cumberland, Md., has been incorporated with a capital of $25,000 to manufacture a self-lubricating car wheel invented by John Duroth; also various kinds of cars and mining plies.

It has been officially announced that the new shops which the Detroit Southern Railroad intends to build at a cost of $60,000, will be located in Jackson, O.

The Winkler Brothers Manufacturing Company, South Bend, Ind., is planning the erection of a large factory to meet the requirements of its increasing business. The main building will be 350x70 ft., five stories.

The Beaver tin plate plant of the Amreican Sheet and Tin Plate Company, Lisbon, O., has been sold to Berthold Goldsmith, formerly district superintendent of the valley plants of the sheet and tin plate consolidation. The mill contains seven mills and will be used for rolling sheet copper.

Since the blowing in of the blast furnace at Bristol, Tenn., every furnace in Southwestern Virginia and East Tennessee is at work. The entire chain of furnaces from Roanoke to Tennessee now controlled by the Virginia Iron, Coal and Coke Company is working a full quota of men.

The Iron Company of America, Roanoke, Va., has remodeled its rolling mill, which is about ready for operation. The new machine shop, 30x30 ft., and the building over the furnace and gas producer are nearly finished and it is expected the company will be able to put the entire plant in operation early in January.

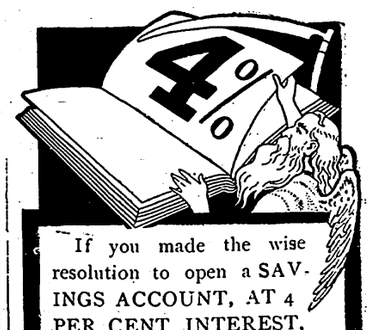
Increased activity is manifest at the Detroit plants of the American Car and Foundry Company. For nearly a year the forge department was practically closed. It is now employing 500 men. The Michigan plant at Michigan and Clark avenues is utilized for repairs to rolling stock. Very little work has been done during the year, but it is now running with upwards of 1,800 men employed.

The Buckeye Wheel Company, Galion, O., has been incorporated by W. A. Morris, John W. White, Edward Flickinger and Jacob Keene. Capital, $150,000. The new company succeeds the Flickinger Wheel Company, closed some time ago on account of financial troubles. The old plant has been remodeled and started this week with 250 employes.

The American Rolling Mill Company is now considering whethere it will continue the operation of its plant at Muncie, Ind., or move it to Chicago. The furnaces and boilers are being taken down and when the plant resumes coal will be substituted in the place of gas as a fuel. An appeal has been made to the people of Muncie to subscribe for $25,000 worth of treasury stock, but there does not seem to be much prospect that the stock will be taken.

The Fischer Foundry and Machine Company, which builds rolling mills, glass works and general machinery, has contracted with Badische Maschinen-Fabrik, Baden, Germany, for a complete outfit for making specially high grade castings by the Raapke process. The plant will be installed at the foundry and machine shops of the company in Pittsburg or at its new works at Ford City, Pa. The Raapke process is in successful operation in Germany and France.

Arrangements have been completed for the sale, under the Irish land act, of 18,000 acres, the property of the Earl of Kilmorey, to the tenants. The land is in County Down. The purchase price will amount to $1,100,000.



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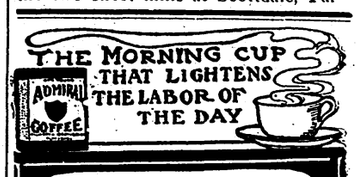
As a result of the resignation of Berthold Goldsmith, one of the district managers of the American Sheet and Tin Plate Company, Pittsburg, there has been a general redistricting of the tin mills of that company. His mills are partly distributed among other district managers and partly given to T. C. Stevenson, now superintendent of the LaBelle tin mill at Wheeling, W. Va. Mr. Stevenson will have the Crescent mill at Cleveland, O., the Falcon, at Niles, O., the Chester (W. Va.) mill and one or two others. The Sharon (Pa.) mill is given to George Greer, in charge of the New Castle mills. The Star mill at Pittsburg and the two New Kensington mills are given J. R. Phillips, who is relieved of the Humber mill at Connellsville, this mill being put in charge of Robert Skemp, manager of the two sheet mills at Scottdale, Pa.



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DILWORTH BROTHERS CO.,
PITTSBURG, PA.

H. C. Hunter, secretary of the New York Metal Trades Association, has been named temporary chairman of the proposed organization of eastern secretaries of labor bureaus, and has invited Commissioner Eagan of the National Metal Trades Association to be their guest at the dinner which is to take place the latter part of this month. Their organization will be composed of the secretaries of labor bureaus operated by the metal trades in the following cities: Boston, Worcester and Springfield, Mass.; Hartford and Bridgeport, Conn.; Trenton, N. J.; Philadelphia and Pittsburg, Pa., and Syracuse, N. Y.

In Harrisburg, Pa., every plant has been in operation and there is only one idle blast furnace in Dauphin county. Barring the Lackawanna group, few are idle in the valleys of the eastern part of the State. The mills shut down only one day for Christmas, and railroad shipments have been large and give promise of continuance.

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Old Flames Relit.

It's too aggravating, so it is. Dear me! I wish I never forgot anything!"

"No, no! for mercy's sake, don't wish that, child. Don't wish you never forgot anything, for then you'd always have to remember all the disagreeable things that ever happened to you in your life. Believe me, it is vastly better as it is. If we never forgot anything at all, then we'd have to carry down to our graves the vivid recollection of all the grief, or sorrow, or pain, we ever suffered, of all the times we've been snubbed by people, of all the hateful things folks have said to us and about us, and above all of every time in our lives when we've made fools of ourselves. You will find that it's much to be thankful for if you can forget the occasion on which you've made a fool of yourself, when you come to be an old maid like your Aunt Laetitia."

Alice Kildare laughed.

"Not much like being an old maid, is it, 17, and already engaged six months?"

"Well, I was engaged at 16, and have been engaged three times in my life, and yet here I am, an old maid in eyeglasses, and intend to die the same, please God. Think what a budget of heart-breaking recollections I'd be obliged to carry about with me the rest of my life if I had to remember it all. Don't wish you never forgot anything, Alice. On the contrary, thank heaven we do forget things."

Again Alice Kildare laughed.

"Sue and I are going to have our fortunes told, Aunt Laetitia. Go with us, venerable mother, and see that it's done right."

"I can tell you yours without looking into a globe of mesmerized water. You'll be an old maid, mark the prediction. You have the elements of an old maid in your soul—one sort of old maid, that is."

"What are the elements of an old maid, Aunt Laet?"

"Oh, of your sort of old maid—a high spirit, a bright mind, a sharp tongue, and an uncontrollable love of flirting. You'll be the sort of old maid that takes to woman's rights and things—not the sort that takes to cats and religion. Once more mark the prophecy, Alice Esmeralda Kildare!"

For the third time Alice laughed, her bright spunky, ringing laugh, and then clapped on her gypsy hat and went with her friend, Sue, to see Madame Minchauski, the great clairvoyant sibyl, who could miraculously see the shadow of coming events in a globe of mesmerized water—at so much a head.

Alice was betrothed to a slim, handsome, long-haired college student, who wrote poetry and had an Aeolian harp in one window and a rose geranium in the other, and meant to go into the literary line as soon as he was done college. He was very much in love, and Alice was—oh, dreadfully in love; but that didn't prevent this truthful young lady from flirting with half a dozen young men all at once, and telling no end of white lies about her engagement. She was exceedingly attractive, but not so pretty as she was bright, piquant and spirited. At this very time, when she lay awake nights thinking of her betrothed, and never went to bed without kissing his photograph, she was flirting desperately with Tom Creighton, her lover's classmate, a rich man's son, who was at home on a three-months leave of absence which had been recommended by the college faculty. Worst of all, she had allowed Tom Creighton, in the presence of a third person, to tell her a slanderous story about her lover, one which she knew must be false; and there she sat and listened to it without the faintest attempt to fight for her lover's good name, just for fear Tom Creighton would think she was engaged if she said anything. I don't defend her, mind you; I think such conduct simply scandalous, and such a young lady didn't deserve ever to have anybody fall in love with her; no, not if she lived to be a thousand years old.

"Well, what does the sybil say?" asked Aunt Laetitia.

"She's a humbug," said Alice, savagely. "I'm sorry I went. It's real silly and wrong to encourage such wicked impostures, besides."

This time Sue laughed.

"The sybil didn't say Alice was to be married, and so she thinks the sybil is a humbug," said Sue. "We went into a darkened room, and in one corner there sat a little, ghostly, waxy-looking old woman, with great hollow black eyes. She had a glass globe of water before her on a little stand. The water had been magnetized, and she, being a clairvoyant, was able, by her second sight, to see in the water beautiful pictures and visions of events to come. Then she took Alice's hand and pressed it against her forehead, and began to wink and roll up her great hollow eyes in an awful manner. It was really scary, Aunt Laetie. By and by she bobbed her head about and mumbled something, and still with her eyes rolled back and half shut, she began looking into the globe of magnetized water. Presently she opened her ghostly-looking lids, and said in a sort of sing-song:

"'My child, I see pictures of your future spread out here and there before my inward eyes like a moving panorama. I see lovers, you will have plenty of lovers, but I see no pictures of a wedding. Strange! There is no wedding ring in the circle at the bottom of the globe. How is this, my child? I see one dim picture, a long way off in the future, it must be, because it is so dim, and in it you stand up surrounded by people—ah, let me see, they are children around you, and you are greatly changed, taller, paler and thinner, but there is no wedding, no wedding. The water is not clear today; you must come again. Mercy! what is this? Here is a great crowd, they are making a noise, and looking at two men—young lady, the two men are fighting, and heavens! the water turns red! it is blood! but I see no wedding. I see blood, but no wedding.'

"She looked so weird and dreadful, Aunt Laet, that I was afraid to have her tell my fortune after that. She told us to come again, when the water was clearer; and then we came away, and Alice has been cross as a bear ever since. But I'm sure I wouldn't go back again for anything."

Whereupon and finally, Aunt Laet had her laugh.

"What did I tell you, Alice? Didn't I say you were to be an old maid. It was foreordained by the fates. Only, Alice, let me request one thing of you, yea, two things, come to think. Don't you ever go to petting cats, or dyeing your hair with vile-smeling, sulphurous stuff, when white threads begin to sneak in around your temples. I'll never will you my teapot or eye-glasses if you do that."

Aunt Laetitia, who liked to tease people, laughed again.

It was the season of peaches and melons, the roasting season, when idle people hunt cool places, and devout people hold campmeetings. Alice went to a campmeeting with her father, mother, and Aunt Laetitia.

Father and mother sat up among the worshipers, close to the preachers' platform; Aunt Laet sat half way back in the congregation, like one who was doubtful in her mind as yet whether to separate herself from the world or not; while giddy-pated Alice didn't pretend to sit among the congregation at all, but hovered away back on the extreme borders, where the preacher's voice could hardly be heard at all. Their position in the campmeeting audience was an exact barometer of the devotional states of these excellent people. Alice Esmeralda Kildare was flirting with Tom Creighton. Her betrothed, the slim long-haired student, was coming home on the morrow.

"When the cat's away the mice will play, and the mouse will play till the very last minute before the cat comes," Aice had remarked to herself, as she admired her bright brunette face in the glass that morning.

So she sat upon one of the rude wooden benches under a tree, and let Tom Creighton talk soft nonsense in half whispers to her. Was this all wicked, of a Sunday at campmeeting? Yes, certainly it was. Suddenly Tom Creighton's soft lazy voice ceased, and Alice looked up, presently, to see why. She could hardly keep down a cry as she saw, approaching them, her own betrothed, the slim, handsome student, who had been gone a whole year. Somehow she felt dreadfully guilty as she caught his bright gray eyes. It was such fun to flirt, but—dear me!

The slim student passed her with a cool bow. His mother was on his arm, and he led her to a seat up among the devout people around the preacher's platform. Alice's heart beat a little queerly, and Tom Creighton watched her keenly. It wasn't pleasant, and Alice hated unpleasant things. Suddenly her betrothed come back towards them. He had seated his mother and left her. He touched his hat to Alice.

"I beg pardon, Miss Kildare, but I wish to ask you something in the presence of this person—I may not have the opportunity again. I may not see you again soon, indeed." He took a paper from his pocket and unfolded it. "Read that, if you please," said the slim student to Miss Alice, who by this time was beginning to be conscious of a powerful inclination to run away. The paper contained an exact copy of the slanderous statements which Alice had allowed Tom Creighton to repeat to her concerning her betrothed.

"I only wish to know," said the slim student, with simple dignity, "whether you allowed this person to tell you the stuff that is in that paper?"

Alice did not answer. She wanted worse than ever to run away, but to save her life she could not have gone on past that wrathful eye, which was fixed on her like a siege gun.

"A very short answer is sufficient. Yes, or no, Miss Kildare?"

"I won't tell you," said Alice, pouting. "Do you thing you can make me do anything I won't do?"

"I beg your pardon," said the slim student, with icy politeness. "I would not for the world ask you to do anything which is disagreeable to you. Allow me to wish you good-morning."

But as he strode away and left them, Alice didn't like his looks. Consequently she flirted harder than ever. During the dinner recess, after Tom Creighton had gone away, and left Alice, suddenly there arose a terrific roar and rumpus in the shot, and the next moment was heard cries of "Prize fight!" "Murder!" "Part 'em!"

Those who rushed to the quarter whence the cries came saw a slender man, all bloody, and foaming like a wild beast, madly beating and pounding a big fellow who was trying faithfully to shield himself from the blows which were raining down upon him. And before they could be separated the slim student had beaten Tom Creighton half to death.

"And good enough for him, too," said everybody who saw the encounter. "But who'd have thought that a slim fellow who wrote poetry could do that?"

It seems that the two rivals had met somewhere in the grove. Angry words had passed between them, and at last Tom Creighton, who seemed to be in constant terror lest the other would "pitch into him," the boys said, suddenly drew his pistol, without a moment's warning, and exclaimed, "Don't you come near me!" fired at the slim student.

The blood streamed from the young man's arm, and he fell to the ground wounded and stunned. Tom Creighton turned to run away, but he had not taken three steps before the slim student who wrote poetry was upon him. He sprang up, covered with blood, and leaped madly forward, with a roar like a lion.

"I'll beat your infernal head off!" he howled. "I'll kill you!"

He was in a fair way to do it, too, wounded though he was, when the camp police appeared and arrested both the young men, in the name of the offended majesty of the law.

That evening this note was put into the hands of the naughty Alice Kildare, who had caused all this trouble:

"I return you your troth. It is nothing to me now, because I konw it is nothing to you. I know now, too, that women are incapable of steady truth and faithfulness. I suppose God made them so. But I do not know why it was ordained that a man shall pour out all his soul, all his manhood and earthly hopes, at a woman's feet, and for compensation have only the satisfaction of knowing he is a fool. I shall not return to college, and you will not see me again. But I hope you will always be happy."

Alice took the letter upstairs with her, and cried all night over it. In the morning she bathed her red eyes very carefully, and looked at herself narrowly in the glass as she combed out her dark locks.

"And so I am to be an old maid for all time," she said soberly.

That is the romance of one campmeeting.

CHAPTER II.

"Oh, botheration!" remarked Sam. "Sam Harrington, before heaven, I believe you are the laziest, slovenliest, crossest, uncivilized old bachelor that ever vegetated outside of a grizzly bear's hollow tree. I can hardly believe you are my cousin, any more, as I think of what you were 15 years ago, when you visited us, and look at you now, stout, chuffy, slovenly and rich, caring for nothing on the earth or under the heavens but your nasty pipe, An old bachelor is a disgrace to humanity anyhow! Sam Harrington! I say—for the Lord's sake go and put on a clean suit."

Sam grunted. The little woman poked him energetically in his ribs.

"By all the laws of reason and logic, this duty is pressingly incumbent on you. Allow me to put you in the light of a public duty which you owe to your kind, as a member of a civilized community, and not a Hottentot or a red Indian. Moreover, I, your cousin, implore you with tears in my eyes to oblige me immensely and go and change your clothing, and not disgrace me before the world. There, now, is a consideration which ought to move a heart of stone."

Sam elevated his right foot across his left knee, and regarded attentively a hole in the toe of his ragged right slipper.

"Oh, pshaw!" said he. "There is no pest on earth equal to a woman."

"And besides that society expects it of you," continued the little woman, punching him with great vigor.

He arose and slowly stretched himself. Then he disappeared and presently came back, having reluctantly made the required change of raiment. His cousin eyed him discontentedly.

"See the man, now!" she said. "And that beautiful bosom, too, looks as if you'd been rolling down somebody's shed roof. I declare you're enough to drive a woman mad. And you're going to our campmeeting with us, too, and I wanted so much to introduce you 'o Widow——"

"Drat all women!" said Sam reflectively. "Drat all women—especially widows."

"But our widow isn't a widow at all, she's a—she's an old maid. I don't know why everybody calls her Widow, but that's the name she is always known by. She used to be rich when she was young, but she was real bright and learned then, very learned, for a rich man's daughter. Her father died, they lost their fortune, and Widow had to work for her living. She came here and Widow has actually been principal of our village High school for the last seven years. There never was a woman held the place beofe, and there never was a man filled it half so well. Her graduates make the best wives and the best schoolmistresses in the country. Schoolmistresses always make good wives, Sam. I used to be a schoolmistress myself."

"Yes," said Sam. "Modest; you know."

"And Widow has done an immeasurable lot of good among the girls here. She has made them like herself, as far as they're sense enough to be it—brave, strong, honest and wise. There never was another like her, Sam. She supports her mother out of her earning, and—and dresses like a lady, too," said Sam's cousin, adding the last as the climax of all praise.

"I don't like paragons," said Sam. "Awful tiresome."

"At any rate, you're in no danger of being taken for one yourself," replied the sharp little woman. "You had the world before you, and we were all so proud of you, and had such high hopes of you. You were going to be a famous poet, reform preacher, and the Lord knows what, and you're not been any of it. When you die I shall have this label tacked across your coffin: 'He began life as a poet, ful of grand hopes and aspirations, and he ended by being a slovenly old bachelor, who made a fortune in the brick-pressing business!'"

"Cousin Mary, let's start for the campmeeting."

At the campground, Sam Harrington and little Gerty sat among the devout part of the congregation, and listened to the sermon like old folks. When it was over, and they had all left the wooden benches, a tall, pale lady, with lustrous black eyes, and dark wavy hair stood up, facing them. An aged lady with silver hair and a sweet, placid face leaned on the other's arm and the younger lady carefully supported her feeble steps.

"That's Widow and her mother," whispered Sam's cousin. "Isn't she lovely?"

Sam looked. The fine, delicate face was the least bit faded and tired looking, but not a bit soured or gloomy. Oh, no! not the least bit faded and tired looking, but strong and pure, like steel or silk, or something of that sort. Little Mrs. Gerty caught the schoolmistress' hand.

"Widow!" said she, "this is my cousin Sam Harrington, a rich, curly old bachelor, I wish you'd take him off my hands. Sam—Miss Kildare."

"Wh-a-a-t!" screamed he, crazily.

"Don't hurt my arm so. What did you do that for?" said Mrs. Gerty.

"Mr. Harrington and I used to know each other long ago, when I was young," said the schoolmistress, calmly, but with an ineffable look in her dark, softly fringed eyes. "I met Mr. Harrington 15 years ago at a campmeeting. I have never seen him from that day to this."

Then she moved on in a clam, graceful way, with a little spot of quivering sunshine glancing across her gray dress as she passed. And the first thing Sam Harrington did was to look sheepishly down at his dusty old boots, while his face reddened slowly with the memory of an old flame. He laid his hand on Mrs. Gerty's arm.

"Cousin Mary, you said awhile ago, that I used to be a poet and an enthusiast, with bright hopes and great aspirations, and it had all ended in my being a useless old bachelor, who got rich at patent brickmaking. That woman konws why."

"Then I'm sure you wronged her more than she did you. She is the truest, best, brightest woman I ever knew. I do wonder if you are the man she nearly broke her heart about long ago? I've heard a whisper of that, I'm sure. You were always too hard and unforgiving, Sam."

Little Mrs. Gerty, romantic as a girl, watched them narrowly. Were the old flames kindling into life again? Sometimes little Mrs. Gerty thought they had never died entirely out from the heart of either. Sam Harrington began to black his boots and button his wristbands.

One summer moonlit evening Alice Kildare sat in the porch of the cottage in which she lived with her mother. She was looking down the avenue of trees in front toward the west, where the sun was sinking in the glowing sky, as Sam Harrington came slowly up the walk and joined her in the porch.

"Widow Kildare," he said, "I have come to bid you good-by."

"Have you?" said Widow. She would not ask a word more.

"Yes, I must go back to my muck-raking. Bricks, you know, and clay, and furnaces and things. I meant to be a poet when I used to be in love with you, 15 years ago. Now I am a brickmaker."

Used to be! That was what she had stayed an old maid for. Her heart was like lead in her bosom, but she smiled and said:

"After all, a brickmaker is as good as a poet."

"Are you sure you think that, Widow Kildare?"

"Yes, quite sure."

"Wouldn't you like to see 'em—the great brickyards, and the huge furnaces, baking the patent bricks by the half million?"

"Yes," answered Widow, "I could tell the school children, you know."

Sam Harrington made a face. Then he looked at her, and saw that, in spite of the brave, proud head which she held up so stately, her face was pale and sorrowful as a face could be, as though she were parting with a last great hope. And he actually smiled to see it. She had tormented him bitterly once. He threw his hat across the floor, and sat down on the edge of the porch at her feet.

"Alice," said he, "why haven't you been married? What have you stayed single all these years for?"

She looked at him and tried to answer, but the sound died away in a sorrowful bitter sob, and she covered her face with her hands. The brave little woman was crying. He took one of the slim, cold hands in both of his own.

"Alice—I never got over it—the old hurt you gave once. I never got over the old love, either. Be my wife, now, and let us begin all new again." A little oldfashioned portifolio lay on her lap. She took from it a slip of paper, all yellow and creased with age. She held the paper toward him.

"Samuel Harrington! You said in this note that a woman was incapable of truth or faithfulness. Will you take it back?" she said softly. "Will you take it back?"

He tore the paper into shreds and fragments and blew it away through his fingers, and I don't know, where the wind carried it.

"So, please heaven, my hand shall remove all that gives you pain and trouble as long as you live. God bless you, my wife! God bless us all!"

In spite of the globe of magnetized water Alice Kildare didn't die an old maid.

"There's no love like one's first love, after all," said little Mrs. Gerty to her cousin.

"No, there isn't—that is, if one's first love changes so as to suit as one grows older," answered Sam, with a miserable attempt at being philosophical instead of sentimental.

And this is the romance of the second campmeeting.

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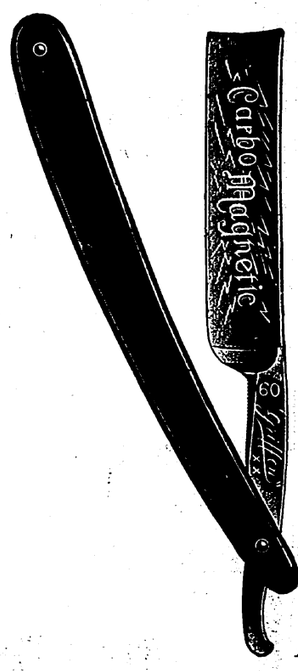

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Fine New Year's Present.

PASTOR RUSSELL'S SERMON.

He Dilates on Wisdom at the Bible House Chapel.

Pastor C. T. Russell was with his home congreuation Sunday afternoon at the Bible House Chapel, Allegheny, and preached from the words of King Solomon, "Wisdom is the principal thing; therefore get wisdom." (Proverbs 4:7.) A large congregation gave closest attention to his discourse, which follows:

Wisdom is defined to be (1) the power of discerning what is true and right, what is conducive to the highest interests. (2) Conformity, so far as one's own conduct is concerned, to the course of action dictated by such a discernment. The world-famed Gough summed up wisdom in these words: "Wisdom is knowledge made our own and properly applied."

The best-intentioned people find continually, under the pressure of their own weaknesses and the temptations which surround mankind, that they are inclined to slop away from the noble standards and sentiments of their hearts. Experience demonstrates, too, that all need frequently to look about them and to compare present attainments with the past to find their bearings, to note whether or not they are making progress or retrograding. Our advice to all consecrated Christians is that such introspection be taken nightly before we retire to rest—that each day's progress be noted and that fresh resolutions be presented evening and morning at the throne of grace to be practiced to the extent of our ability daily. We advise, also, a special examination of our accounts with the Lord and of our conditions weekly.

But, notwithstanding these close examinations and reckonings, we believe that the majority of Christians, as also of worldly people, will receive a blessing in connection with the turning of the leaf at each New Year. It is a favorable opportunity for the summing up of the past year's progress. As bankers and merchants not only keep daily accounts of their business, but at this season of the year balance their accounts, more particularly ascertaining profits and losses, so should the Lord's people take advantage of the closing of one year and the opening of another to strike a balance in their spiritual accounts and ascertain definitely the exact amount of their spiritual gains. I sincerely hope that none of those whom I address will, under the most rigid examination, find spiritual loss. But whether the results show for loss or for gain it will be to our advantage to strike the balance and to know exactly where we stand and the net results of the course we have pursued during the year just ended.

Business men do not strike the balance of their accounts for the purpose of discouraging themselves in business, but to the intent that if profit has been made they may be encouraged and if losses have been incurred they may ascertain the point of weakness and loss and remedy the defect, so that the coming year shall be the more satisfactory, and this should specially be the case with the Lord's people. Indeed, under the special arrangement which the Lord has made with those who are His in Christ Jesus absolute discouragements are impossible, wrong, unjustified, no matted how poor the showing of the past may be, unless it be found that the little progress or retrogression was the result of willfulness either in wrongdoing or in neglect of privileges or opportunities for well-doing and growth in grace and knowledge. Of course, full, deliberate, willful, intentional wrongdoing on the part of the Lord's people must me regarded as carrying with it divine displeasure and chastisement of some kind.

On the other hand, however, I trust that none of us, looking backward over the past year, finds willful shortcomings. If he shall find that his failures and little progress were the result of the lack of fortitude, lack of character, he may well feel grieved; but, resolving that henceforth he will be more careful to add to his faith fortitude, he may go to the great Mediator, whose sacrifice is the basis of our reconciliation with the Father and the forgiveness of all our sins, and, acknowledging his frailties, he may obtain mercy and find grace to help for future times of need. (Heb. 4-16.) None who are in the right attitude of mind on this subject will be perfectly satisfied with the attainment of the past year. For—however good may have been our intentions, however pure, noble, just, true—nevertheless, because we are members of the fallen race because we have the treasure of the new mind, the new heart, in earthen vessels which are imperfect, we discern in ourselves much that is not to our own pleasement, and we may be sure, therefore, we are far from the perfection standard set before us in the scriptures.

But while, the eyes of our understanding opening wider daily and hourly, we discern the divine charcater in clearer lines and discern our own blemishes more perspicuously, nevertheless the eye of faith sees with the greater clearness also that a full atonement was made by our original Redeemer, not only for our share in the original sin, but also for our unintentional weaknesses, which result from our relationship to Adam and the fall. Thus the Lord's people may have a hope and joy and confidence toward him which others can not realize—which is not applicable to others—which they can only obtain by coming to the Heavenly Father in the appointed way, through faith in the redemption work of the Son.

Let us then, dear friends, at the opening of the New Year, take Wisdom as our watchword and daily at the throne of grace make fresh resolutions for wise endeavors which we will seek to put into practice daily in all the affairs of life. Let us see what a blessing we shall secure from thus giving heed to the divine Word, which informs us that "Wisdom's ways are ways of pleasantness and all her paths are peace" (Prov. 3:17), and in our text declares, "Wisdom is the principal thing; therefore get wisdom."

But the word wisdom takes on a variety of shades as it passes through the lenses of different minds and hence it behooves us as the Lord's people to make no mistake—to get the right kind of wisdom—to find the wisdom referred to in our text and to clearly distinguish between it and other wisdoms, which the scriptures tell us are only foolishness. It is the Apostle Paul who explains that the wisdom of this world is foolishness with God and that likewise the wisdom which God inculcates is often esteemed foolishness by the worldly wise.

To illustrate: One class of these worldly wise men say to us by their actions, which speak louder than words—"Money is the principal thing, therefore with all your getting get money, for with it you can have all things and without it you can have nothing." Of course, there is a certain amount of logic in this reasoning, else it would not appeal to so large a number of people as being the voice of wisdom directing to the proper course in life. Nevertheless, many of those thus taught after a few years have demonstrated by their own course the fallacy, the unwisdom of their proposition. There are things which money can not buy, and which the pursuit of money is almost sure to drive away. One of these is health, another peace of mind, another joy, another a restful conscience, another the knowledge of God, another growth in grace, another fellowship with the Father, the Lord Jesus and the brethren, another hope toward God in respect to the heavenly inheritance which he has promised to those who love him supremely—better than they love houses or lands or money or any other thing or being.

Another class of the worldly wise, and these are usually the children of wealth—though sometimes merely "spongers" who, like parasites, live off the energy of others—tell us that true wisdom is the pursuit of pleasure, in field games, theatricals, cards, checkers, chess, dominoes, etc., or mental revelries in novel reading. The gratification found in these they tell us is their happiness, their joy, and that they know of no greater wisdom than to daily endeavor to gratify these tastes and appetites. We answer that they are making a mistake, that they are deceiving themselves; that if they will analyze their own feelings they will perceive that they are not really enjoying life, but are using their mental activities in the endeavor to find enjoyment in life. They engage their minds in stories so as to prevent their thoughts from dealing with more important matters; they are seeking to escape responsibilities, and to live as it were in a dream; their lives are neither profitable to themselves nor to others. They are surely not wise, for even supposing that their amusements and entertainments are absolutely devoid of bad influence upon others, amusements certainly do nothing to the betterment of themselves, for the present or future life, nor yet for the uplift and blessing of others.

Still another class of worldly wise tell us that from their viewpoint all the word is a stage and men and women are but actors on it, and that the play of life is a show and to a considerable degree a farce, a make-believe. Acting upon their theory of wisdom the principal thing in life is to make a good show in dress, in equipage, in the home—everywhere to put on a gloss to the intent that their real heart condition may not be discerned by their neighbors. This pride of life, this living for show, this stage life in which tinsel is worn as make-believe for gold, is not true wisdom. Not only will it end in bitter disappointment at the close of life, when all the masks will come off, but it is not a satisfying portion even when most successful. The heart requires something more than this. Man, made in the image and likeness of God has retained a measure of that likeness, notwithstanding the fall and the incidental degeneracy, so that shams, hypocrisies and make-believes can not bring true happiness or contentment of heart.

Another class of worldly wise tell us that science and philosophy are the only things worthy of the noblest minds and intellects. They tell us that the word science signifies that which is true and that the special aim of scientists is to help their fellow men by uncovering the truth, by getting rid of all the ignorance and deceptions that surround various matters and things and thus bring truth to the fore. They tell us that thus the scientists are the real teachers of the world. They tell us that philosophy signifies the love of wisdom, which leads to search for it, and that in the last analysis they are really the wise men of the world who make it their business to help other men to wisdom along all the pathways of life, in matters financial and social, mental, moral and natural science.

At last we seem to find in this profession what we are seeking, true wisdom with noble objects before it. We comment their love of truth and their desire to rid themselves of all superstition and error and we pause to examine the practical working of this wisdom and to note the blessings it brings to these philosophers. Our examination disappoints us; the philosophers are not happy. Like some of the others they are seeking pleasure, seeking happiness in their pursuit of wisdom, and that pusuit is a more noble one, but they do not find happiness in it. They lack the joy, the peace, the heart experiences which are the essence of happiness. Along various paths these philosophers go and the methods of the geologists and biologists will represent all of this class.

Let us examine carefully this true wisdom from above which the scriptures enjoin. It is first pure—it sets purity as its highest standard, and the word pure takes in the thought of honesty, sincerity. Whatever questions arise respecting our dealings, our conduct, our thoughts, the first point to be decided would be, is it pure, is it honest, is it true? If this can be answered affirmatively that is enough, heavenly wisdom says. Have nothing to do with anything that is not pure, right or honest. Do not tamper with it, do not even turn it over nor think of what might be done with it, but immediately put it away.

There is only one way to put ourselves into relationship with the Lord so as to be able to receive this wisdom from above. That way is Christ—through faith in His blood as our sin atonement.

Still more than this, it means a renunciation of our sins and endeavor to walk in the Lord's way, leading to a

(Continued on Fourth Page.)

Labor Tribune

JOS. TELFORD Pub'r.

Corner Fifth Avenue and Smithfield street,

(Over Pennsylvania Railroad Ticket Office.)

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Entered as second class matter at Pittsburg, Pa.

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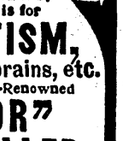

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FIGHTS OF OTHER DAYS.

Exciting Battle Between Two Clever Lightweights in Englasd in 1829.

This week's installment of "Fights of Other Days" deals with the exciting battle between Sam Merryman and George Trewman, lightweights. Both had achieved distinction in the ring, Merryman being particularly popular. The fight took place on August 24, 1829, and was for $125 a side. The editor of "Famous Fights" says of the encounter:

There was no stipulation as to weight, for the combatants were known to be as nearly as possible of the same weight—133 pounds, when fit and well—and a pound or two more or less was the utmost difference that even a month's hard training could make between them. Trewman undoubtedly prepared himself the more carefully and steadily, and Sam Turner took special care of him at the Green Dragon, Chilwell, five miles from Nottingham, where the youngster was put through the mill to some purpose. Merryman was looked after by Bil Broadhead, who did not think it worth while taking his man out of Nottingham, but trained him at his own house—a step of doubtful prudence. At any rate, Sam did not get on half so well with his preparation as his rival did.

Langley mill was the spot chosen for the fight, just on the borders of Nottingham and Leicestershire, inside the former shire, and some 10 or 12 miles, if I remember rightly, from the town of Nottingham. There was a general holiday that day in the town of the Lambs, and consequently an enormous crowd, mostly on foot, wended its way to Langley Mill, where old Bob Randall, late of Coventry, who had just taken the principal—indeed, the only—inn there, welcomed all comers, but found the number of his guests somewhat distracting and embarrassing. He must have watered his "barley-mash" with a liberal hand to enable it to go round as copiously as it did among the thirsty thousands.

A grand old gentleman farmer named Simmonds, who had lived at Erewash, not far from Langley Mill, allowed the use of a spacious close for the day. He was an immensely big man, nearly, if not quite, 70 years of age, yet as hale and vigorous as most men are at 50; his snow-white hair contrasted finely with his ruddy face, tanned and colored by years of healthy exposure to sun and wind. This glorious specimen of a fine old English gentleman made certain stipulations, however. In his deep, sonorous voice he informed all and sundry that, first, if any busy "traps" interfered on his ground he would bundle 'em off in no time; secondly, "if the men didn't stand up and fight like Britons he'd bundle them off, too. All he wanted was a fair fight. He'd have that or none at all!" Of course there was a unanimous acceptance of these terms, and then Harry Porter, of Nottingham, who had just been formally installed as the new commissary of the provincial prize ring, entered the close with his assistants and proceeded to pitch the ropes and stakes.

At 12 o'clock the combatants arrived almost simultaneously. Trewman, in an open landau, drawn by four grays, which had been provided by Mr. St. Barbe, accompanied by that gentleman, Sam Turner and Jack Woolley (Dick Hill's old opponent), the two latter being George's esquires for the day. Merryman, who had no swell backers, drove up in a one-horse chaise with Bill Broadhead and Tom Baker, who had recently fought a terrific battle on Mapperley Hill, and was regarded as a hero by the whole countryside. Mr. Barber, of the Grange, Narrow Marsh, consented to fill the onerous post of referee, and that important question having been settled the men at once surrendered themselves to their seconds and the process of peeling began.

It was about 20 minutes past 12 when the two lads left their corners, walked to the center of the ring, shook hands, and stood for a moment with arms down, awaiting the referee's signal to begin. So eager was the desire of all to see what the men looked like that for a moment the roar of voices was lulled, as all necks were craned forward to get a glimpse of the combatants. Trewman, as I have already said, had trained far more carefully than his antagonist, and the first glance at the two showed George's superiority in condition. The young 'un stood about 5 feet 6½ or 7 inches, and weighed just 133 pounds. He was gracefully and symmetrically made—somewhat after the style of Dick Curtis, but with plenty of muscle in the places where it was useful for hitting purposes. A very taking-looking lad from head to foot, not a bad point about him; as clean and well-ribbed from stem to stern as an Altcar grayhound, with a very presentable mug, too.

Sam was a tightly built, muscular little man, an inch or so shorter than his opponent, and a couple of pounds less in weight, with a fine chest and shoulders, but rather short in the reach and stout on the pedestals. A round, red face, that looked uncommonly hard and weatherbeaten—for Sam had originally been a farm laborer—and a general look of health, though an obvious superfluity of flesh, were the principal remaining characteristics of Merryman. He looked well, on the whole, but his condition was not what it ought to have been. Each man wore his colors round his waist—Sam the blue bird's-eye, Trewman the yellow-man.

Both seemed confident and full of spirits, and the prospect of a hard and gallant battle appeared certain, as, on Mr. Barber's calling "Ti-me!" they put up their hands and commenced to spar.

Lightweights are notoriously fond of attitudinizing, and are generally a long while in coming to business, being so much more full of dodges than heavy ones. For upward of six minutes this pair were opposite one another before a blow was struck by either; ducking and dodging, retreating and advancing, maneuvering and finessing—there was plenty of all that tomfoolery, but not an attempt at a good hearty home blow. The people got impatient, and expressed their impatience in language which would look rather startling if put into print. At last cautious sparring was abandoned for steady fighting.

Sam was the first to open the ball with a slashing left-hander, which was well stopped by Trewman, who countered at the same moment with his own left and landed on Sam's forehead. Again Merryman let fly and again George countered him beautifully, with all the coolness and precision of a veteran. This second rap stung Samuel and he went for his man resolutely. A brilliant rally followed, blow following blow in rapid succession, give and take, hammer and tongs, neither flinching—a grand sight, which worked the spectators into a frenzy of excitement, and they shouted and screamed and yelled at the top of their voices like so many Bedlamites; then getting closer and closer the lads clinched, put on the hug and lock, tried the cross-buttock; but it was no go—both were too leary to give away a point. At last Sam got on the crook, and over they went, Trewman undermost, but not a drop of blood visible on either for all their hard slogging.

Cheers for both men rent the air as each sat panting on his second's knee, for the round had lasted 13 minutes, and the latter part of that time the lads had worked hard. Betting was at evens, though from the confused roar of voices yelling all at once it was impossible to tell whether any real business was being done or not.

On rising at the call of "Time," both combatants walked briskly to the scratch, evidently eager to get to work again, for the blood of each was on fire with excitement, fanned by the storm of cheers which swept over the ring from all sides as they put up their hands and began to spar again. No time was wasted now in maneuvering; Sam opened fire with a hot 'un from his left instanter, which Trewman countered splendidly—the blow almost blinding Sam for the moment, though so tough and hard was his skin that it did not raise much of a mark after all. Undismayed by this rough reception Merryman returned to the charge and stuck so closely to his man that a ding-dong rally was the result, in which for a full minute at least the blows went backward and forward like a weaver's shuttle, amid a hurricane of hoarse-throated cheers from the delighted and enthusiastic spectators, the pals of each man giving him the most liberal and boisterous applause. "A rare good fight!" was the verdict of all; but though the lads peppered each other with a will and their fists landed with sounding smacks on cheek and mouth and nose and eye not a drop of blood was to be seen, to the disappointment of the crowd, who, like all genuine Britons, thought little of a fight unless there was plenty of gore flying about.

For eight minutes off and on these two game little 'uns pegged away, the hitting of both being straight, hard and clean, and the stopping very pretty and scientific when they were not to furious to forget all about it. At last they closed, and after a long tussle both fell, rolling over each other as soon as they reached the ground. But when they were lifted up by the seconds there was not a drop of blood on either, though their faces were flushed and bruised all over.

Betting was still at evens, and it was clearly, as yet, anybody's battle. Three and twenty minutes had elapsed and Sam was already showing symptoms of imperfect training, though it could not be denied that his opponent also was a little touched in the bellows department.

Sam Turner, after watching very keenly the progress of events, had come to the conclusion that George was a trifle inferior to his opponent in the severity of his hitting. At any rate, it would obviously take a tremendous lot of punching to knock out such a tough customer as Merryman. So Trewman was advised to try for a cross-buttock. Turner assuring him that a good fall would take more out of Sam than any amount of hitting, however severe. Warily, then, George came up to the attack, drew Sam on by retreating, then suddenly rushed forward, regardless of a slap in the mouth, closed, and, getting a good grip on his man, gave him a shattering cross-buttock, Merryman coming down smash on his left arm and side. A terrific roar of cheers came from Trewman's pals.

Bill Broadhead and Tom Baker rushed forward to pick up their man, but he waved them off with his right hand, and groaned deeply, as if in mortal agony. "What's oop?" said old Bill. "Aw'm doon clean," said Sam, still groaning; "he's bruk my arm." And sure enough Sam was right, for, on examination, it was found that his left arm was broken above the elbow, and the wrist badly sprained as well. "It's all oop wi' 'thee, lad," said old Bill, after feeling the wounded limb; "thee arm's bruk, reet enough."

Sam's pals, suspecting that something was wrong, had made their way in great numbers to the ropes, and for a moment looked as if they were going to make an ugly rush at Trewman's corner. But old Bill Broadhead held up his hand and shouted: "Ye may go back, lads; it's all auver: Sam's bruk his arm and can foight no more!"

There was a kind of howl of disappointment from the mob on hearing this terrible news. The best and gamest fight that had been seen for years to be suddenly stopped in this way, when no one could say that either man had a shade the best of it. It was aggravating and no mistake. However, all the doubts of the incredulous were speedily set at rest, for Dr. White, of Narrow Marsh, who had driven over with his neighbor, Mr. Barber, to see the fight, entered the ring, and, after a moment's examination, pronounced old Broadhead's statement to be perfectly correct. "The man's arm is brokn badly," said the doctor, "and he can not possibly fight any more."

So there was nothing for it but to proclaim George Trewman the victor, the fight having lasted 26 minutes. It is impossible to say which man would have won but for this untoward accident. Up to the moment at which it occurred neither could be said to have the lead; but still Trewman deserves the credit of having tried for a cross-buttock and succeeded with such a vengeance that he wholly incapacitated his rival from continuing the fight. There is no getting over the fact, and, so far, George Trewman may be said to have merited his success. It does not, however, seem to have encouraged him to persevere in a ring career, for he never again appeared within the ropes and stakes. His father, I believe, persuaded him to leave Nottingham, and set him up as a butcher at Loughborough, giving him the wherewithal to start well in business, on condition that he gave up bruising altogether. This George wisely agreed to do and he kept his vow.

Sam Merryman did not, but lived, as my readers know, to win for himself celebrity in the prize ring, to which, from his boyhood, he had been so passionately attached.

PASTOR RUSSELL'S SERMON

His Subject, "To Hell and Back--Who Are There," Delivered Before a Large Audience.

Pastor C. T. Russell of Allegheny addressed a large audience at Lynn, Mass., Sunday on "To Hell and Back—Who Are There." He prefaced his discourse with the remark that the topic might seem sensational, but it would be found to be otherwise—that many might think he intended to speculate beyond what is written in the Scriptures, but they would find themselves mistaken, as he would confine himself strictly to the Word of God. His discourse follows:

"The testimony of the Lord is sure, making wise the simple."—Psalms xix., 7.

Let us give heed to our text, dear friends, and realize that of ourselves we know nothing about the future, and that no other human beings know any more about the subject than we do. From God alone can come the information which we seek respecting the dead. Let us realize this fact and give the more earnest heed to the testimony of the Scriptures, which, as our text declares, are able to make wise the simple—the honest, the sincere, the unprejudiced, the unsophisticated. Heathendom has its own peculiar hells and purgatories, but none of them more revolting, more horrible, than those presented to our attention by the various denominations of Christendom. Quite evidently all these various conceptions came from one common origin, and our view of the matter, dear friends, is that Satan himself was the author of this terrible doctrine, which has made millions unhappy, and sent thousands to insane asylums. "Yes, but," perhaps you will say, "if loyal to the Bible we must believe in hell!" In which theory of hell must we believe, dear friends? Which is the scriptural theory respecting hell?

Our Catholic friends, Greek and Roman, outnumber Protestants more than two to one. These divide Inferno into two parts, the easier and milder of which is called purgatory. Catholic doctors of divinity have given us detailed accounts of the terrors of purgatory too awful for me to attempt to describe. Many of you are familiar with Dante's Inferno, illustrated by that great artist, Dore. It represents poor humanity in the future enduring various torments for hundreds and sometimes thousands of years, and the mercy that it holds forth is that, by virtue of masses and prayers and fastings of many friends, the period of the torture may be somewhat lessened. The pope, you know, on his jubilee year is accustomed to release many from purgatory, presumably in part to make room for others hastening hither from all parts of the world at the rate of 85 per minute.

Our Catholic friends assure us that all go to purgatory except a few, called saints—who go direct to heaven and after several centuries are canonized and afterward prayed to by Catholics—and herties, for whom there is something worse than purgatory prepared. They tell us that even popes and bishops and archbishops go to purgatory, and need to remain there for a while at least to be prepared for the heavenly conditions. Perhaps you noticed recently an account of the death of Archbishop Elder, of Cincinnati, O., and his recorded last words, which I quote: "Holy Mary, mother of God, pray for us sinners now at the hour of death! Amen!" The archbishop had no thought that he was freed from sins and no longer a sinner, but a saint; and his co-religionists evidently had no doubt of the kind either, for you notice, from the papers also that masses were said on his behalf—for the peace of his troubled soul, supposed at the time to be in anguish in purgatory in preparation for heaven. Doubtless many of you noticed also on the occasion of the death of Pope Leo XIII. similarly prayers were said for the peace and rest and comfort and ultimate liberation of his soul from purgatory. There would be no object in saying masses for those believed to be in heaven—such would be beyond the need of masses. Masses ar said for sinners, for their release from sins and the penalty of sins, according to the doctrines of the Catholic Church.

The Protestant view of the subject we hold to be less reasonable than that of Catholics. Theoretically they take the same position respecting the unfitness of mankind for heaven and admit that the heavenly promises belong only to those who walk in the narrow way—not after the flesh, but after the Spirit. They admit that the great mass of Protestants are not saints, either, but to their shame be it said that they have a theory respecting hell which not only makes it as awful as the human mind can imagine, but it affirms that there is no hope for recovery for any one who enters it. We ask ourselves, "Do Protestants mean this? Do they believe it?" Admitting that few are in that conditions of holiness and purity of heart which would fit them for the divine presence and favor, do they believe that all the remainder, their neighbors, friends, brethren, sisters, parents, children, are passing rapidly into an eternity of torture beyond the power of tongue to describe? We answer that they do not believe it; that their actions speak louder than their words.

Protestants assume great liberty in dealing with the subject, of which they admit they have no personal knowledge. One will tell us that he does not believe in the literal flames and literal roasting by literal devils with literal pitchforks in literal ovens, but believes that it will be a gnawing of conscience, some place, somewhere, he knows not where; somehow, he knows not how; but he is as sure as he lives that it is all going to take place just as he has pictured it in his imagination. He feels himself infallible on this subject. Another tells us that he believes there will be no fire, that the punishment of the wicked will be their compulsory association with each other, and that they will get so satiated with their own company and sinful course that they will loathe their existence, but must continue it under these conditions to all eternity. Where? How? He knows not. He believes himself infallible in this particular point, though not so in his earthly affairs, his financial ventures, matrimonial engagements, etc.—just on this one point he is infallible.

We ask these various infallible wise man why any such horrible conditions should be continued everlastingly? In what sense would God be glorified by the perpetuation of such conditions? In what way would He take pleasure in the pain or suffering of His creatures, however wicked? The answer of Jonathan Edwards to this question was that God's people would be so changed after death that they could look over the battlements of heaven and see their own parents, or children, or brothers, or neighbors in the most awful torture and turn around and praise God the louder. But few in our day would give this answer to the question. They prefer to avoid it; they realize that they have no reasonable answer.

We ask them another question—if mankind, under present conditions, tend to die without such awful torture as you describe for the future, would they not die much more quickly under those tortures? Is it not the tendency of all suffering to destroy? Would it not then be more reasonable to expect that at some time in the future these tortures which they describe would terminate in some natural way—lead to the destruction of the individual, of the mind, of the body, of every power? "Oh, but," they answer, "God will preserve them in being; He will supply them life. Only by His power can they be made to endure such suffering at all, and He will see to the perpetuation of the life so they may suffer on and on and on eternally. If that be true, dear friends, if these teachers be infallible, the race might well be sorry that the Almighty has so much power, or that, having the power, He did not use it in some better cause.

We return to the questions and ask, what evil could any human being commit in the brief span of an hour, or a day, or a month, or a year, or a century that would merit an eternity of torture such as this you describe? The reply is that our entire race was born under the curse, under condemnation, and that now God has provided a Saviour, and only those who will accept Him can be saved—saved from eternal torment. They tell us that this sentence or curse of our race to hell came upon us as a penalty for Father Adam's disobedience in Eden in the eating of the forbidden fruit, and that only those who accept of Christ can be saved from this terrible doom. But we reply that surely such a penalty would be unjust. To suppose that God would pronounce a curse of eternal torment upon 20,000,000 of Adam's race because of his disobedience in eating an apple is to accuse the Almighty of the grossest injustice, not to say lovelessness.

Dear friends, surely these teachings are not fresh from the word of God. Surely God is not the author of these terrible hallucinations which have been upon our race for now centuries. They have come down to us from the Dark Ages; practically all the creeds of Christendom were formulated in the Dark Ages or immediately after them. None of them will stand the light of present-day enlightenment or scriptural investigation. If the Scriptures tell of these various things, why do not these doctors of divinity point us to the chapter and verse and give us the particulars in detail? and why are they not of one mind? Why have they such diversity of views on a subject which, from their statement, is the most awful and, most important possible to be thought of? It is all a huge mistake, dear friends, as we hope to show you when investigating.

In Old Testament Scriptures of our common English version the word hell occurs 31 times, but the original Hebrew word of which hell is the translation occurs many more times—66 in all. Why did not the translators give us the full benefit of all these occurrences of the word sheol in the Hebrew text? Were they anxious to cover up this question of hell so that they might translate the word otherwise as often as possible? No, there was another reason; and when we point out that other reason it will make clear to every one of us, I trust, that the 31 times that the word hell occurs in the Old Testament are all erroneous; that the word hell should not have been in the Old Testament at all—at least it should not be there with the meaning which is ordinarily attached to the word. Sheol in our common version Bibles is 31 times translated hell, 31 times translated grave, and three times translated pit, and it should have been traslated tomb or hidden state in every instance.

I would not be understood as charging the translators with a deliberate attempt to blindfold people, and hence will mention an extenuating fact, namely, that since the translation the English language has experienced considerable change in respect to this word hell as well as in other respects. In old English literature we find the word hell used in speaking of thatching a house or pitting potatoes for winter use. To hell a house means to cover it, to hell potatoes means to cover or hide them from the light, frost etc. If the word hell were still used in this sense there would be no need of this discourse, but the gradual change of the word signifying to cover, to secrete, to bury, to entomb, to mean a place for torturing humanity, makes necessary that we expose the error and thereby free our minds from the bondage of superstition which for centuries has beclouded the divine character and hindered us from having the proper appreciation of our Creator.

The word sheol, as every Hebrew scholar knows and will admit, signifies the dark, the hidden, the state of death. It has not in it the remotest suggestion of fire, or flames, or pitchforks, or torture, or anguish. Let us see this from the Scriptures themselves.

The first occurrence of sheol in the Scriptures is in Genesis 37:25, where it has been translated grave. Here Jacob is represented as mourning for his son, Joseph, supposed to have been killed by the wild beasts. He is represented as saying, I will go down into sheol mourning for my son. He meant that nothing would comfort him as long as he should live, that he would mourn for his son until his last breath. The second occurrence of the word sheol is in Genesis 42:38. Jacob again is the speaker. He refers to his favorite son, Benjamin, and tells his other sons if they return from their journey and bring not Benjamin with them they will surely bring his gray hairs down in sorrow to sheol—to the grave, to the tomb, to death. Has anyone any doubt as to the propriety of this translation, grave? Does any sane person think that the translators should have rendered the word sheol here by our common word, hell? Surely not! Jacob had no desire, we may be sure, to go to a place of eternal torment, and made no suggestion of the kind, nor was there any such thought ever before his mind. The devil had not yet formulated this terrible God-dishonoring doctrine.

We have all heard of the troubles of Job, and in the Scripture narrative respecting him we are told of Job's prayer to the Lord in these words, "Oh, that Thou wouldst hide me in sheol until Thy wrath be overpast! Then shalt Thou call and I will answer Thee." Who thinks for a moment that Job was praying to go to eternal torment? No sane person so thinks. The translators were evidently correct again in rendering sheol by our English word grave. Job realized that himself and all the world of mankind at the present time are living under the divine curse or wrath justly imposed upon our race—not a wrath of the future, which will torment the masses of mankind, but a wrath which is on the world now, which is permitting us to go down under the sentence of death through various troubles, pain, sorrow, sicknesses, weaknesses, into sheol. Job felt that if it were the Lord's will he would be glad to die speedily, as the burdens of the present life were more than he felt himself equal to bear. However, he had no desire to remain forever in the grave. On the contrary, he had information respecting the divine plan which gave him the understanding that in due time the Lord would deliver the world from this curse, the sentence of death, from the tomb and from all the weaknesses which have come upon our race through the original death sentence.

It is to this resurrection hope that Job referred, saying, "Thou wilt call and I will answer thee." His words remind us of the teachings of the Lord Jesus, who said, "Marvel not, the hour is coming when all that are in their graves shall hear the voice of the Son of man and shall come forth." This was Job's hope, this was the meaning of his prayer. "Oh, that Thou wouldst hide me in the grave until Thy wrath be overpast. Then thou wilt call and I will answer Thee." He will share in the general blessings of the millenial age when, in harmony with the divine plan, Christ our Lord, who has redeemed the whole world with His precious blood, with the sacrifice of Himself, shall be King over all the earth, to lift up and to assist every creature back from the weaknesses and imperfections of this

(Continued on fourth page.)

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UNITED LABOR LEAGUE,

OF WESTERN PENNSYLVANIA.

Meets Second and Fourth Sundays at 7.30 P. M. at No. 535 Smithfield Street.

[OFFICIAL.]

Representing 80,000 Organized Workingmen.

LIST OF OFFICERS

President—W. M. Boate.
Vice-President—Edward Maginn.
Recording Secretary—J. J. Toole, 163 Francis street, Pittsburg.
Financial Secretary—Thomas Blackburn.
Treasurer—Anthony Kelly.
Sergeant-at-arms—W. J. Slattery.
Doorkeeper—Milton Chaplin.
Board of Trustees—Jos. L. Evans, J. J. Kane, William H. Baird.
Executive Board—J. P. McCormick, Edward DePuy, H. W. Leigleitner, J. J. Gallagher, J. W. Patterson, John Schultz, D. M. Young, W. J. Slattery, V. J. Brucker.

COMMITTEES.

Organizing Committee—W. H. Baird, chairman, Railway Conductors; George Shifrath, Tile Layers' Helpers; J. C. Schultz, Slate and Tile Roofers; John Kiger, Railway Telegraphers; W. T. Hamilton, Railway Trainmen.
Lecture—E. B. DePuy, chairman, Typographical Union; J. Konnenkamp, Commercial Telegraphers; J. Musgrove, Theatrical Mechanics; John Shaw, Bottle Blowers; B. Krouse, Carriage and Wagonworkers.
Credentials—H. W. Legleitner, chairman, Housesmith; C. B. Hays, Salespeople; V. J. Brucker, Teamsters.
Legislative—John Fernau, chairman, Cigar and Tobie Makers; J. J. Kane, Plumbers; J. N. Patterson, Painters; Milton Chapin, Horseshoers; W. J. Dean, Glass Bottle Blowers.
Lebel—J. L. Frank, chairman, Cigar and Tobie Makers; Neal Courts, Painters: H. Berberick, Broommakers; J. A. Bacharach, Salespeople; F. B. Boyce, Switchman.
Judiciary—J. L. Evans, chairman, Typographical Union; Mark Rider, Steamfitters; J. W. Slattery, Plumbers

UNITED LABOR LEAGUE.

Officers Placed in Nomination for the Year.

Seventy-five of the delegates who are to constitute the United Labor League for the coming year met at 535 Smithfield street for organization Sunday night. William Boate, president of the old league, acted in like capacity last night. The following nominations for officers wer made:

President—John Fernau, of the cigarmakers. Vice President—J. J. Kane, plumbers. Recording Secretary—G. H. Driver, printers; J. J. Toole, plumbers. Financial Secretary—E. K. Hambleton, salespeople. Treasurer—Anthony Kelly, theatrical stage employes. Sergeant at Arms—J. E. Thompson, theatrical stage employes. Doorkeeper—William Smith, horseshoers. Executive board, nine to be elected—B. J. Brucker, teamsters; George A. Kissel, cigarmakers; H. W. Legleitner, housesmiths; J. J. Gallagher, steam fitters; G. H. Driver, printers; P. W. Gilioley, letter carriers; J. W. Patterson, paper hangers; J. G. Smith, railway trainmen; A. E. Thompson, theatrical stage employes; J. M. McCormick, horseshoers; E. F. Welsh, plumbers; J. H. Shaw, glass bottle blowers; C. B. Hays, salespeople; J. M. Burgin, broom makers; J. T. McNamara, curb setters. Trustees, three to be elected—J. J. Kane, plumbers; J. L. Evans, printers; N. Courts, painters; P. J. Gilioley, letter carriers; J. W. Patterson, paper hangers; H. W. Legleitner, housesmiths; J. G. Smith, railway trainmen.

The election will be held in two weeks. No two from the same organization can be elected on the executive board. The only contest that will arouse interest is that for secretary, Mr. Toole, who is a candidate for re-election has occupied the position for two and one-half years. He is also secretary of the Building Trades Council.

Warning from California.

The labor unions of California are sending out circulars to the cast, of which the following is a copy:

"The advertisements appearing in the daily press for 25,000 men for California and the Pacific coast cities is a part of a conspiracy of promotion committees, transportation companies and employers' associations to bunco people out of their money, disrupt the labor movement of the Pacific coast, and to compel American mechanics and laborers to compete for employment on a level with the Chinamen and Japanese.

"Stay away from California and the Pacific coast States; thousands of men here are out of employment.

"The advertisements are misleading and untrue.

"San Francisco Labor Council, J. O. Walsh, president; R. I. Wisler, secretary."

Want Front Brakemen.

The Brotherhood of Railway Trainmen at their lodge meeting at Philadelphia on Saturday decided on another strong appeal to the officers of the Pennsylvania Railroad Company to restore the freight brakemen on the division of the road between Harrisburg and Altoona who were placed on the extra list about six months ago. The men laid off were the front brakemen, the company dispensing with their services when the cars had been equipped with air brakes. These men helped the firemen, who claim they can not do the work properly without assistance.

The Referendum.

The referendum vote adopted by many international trades unions is the fairest way to secure just legislation and representation. Where the business of an organization is done by convention absolutely, the entire voting power of the different locals is placed in the hands of one individual, and where a local can not afford a delegate that local is deprived of a say in the matters dealt with, although it pays just as high a per capita and assessments as do those who are fortunate enough to be represented. Among the organizations who do their work on the referendum system are the Cigarmakers, Machinists, United Mine Workers of America, Flint Glass Blowers, Brick, Tile and Terra Cotta Workers, Watch Case Engravers, Stereotypers and Electrotypers, Painters, Decorators and Paperhangers, Amalgamated Wood Workers, Journeymen Tailors, Tile Layers and Helpers, Boiler Makers and Iron Ship Builders, Typographical Union and the Boot and Shoe Workers.

The Bryant Steel Wheel and Rim Company, Columbus, O., has been incorporated with a capital of $100,000.

COMPARE LABOR CONDITIONS.

Fraternal Delegates from Great Britain and Canada.

A special meeting of the Iron City Trades Council was held Saturday night at which fraternal delegate from Great Britain, James Wignall, general organizer of the dockers' union, was the principal speaker. Mr. Wignall is a member of the British parliament from Swansea, Wales, and represents the labor element on several important legislative committees. In his address he touched on the differences existing in the tin plate and steel mills of the United States and those of Great Britain and stated that one of the principal reasons that American mills show a greater productive capacity was that they drew the young, ambitious and highly skilled workmen from the old country. The American fraternal delegate to the Canadian Trade and Labor Congress also spoke of the better conditions existing in the United States compared with those of Canada. He was followed by Thomas H. Flynn of the boilermakers and Calvin Wyatt of the printers' organizations, who eulogized Pittsburg, her artisans and industries.

AGAINST COAL TAX.

Operators Bitterly Denounce Pennypacker's Suggestion.

As a mathematical proposition, Gov. Pennypacker's scheme of lessening the burden of public taxation by imposing a tax on the production of coal is not commended by some statisticians, who fail to see where the public would benefit by an infinitesimal reduction of school or road tax if it should be gained through an increase in the already high price of fuel. The governor suggests a tax on each ton of coal mined, so small in amount that it would not prove burdensome to consumers, but most coal operators declare that, no matter how small tax might be levied, it must come out of the consumers' pockets.

Representing A. Pardee and Company, one of the largest eastern coal operating firms, H. M. Howe said that in some respects the suggestion of a coal tax is unwise.

"No tax could be imposed on the production of coal without increasing its cost to the public," he said. "It should be borne in mind that the large veins of coal are becoming exhausted, and as the mining is carried farther underground to reach the smaller veins, the cost of producing coal is greatly increased. Even at the present high price, there is but a close margin of profit for operators, everything being taken into consideration. Coal can not be taxed without forcing the consumers to pay a higher price."

While the operators are opposed to the suggestion of tax, because, as they claim, it will force them to increase the rates to consumers, others familiar with mining operations declare that a small tax of one-half cent a ton could be imposed without inflicting any hardship on either the operators or the public.

J. Harper Smith, a coal shipper, said: "A light tax on the production could hardly affect the retail price of coal. Only about one-fifth of the State's production is consumed in the State, and other States benefit by our natural monopoly of anthracite. I would be a little more drastic than the governor. I would at least tax the coal that goes out for foreign consumption.

"In round numbers, about 50,000,000 tons of anthracite are mined here annually. A tax of a half cent a ton on anthracite alone would yield a revenue of $250,000. About 90,000,000 tons of bituminous coal are mined in the State, so that the total revenue if all coal was taxed one-half cent a ton, would amount to $700,000. An increased cost of one-half cent a ton could hardly affect the circular price of coal. The circular price does not advance or decline in fractions."

In this city John H. Jones also condemns the proposition.

Corrosion of Wrought Iron and Steel.

Referring to the mooted question of the relative resistance to corrosion of wrought iron and steel the Engineering News says an interesting bit of evidence on the matter has just come from West Australia, where a large part of the water supplies carry more or less salt or alkali. It is stated that boilers for West Australia are now generally made of Yorkshire iron and last about three times as long as the boilers made of steel plates, which were formerly used.

No less than 8,132 women in Iowa are employed in agricultural pursuits.

SWEATSHOP CRUSADE

City Officials Will Help State Inspectors.

A far-reaching crusade against sweatshop evils in Pittsburg is to be begun by the State factory inspectors and officers of the department of public safety. Director Harry Moore, of the department of public safety, held a long conference with a representative of the factory inspectors and Miss Elizabeth Torrens, who was present in the interests of the clubwomen who have agitated better conditions in the manufacturing districts. Miss Torrens a few months ago was appointed assistant to the factory inspectors for the purpose of investigating the condition of women and girls in sweat shops. Director Moore promised the aid of his department in the crusade, and this is expected to make the movement one of the most effective ever put in operation in this city.

Miss Torrens and the factory inspectors told Director Moore that they had found many sweat shops in the city in shocking condition and that some of the evils were too serious for description. They had found men and women starving together in cramped quarters, with hardly any fresh air and for starvation wages. They said conditions were worst at the shops in the Hebrew quarters of the Wylie avenue Hill district. This section of the city probably will receive attention first, and then the lower Fifth avenue section.

It is said that girls and women are employed in the small cigar and toby factories where they have barely room to perform their duties and at wages that would scarcely keep a child alive. Filthy tobacco is said to be used in these places, and the unsanitary conditions at the factories, it is said, must make the product unfit for use. Disease is said to go unnoticed and is spread from these factories. Rooms used by the manufacturers of clothing for the sewing rooms are said to be unfit to house animals, and are crowded with workmen, sewing women and girls.

The labor unions made complaints that brought about the investigation that led to these discoveries. The factory inspectors have been assisted by the clubwomen and their representatives and have gleaned many valuable facts for the crusade. Conditions were found to be even worse than reported at Harrisburg, and it was decided to make every effort to remedy some of the evils.

Director Moore was surprised when informed of the facts and willingly consented to place the police and health bureaus at the disposal of the factory inspectors in completing their work. He asked for a list of the sweat shops where the laws are violated, and the factory inspector promised to have it ready in a few days. The director said he would co-operate with the factory inspectors and clubwomen in this work, and that he would also put his own men to work to keep small factories in sanitary condition and within the requirements of the law. He seemed anxious to participat in the crusade, and said it was one of the most important tasks of the department.

Martins Ferry Items.

Twenty-two mills were in operation at the Aetna-Standard the past week. Mill No. 22 was idle and may not get on this week. Every department is working full handed and the amount of work is taxing the capacity of the various heads.

Grove Stevenson, of the Aetna-Standard mill office force, has been transierred to the Muncie plant of the company and will leave next Saturday for that place. He will take his old position, that of night superintendent. The Muncie plant has been idle since July, 1903.

Three mills, Nos. 4, 5 and 6, will get on at the Laughlin Nail Company's sheet mill plant, Tuesday, according to information given out at the offices of the company. The plant has been idle for a week while the annual inventory was being taken.

The crowded condition of the Bellaire steel works is responsible for an order being posted at the Laughlin tin plant to the effect that the 23 hot mills will be idle Monday. It has been only by exercising every energy that the Bellaire plant has been enabled to supply the local plant with bars. The difficulty, it sems, is to get the bars cut into the proper lengths. The capacity to roll the bars is sufficiently great, but the shearing force is inadequate. To overcome this the Laughlin management has decided to install a set of shears at the lower end of the plant. It is expected to have the shears in operation next week. The hot mills will resume Tuesday morning.—Martins Ferry Times.

The Interstate Iron and Steel Company, Chicago, has been incorporated with a capital of $400,000.

A snug bank account to draw on

when times are slack and wages low is far more satisfactory than any amount of sympathy—
You can open an account in this big, strong bank with one dollar—

4% Interest

Write or call for booklet.

THE UNION SAVINGS BANK

Capital $1,000,000.00
Frick Building
Fifth Avenue and Grant Street.

BIG MERGER.

Western Coal Interests With $5,000,000 Capital.

A Chicago special of January 7 says: The Deering Coal Company has been organized under the laws of Delaware with an authorized capitalization of $5,000,000, all of which is said to have been paid into the treasury of the company. The offices of the company are to be located in Chicago.

The organization of this immense coal mining corporation, said to have been consummated by J. K. Deering, of Chicago, is said to mean the consolidation under one management of 14 of the leading coal mines on the line of the Chicago and Eastern Illinois Railroad in Illinois and Indiana, and the Evansville and Terre Haute in the latter State. Tangible information as to the full extent of the consoldation of these coal interests is lacking at this time, but it is thaught that out of the formation of the company referred to will grow one of the most important coal companies in the west, which will not only include many properties producing steam and domestic bituminous coals, but the block properties of the Brazil (Ind.) field as well.

It is understood in coal circles that the Deering Coal Company has already completed the purchase and will control the Westville Coal Company and Riola Coal Company, both having properties in the Danville field in Illinois; the Rhodes shaft, owned by J. K. Deering; the Indiana Fuel Company, owning two mines in the Clinton field, Ind.; the Bruillets Creek and Shirkie and Bogle interests in the Sullivan field; the Woolley Coal Company at Mildred, Ind., and the Deering Coal Company at Frankfort, Ill. This list may not be quite complete, as it has been necessary to obtain the information from various sources, but it is thought that it is essentially so. In every instance not only have operating mines been purchased, but the large tracts of land owned by the operating companies have been secured.

It is an open secret that the price paid for the properties of the Westville and Riola coal companies in the Danville field was $2,000,000 cash. The properties consist of four mines, having a large daily capacity, and a tract of 6,100 acres of coal land.

It is understood that the capitalization represents the actual investment in the various properties purchased. Only the best properties in the respective fields which have been invaded have been taken over, indicating that those who brought about this extensive merger of interests were well aware of the prevailing conditions. While no statement has been made of the average daily production of these 14 mines, it is estimated that running with a normal output they will produce 20,000 tons daily.

Officers Re-Elected.

Announcement was made Monday at the termination of the annual meeting of the Builders' Exchange that with the exception of secretary the old officers had been re-elected. Those who will serve the coming year are: S. F. Francis, president; Thomas Lane of the Master Painters' Association, secretary, in place of E. J. Detrick, former secretary, and J. Charles Wilson, vice president.

H. J. LYNCH,
438-440 Market St.

JANUARY CLEARANCE SALE

Of Ladies' Suits, Coats and Furs.

Great reductions in prices to effect an immediate clearance of our entire winter stock. Big bargains in store for early buyers.

COAT REDUCTIONS.

Ladies' Black Kersey Coats at $3.50, $4.50, $6.00 and $10.00. Reduced from $5.00, $6.50, $9.00 and $15.00.

Ladies' ¾ length Black Kersey Coats at $6.50, $10.50 and $12.50, reduced from $8.50, $14.00 and $16.50.

Ladies' Dress and Walking Skirts of Cheviot, Serge and Scotch mixtures at $1.98, $2.75, $4.50 to $12.00, third off former prices.

Children's Coats in tan, blue and brown, of Kersey and Cheviot, elegantly trimmed, reduced to $3.50, $5.00 and $8.00.

FUR REDUCTIONS.

Ladies' medium length Sable and Isabella Fox Scarfs, reduced to $5.50, $7.50 and $10.00 from $7.50, $10.00 and $15.00.

Ladies' double length Sable and Isabella Fox Scarfs at $9.50, $12.00 and $15.00, former prices $12.50, $16.00 and $20.00.

Ladies' Opossum Fur Scarfs at $2.50, $5.00, $7.50 and $10.00, reduced from $4.50, $7.00, $10.00 and $14.00.

Children's Fur Sets of Angora, Chinchilla, Fox, Mink and Opossum, from $1.00 to $9.00 per set, a reduction of 33 per cent from former prices.

Reduced prices on Ladies', Gents' and Children's winter Underwear.

PASTOR RUSSELL'S SERMON.

(Continued from Second Page.)

dying condition to the perfections and glories of Eden, lost and redeemed and to be restored to so many as will come back into harmony with God, in God's due time.

King David under the smiting hand of the Lord was sore distressed and fearful that his death was near. Mark his prayer: "O save me for Thy mercies' sake. For in death there is no remembrance of Thee; in the grave (sheol) who shall give Thee thanks?" Evidently David was expecting to go to the grave, but desired that his life might be prolonged for a time and promised that the result would be to the Lord's praise. His argument is plain—that if he went to the grave he could neither praise God nor serve Him. There is no suggestion in his words of an eternity of torture or that he thought of going there.

The wise man gave advice, a portion of which is frequently quoted, the remainder being neglected because its wisdom has not been discerned, having been beclouded by the smoke of the Dark Ages. He says: "Whatsoever thy hand findeth to do, do it with thy might; for there is neither work nor device nor wisdom in the grave (sheol) where thou goest." (Eccl. 9-10.) Solomon refers to the death state into which all have gone, both good and bad.

The godly king of Judah, Hezekiah, was sick unto death and expected to die, but he prayed to the Lord for a prolongation of his life and his prayer was answered, his life being miraculously extended for 15 years. In his account of the matter he says: "I said in the cutting off of my days I shall go down to the gates of the grave (sheol). I am deprived of the residue of my years. . . . But Thou hast in love to my soul delivered it from the pit of corruption, for Thou hast cast all my sins behind Thy back. For the grave (sheol) can not praise Thee, death can not celebrate Thee."—Isa., 39:10-17-18.

Note Hosea's use of the word sheol in the familiar text, "I will ransom them from the power of the grave (sheol)—I will redeem them from death. O death, I will be thy plague (subduing); O grave (sheol), I will be thy destruction."—Hosea 13:14.

From this last testimony, dear friends, we have the assurance that whatever is meant by the word sheol—whether it means, as we claim, the death state, or whether it means, as others claim, a place of eternal torment—it is to be destroyed, "O sheol, I will be thy destruction."

Let us follow this quotation from the Old Testament to the New Testament, where the Apostle Paul quotes it in I Corinthians 15:54-55. He is discussing the resurrection of the dead, and declares, "As all in Adam die even so all in Christ shall be made alive, every man in his own order." He describes the first resurrection as being that of the church, blessed and holy, and shows that all others shall have opportunity for coming completely out of present imperfections, up, up, up, to full release from sin and death if they will, "every man in his own order." But he proceeds to show that this general release of the world from death will be during the millenial age—after the close of this gospel age, after the resurrection of the church, the first resurrection the chief resurrection. His words are:

"When the corruption shall have put on incorruption, and this mortal shall have put on immortality (when the entire church of the first-born shall be completed) then shall be brought to pass the saying that is written, 'Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

The word grave in the last quotation is hades, the Greek equivalent of the Hebrew word sheol. The apostle here translated the word sheol into Greek in which the New Testament is written. Can we have any clearer evidence dear friends, that sheol of the Old Testament and hades of the New Testament alike signify the death conditon? And God's proposition is that He will destroy sheol, destroy hades, liberating mankind therefrom as prisoners from a pit or prison house.

Note another use of the word sheol in the Old Testament, quoted in the New: King David, speaking prophetically of Christ says, "Thou wilt not leave my soul in hell (sheol, the death state), neither wilt Thou suffer Thy holy one to see corruption." Psa. 16:10.) The Apostle Peter quotes this word sheol into the Greek word hades. (Acts 2:27), translating the Hebrew He explains the meaning of both words as referring to the resurrection of our Lord Jesus from the state of death on the third day.

We see that Justice condemned our race to death—to the tomb—to destruction. We see that our Lord Jesus died for the deliverance of mankind from destruction. In view of this redemption death is not spoken of in the Scriptures as annihilation, but is frequently called a sleep, and a thought is given that a general awakening shall take place in the morning of the next age, the millennium. Under another figure this death state, the tomb, sheol, hades, is described as a great prison-house, in which all who die are figuratively represented as prisoners, bound hand and foot, unable to release themselves. Our Lord Jesus, by His death, is declared in the Scriptures to have secured the key of this prison-house—the authority, the control of all the prisoners, to do with them as He may please.

Our Lord referred to this prison when He quoted the words of the Prophet Isaiah and applied them to Himself, declaring that He would open the prison doors and set at liberty the captives. (Isa. 61:11; Luke 4:18.) Our Lord made no attempt to open earthly prisons. At the very time he made use of these words John the Baptist was languishing in prison, and our Lord made no effort to deliver him. His work is a greater one—the deliverance of all that are in the grave. This work He declares He will accomplish at His second coming. His words are, "The hour is coming when all that are in their graves shall hear the voice of the Son of Man and shall come forth." (John 5:28, 29. R. V.). The saints, the holy, will come forth to glorious perfection in what is known as the first or chief resurrection; the remainder of mankind will come forth to enjoy the blessed privileges and opportunities of the millennial age, in which the judgments of the Lord will be abroad in the earth, causing the inhabitants to learn righteousness.

After our Lord's resurrection and ascension He sent a message to His people in which He declared: "I am he that was dead, and, behold, I am alive forevermore and have the keys of death and hades (grave)." This is in keeping with the entire scriptural proposition that the dead are not in bliss, neither in torment, but dead, and needing an awakening by resurrection promised by the Redeemer.

Thus seen, your friends and relatives and neighbors, as well as mine—the world in general—have been going to hell, into death, into the tomb, for the past 6,000 years. If we follow the guidance of the inspired word we know just where they are, and hear the divine message saying, "The dead know not anything." More than this, we hear the same word declaring that all in the grave shall come forth—as Job expressed it: "Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands."—Job 14:15.

Thus the Lord assures us of the deliverance of all from the Adamic death penalty, because Jesus Christ by the grace of God tasted death for every man—to be testified in due time.

While we do find in the Scriptures a universal redemption from the universal curse or death sentence, we also find that those released from the Adamic sentence will all be required to stand trial, each on his own account. No longer will the race lie under condemnation. The individual trial which will come to each will be decisive. Those who will obey the voice of that great Teacher shall live—everlastingly—under blessed conditions. Those who will neglect or refuse to avail themselves of the great privileges thus secured to them throug Christ will die the second death—be annihilated, be utterly destroyed without hope, for Christ dieth no more. One redemption and one full opportunity based upon it all is all that God's word proposes. It is sufficient. Any who will not choose righteousness and hate iniquity under the favorable conditions which the Lord proposes for their trial will surely be unworthy of the gift of God, eternal life.

Those who have the ears and eyes of faith, and are blessed with ability to grasp the evidences of Divine favor in Christ at the present time, are specially blessed. He that hath an ear let him hear; let him not wait for the blessings of the future. We who now hear and obey may make our calling and election sure to a part in the heavenly kingdom to glory, honor and immortality as spirit beings, join theirs with our Redeemer. This blessing for the world is to reach it during the millennial age, through the agency of the "little flock," the "saints," whom God is selecting during this gospel age. The general blessings of the world will be very great, indeed, but not comparable to those provided for the "elect." I urge that so many of us as have the ear and eye of faith lay aside every weight and run with patience in the race, that we may make our calling and election sure to the greatest blessings placed within our reach.

INDUSTRIAL ITEMS.

The Youngstown Furnace and Supply Company, Youngstown, O., has been incorporated with a capital stock of $50,000.

The Shelby Stove Manufacturing Company, Shelby, O., has made an assignment. Liabilities $27,000 and assets $15,000.

The John Lauer Machine Company, Detroit, Mich., has been incorporated with a capital of $50,000, all paid in.

The Sumter Machinery Company, Charleston, S. C., will soon start the erection of foundry and machine shop buildings.

The Bessemer plant and rail mill of the Lackawanna Steel Company., Buffalo, N. Y., which has been shut down for three weeks, resumed last week, with 800 men at work.

The properties of the Coxey Steel and Silica Sand Company, Mt. Vernon, O., have been sold by the receiver to H. N. Hills, of Gambier, who is acting as agent for the Imperial Company, a concern composed of eastern men. The price paid was $275,000.

Janson Bros., who will remove their plant from Oxford, N. J., to Columbia, Pa., have purchased five acres on which to build their new plant. The first building to be erected will be about 100x40 ft., which will be used for the operation of a merchant and bar iron mill. Employment will be given to 300 men.

It was decided to increase the number of finishing stands in the continuous sheet mill at South Sharon from eight to ten. Two additional furnaces in the finishing department are also to be installed. The continuous mill will finish sheets of No. 22 gauge and heavier without hand rolling on finishing mills, while the lighter gauges will require hand rolling. The mill will be placed in operation in April.

The recent purchase of pig iron in England by R. D. Wood and Company of Philadelphia is not significant of a beginning of importations by reason of the advance in domestic prices. It indicates, however, that but for the tariff pig iron would now be pouring into Atlantic ports. The Philadelphia company, with a large foreign order on its books, doubtless found the purchase of English pig iron advantageous, in view of the drawback it would secure on the importation of the finished product.

Adams' Labor Bill.

There has been considerable discussion among labor leaders about the bill introduced in congress by Representative Adams, of Pennsylvania, by request, which is designed to regulate by novel means the employment of labor. The bill provides that any person or company employing journeymen mechanics, laborers, clerks or other help, shall give preference to American citizens and residents of the vicinity in which the work is to be done; that no employer shall have the right to discharge an employe for a petty cause, and that any employer who refuses, without cause, to give work to a citizen of the vicinity in which the employer lives shall pay damages equal to the amount of wages which would have been earned by the worker who was refused employment.

More than one-third of all our export trade has been in the two great crops, cotton and wheat.

If you'd make this year better than last, you ought to start a savings account—NOW—with this strong bank. Will earn 4 per cent annual interest.

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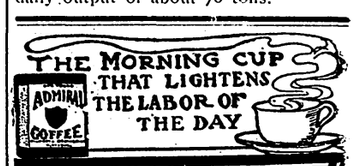

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To Reform Town.

A New Brighton special says: The reward for the capture of the men who killed W. H. Halstead at his poolroom in Colonia on December 24 now amounts to $800, the Colonial Steel Company and the Allaire Land Company having each offered $250 in addition to the $300 offered by the county commissioners.

The steel company is anxious to suppress the disorder and lawlessness in the new town and has begun a campaign against all forms of vice. All the workmen in the mills suspected of being "bad men" are being discharged and it is said attempts will be made to clean out several alleged speakeasies and gambling rooms. The court may be petitioned to appoint additional police.

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FIGHTS OF OTHER DAYS.

Battles of James J. Corbett Up to The Time He Met Sullivan.

This week's installment of "Fights of Other Days" deals with the fights of James J. Corbett up to his meeting with John L. Sullivan. It is published by request. Corbett was born in San Francisco on September 1, 1866. As a member of the Oylmpic Athletic club he became a good amateur boxer. Professional fighters often visited the club and Corbett was always anxious to put on the gloves with them, and finding that he held his own with the most of them determined to become a professional fighter. His first professional engagement was with Dave Eiseman in 1884, and Corbett disposed of him very handily in two rounds. He next defeated Duncan McDonald, of Butte, Mont., in four rounds. In regard to his meetings with Joe Choynski, of San Francisco, Corbett says:

"There has been much discussion relative to my meetings with Choynski. I'll tell you all about it. My brother and Choynski's brother were both employed in the City hall. One day they became involved in an argument respecting our relative abilities. Up to this time I had never seen Choynski. The result of this argument was that Choynski's brother brought him to my father's barn and I stopped him in one round. After that Choynski began to box with professionals. He also circulated the report that I could box, but could not fight. We made a match to fight in private in the old familiar barn on a Sunday. When the time came fully 5,000 persons, who had received 'quiet tips' on the event, were parading up and down in front of my father's house. The family was greatly disturbed and my father persuaded me not to fight. He gave me an awful talk. 'I'll go up and tell him I won't fight,' said I.

I went to Choynski's house and his brother came to the door. Before I had a chance to say anything he said: 'Oh, he'll be there quick enough. You need not be anxious.' This made me mad and I told him to trot out his brother and I would fight him anyway.

Choynski came out and we walked 10 miles over to the sand hills and went at it with bare knuckles. I knocked him out in two rounds and then went over and punched his brother in the nose. The next time we fought it was at the Oylmpic club a year afterward. He had been blowing again about how he could lick me. On this occasion I knocked him out the very first pass I made at him, after he got up I said: 'Now I'll make the setto a friendly one, if you want it that way.' Pretty soon he got fresh and I had to knock him out again."

The last time these young men came together was on a barge on the Sacramento river. Choynski was seconded by that great ring general, Jack Dempsey, and made a game and determined stand against Corbett. The latter broke his hand on Joe, but won in 27 rounds. Between his fights with Choynski Jim filled in the chinks by fighting with and defeating a number of ambitious heavyweights. Up to his fight with a man of tremendous strength and stature and known as the "Porta Costa Giant," whom Corbett easily defeated, despite the great difference in weight and height, many San Francisco sports had sneered at Jim's professional aspirations and predicted his early downfall. But when this mighty man of brawn went down before the gentlemanly young boxer, many of the doubting Thomases began to change their tune and to think that there might be something in the young Oylmpic club athlete after all.

Before Corbett entered his nineteenth year Jack Burke, the Irish lad, came to San Francisco. Burke had boxed with Sullivan, Mitchell and Dempsey and was quite a pugilistic star. He and Corbett boxed eight rounds and the bout was declared a draw. This encouraged him and his friend's greatly, for Burke was considered a foeman worthy of almost anybody's fists.

Corbett defeated in rapid succession Captain James Daly in two rounds; Frank Smith, of Salt Lake, in three; George Atkinson, in two, and Frank Glover, the well-known Chicago heavyweight, in two. Then came his last fight with Choynski on the barge.

He next met Joe McAuliffe, who was considered by many the coming heavyweight champion. They met in a four-round contest for points and Corbett easily got the decision. About this time Jim accepted an offer of a position as boxing instructor of the Olympic club and confined himself closely to business, finding time, however, to do up a few more heavyweights who thought him a soft mark. Prof. John Donaldson, who has since seconded Jim against Jackson and Sullivan, was one of these deluded individuals and was easily defeated by Corbett.

Prof. William Miller, now of Australia, was at one time a prominent figure in athletics in New York. He was a teacher of wrestling in the short-lived Police Athletic club, and wrestled Bauer in the Graeco-Roman style all night long at Gilmore's Garden. The professor arrived in San Francisco on his travels, went up before Corbett and met the usual fate. He was easily defeated in three rounds. This victory put Corbett's stock away up in his native city, and his admirers were now numbered by thousands.

He went to Portland, Ore., and easily defeated Dave Campbell, of that city, who was considered a comer. Corbett's next fight was the one he considers the most important in his career.

In February, 1899, hearing that Jake Kilrain was in New Orleans with Muldoon's combination of boxers, Corbett went to that city and endeavored to get a "go" with the Baltimorean. It was during his stay at New Orleans that he was visited by Phil Dwyer, the well-known turfman of Brooklyn, who had heard of the young Californian's prowess and admired him greatly. He introduced himself to Corbett, who said: "Mr. Dwyer, I have heard of you ever since I can remember, and knowing what your standing is among sporting men I am obliged to you for coming to see me." Dwyer was much impressed by Corbett's gentlemanly demeanor and told him that he would be glad to be of any assistance to him. He said to Corbett:

"I suppose you are aware that you are going up against a pretty hard game with this man Kilrain," to which Jim replied: "I will beat him, and beat him very fast. I know what I can do and when you see us come together you will be surprised."

Corbett and Kilrain finally arranged to fight a six-round glove contest for a purse of $3,500 before the Southern Athletic club. They met February 17, 1890. There was a big crowd present. Corbett pushed the fighting throughout and Kilrain was forced all over the rig. Corbett landed several vicious blows on the Baltimorean's face, drawing blood freely from his nose and blacking both eyes. Kilrain landed only one hard blow on the back of Corbett's neck, scraping the skin and drawing blood.

When the referee announced that six rounds had been fought and Kilrain was beaten there was a vigorous protest from Kilrain and Muldoon, who was behind Jake. They declared that only five rounds had been fought. Referee Ned Violet, of the Southern Athletic club, a prominent amateur sportsman of high social standing, refused to change his decision and Corbett got the purse.

As a matter of fact, six rounds were fought and Kilrain had the worst of the contest at every stage. Corbett considers this the most important fight of his life up to his meeting with Sullivan, as it brought him very prominently before the sporting men of the east and gave him a long wished for opportunity to make his metropolitan debut. This he did two months later.

He came on to New York, and through the good offices of Phil Dwyer and others made a match to box Dominick McCaffrey, now the boxing instructor of the Manhattan Athletic club, at the Fifth Avenue Casino, Brooklyn. They were to fight four rounds for points. After several minor contests, to which the 3,000 spectators paid little heed, the big guns of the evening came on the stage. McCaffrey had once fought John L. Sullivan an eight-round "go" and the fighting was so even on that occasion that it took the referee three days to make his decision. Consequently Dominick was considered by many to be an easy winner of the bout. McCaffrey was five feet 8½ inches tall and weighed probably 175 pounds and Corbett was 6 feet, ½ inch in height and weighed about 195 pounds. Both men were apparently in great condition.

The first round was a beautiful exhibition of sparring, and although neither of the contestants was hurt, the fine display of the art of hitting and getting away pleased the crowd immensely. But when the men faced each other for the second round it was seen that the Californian's blows had made an impression on Dominick, and he was not as frisky as he was in the first round. Corbett, on the other hand, was as lively as ever and forced the fighting at once. He landed several vicious smashes on Dominick's ribs and face and the latter made weak attempts to return the blows.

When they came up for the third round Corbett let strike as soon as he was in striking distance and caught McCaffrey a staggerer on the nose. He followed this up with several terrible punches on the ribs. McCaffrey appeared to grow very tired under Corbett's constant hammering. When they came together for the last round Corbett rushed his man to the ropes and tried upper cutting, but McCaffrey was still quick on his legs and clinched. Corbett then rushed in using both hands effectively. McCaffrey was plainly going fast. Corbett banged Dominick into his own corner and out of it, then fought him to the ropes once more. Either from weakness or in attempting to avoid punishment McCaffrey fell over the ropes, and while Corbett was trying to punish him, McCaffrey shouted to the officials: "Take him away." Corbett sprang back and the men faced again in the center, when McCaffrey, very much dazed and uncertain, gave it up. He protested the decision in favor of Corbett a moment later, but was greeted by the whole house with shouts of derision.

Corbett's next fight and his last one of any importance before annihilating Sullivan was with Peter Jackson. Since the arrival of Peter in California and his fights with George Godfrey, Joe McAuliffe and Ned Smith, all of whom he defeated easily, and his draw with Joe Goddard, the sporting population of San Francisco had been very anxious to see the colored man and Corbett come together. Finally a match was made and the men met before the California Athletic club for a purse of $10,000, of which $1,500 was to go to the loser.

Corbett was attended by John Donaldson and Billy Delaney, the faithful esquires who were behind him in the battle with John L., and his brother Harry was his bottle holder. Peter was seconded by Sam Fitzpatrick and Billy Smith. Up to the twenty-sixth round, although there had been some very hard fighting, both men looked fresh and seemed to be in reasonably good condition. The fight was finally declared a draw in the sixty-first round. Billy Delaney, Corbett's trainer, has this to say about the unsatisfactory ending of this fight:

"Three rouneds before the fight ended the club directors met me at the ringside. I said to Corrbett, 'Jim, there's something up. Just pipe 'em off.' 'I'll fight on just the same,' Jim answered. That was the first indication we had of the directors' intention to stop the fight. Two rounds afterward Referee Cook said: 'There's got to be some fighting.' I said: 'Why don't Jackson fight then?'

"'During the next round,' without further notice, Cook said: "'Gentlemen, I declare this no contest.' Jim protested strongly. 'I'm all right,' he said, 'let's fight on. Cook was acting under the directors' instructions, and the fight was stopped. Corbett himself declared that he was able to fight on all right, but the decision stood."

Jim Corbett from that day to this has earnestly protested against the action of the directors of the California Athletic club, and claims they robbed him of a certain victory. After this he toured the country and offered $100 to any man who would stand before him for four rounds, and, in his own words: "Many have tried the experiment, but the $10 has never yet been claimed. I have knocked out I suppose 25 men, some of them weighing 40 pounds more than I."

He wound up his tour by knocking out William Spillings and Bob Coffee at the Madison Square Garden, and easily besting Joe Lannon.

He was matched to spar Charlie Mitchell at the garden for the gate receipts, but Superintendent Murray announced that he would stop the bout, and the match was called off.

PASTOR RUSSELL'S SERMON.

His Subject, "Christendom in Great Danger; The Very Elect Are Protected."

Pastor Russell of Allegheny, Pa., delivered two addresses in Buffalo, N. Y., Sunday to intelligent audiences. His afternoon topic was "God's Oath-Bound Covenant to Abraham and His Seed." His evening discourse on "Christendom in Great Danger, but the Very Elect Protected," we transmit in full. The text was: "God shall send them strong delusions that they should believe a lie; that they all might be condemned who believe not the truth, but had pleasure in unrighteousness."—II. Thes. ii., 11, 12.

The statement of the Apostel James, that God tempteth no man, is not to be understood as a contradiction to the language of our text. God tempteth no man to sin, to do wrong, but He has at various times sent or permitted siftings and testings among those who are nominally His people—to separate the true from the false. Sometimes a great truth becomes the sifting or separating cause, as at our Lord's first advent. There our Lord's presentation of Himself in the flesh to the covenanted nation, Israel, as the long-promised Savior, Deliverer and King, became to that people as a whole a test, separating the Israelites indeed from the mass of the nation—separating the wheat from the chaff. Our text tells of the end or harvest time of this gospel age, and how the Lord will now permit or "send" strong delusions for the purpose of sifting and separating the true from the false among those who have named the name of Christ. We hold that, according to the Scriptures, we are living in this harvest period, and that the sifting of the wheat from the tares has begun, and that the strong delusions mentioned in our text are coming upon Christendom.

The Scriptures bring to our attention a class of spirit beings which fell from divine favor before the flood. These, we are told, have from that time until the present day been confined in chains of darkness in Tartarus—the circumambient air of this planet. The story of these fallen angels is briefly stated three times—in Genesis, vi.:2; I. Peter, iii.:20; II. Peter, ii.:4; Jude, i.:6. The Old and New Testament records are thus in agreement. Additionally, however, we have a multitude of scriptures, both of the Old and New Testaments, which refer to these fallen angels as "demons"—unfortunately mistranslated "devils" in our common version. Without exception these demons are represented as cunning, deceitful, treacherous, devilish and as having a special malignant attitude toward mankind, and as taking special delight in misleading and deceiving humanity, particularly along irreligious lines and immoralities.

We call to your remembrance the Apostle's statement regarding this matter, to the effect that God's people have their struggle or contention, not with flesh and blood, but with wicked spirits in influential positions. Again the same Apostle points out to us that Satan is the chief leader of these spirits or demons and declares that we are not ignorant of his devices, his intrigues, his deceptions; again he styles him as wily, adroit, cunning. He informs us that the heathen world, while thinking they are worshipping God, are really deceived by these demons: their religious theories and practices are really demonology instead of theology.—Eph. vi.:12; II. Cor. ii.:11.

The human family is in great distress through the fall: mental, moral and physical imperfections are manifest everywhere: "there is none righteous, no, not one." As a consequence, all are agreed to the Apostle's broad statement, "the whole creation groaneth and travaileth in pain together waiting." (Rom. viii.:88.) Naturally enough the groaning ones seek for the cause of their trouble as well as for a remedy. The bible sets forth as the cause of all earth's woes and sorrows the brief statement, "By one man sin entered the world and death by sin, and thus death passed upon all men, for all are sinners." It sets forth the remedy also, namely: "Christ died for our sins, according to the Scripiures," and at His second advent he will institute times of restitution of all things which God has spoken by the month of all the holy prophets since the world began." (Acts iii.:21; Rom. v:12; I. Cor. xv.:3.) This, in brief, is the gospel of Christ.

The gospel of the demons contradicts this from first to last. It denies that man ever was created in God's image and likeness; denies that he ever fell from it into sin and death; denies that Christ ever redeemed us, and holds that we need no Redeemer; that a process of evolution is at work which is lifting mankind from a mean and low brute beginning upward, to ultimately make of the race gods, and that all that is necessary for this grand result is time. As for death, demonology denies that there is death, and claims that what seems to be death is really a change from a low form of life to a higher form. This demon reaching is to be found among all the heathen peoples and in all their religious writings, but it is not at all sanctioned in the Scriptures. They teach to the contrary, as we have shown, that death is the penalty for sin: that it is a real penalty, a real death: that the dead are really dead, and that there is neither wisdom nor device nor knowledge in the grave (sheol), whither all go, and that the hope of the race lies in a resurrection, and that the hope of a resurrection lies in the redemptive work of our Lord's first advent and in nation of the divine Word. assured which He will exercise at His second advent.

A pertinent question for each of us, dear friends, at this moment is this: To which of these teachings do we give adherence Are we holding fast "the faithful Word of God," or are we giving heed to these seducing spirits and doctrines of devils, against which the Lord and Apostle gave so many warnings? Is our theological faith an anchor of hope holding us firmly to the truth as set forth by the Lord, or

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are we to any extent drawing in the original falsehood told by Satan and perpetuated by the lying spirits—the falsehood that death is not death, that our dead friends are more alive than ever before, etu? If this be the case let us at once begin a thorough examination of the divine Word, asusred that error never sanctifies, but is always injurious, and that our Lord was right when He prayed for His disciples, "Sanctify them through Thy Truth, Thy Word is Truth."

How consistent is the Word and plan of God, which, so far from speaking of death as the angel God has sent, assures us that death is our enemy, which already has taken from us many of our loved ones, blighted our lives, and will ultimately destroy us except as we become united to the great Life-giver Jesus. Those who do not see that the dead are dead do not catch the full weighty import of the blessed assurance that Christ is the Life-giver, and that He came into the world and died for our sins that we might have life, and have it more abundantly. Nor do they see the real beauty that lies in the promise of a resurrection from the dead, for if none are dead how could there be a resurrection of the dead? Only those who clearly and distinctly see the Scriptural teaching on this subject are fortified against the delusions of these demons, built upon this erroneous feature of theology, which not only has permeated all heathendom, but similarly has permeated all the creeds of Christendom, and to a large extend has made of no effect the Word of God respecting our redemption from the grave and the hope of the resurrection from the dead at the second coming of Christ.—I. Cor. xv., 12, 13.

The erroneous belief that the dead are alive has been to some extent for centuries offset by another error, namely, that the majority of them are confined to a place of torment—purgatory or otherwise — and a small minority were far off enjoying the bliss of heaven, all of which hindered the thought that they might be consumed with through mediums. Besides there has been a kind of horse sense prevailing which has restrained many from having great confidence in spirit communications. While faith was expressed a doubting fear was associated with it, and this doubting fear was increased by finding that some of the spirits seeking communion were "lying spirits," and although others made different presentations they were all more or less held in doubt and fear. Now, however, we are coming to a time when all intelligent people question the fables of the Dark Ages respecting hell and purgatory, fire, devils, pitchforks, etc.

Consequently it daily becomes easier for spiritists to find sympathy for their claims that the spirits of the dead are hovering around the living, that our atmosphere is full of them, that they are not confined in heaven nor in hell. This thought has been aided by many sermons on funeral occasions, depicting the dead as hovering over the friends gathered at the funeral, the assurance being given that if the dead could only speak he would say to the weeping ones, "Weep not," etc. All of i nt henm ocafeth ubstAlixos.ifs a.a? in the name of the Bible and in the name of truth and in the name of intelligence, has had its effect upon the masses, who are now thoroughly perplexed as respects the place and condition of their dead friends. A growing intelligence forbids the thought that a God of love and justice has consigned them to the care of devils in eternal flames of fire or other torture.

Inquiries of the clergy respecting the place and condition of the departed bring no satisfaction: the few who still tell of tortures in infernal regions are less and less believed, and the others of increasing number who deny that the dead are in tortures are unable to give any answer respecting their whereabouts. No wonder the confiding sheep are perplexed. Oh, that they would look to the Word of the Lord, that they would remember "the Lord is my Shepherd," that they would seek from the inspired source the knowledge which their souls crave! Oh, that they might learn that the hope set before us in the gospel of Christ is the hope of the resurrection of the dead! Mark the clearness of the Apostle's statement on this subject—If there be no resurrection of the dead, then they that are fallen asleep in Christ are perished.—I. Cor. xv.: 17, 18.

The reason for the sending of the strong delusion mentioned in our text is plainly stated in the context, but before it can be appreciated it is necessary to have some grasp of the divine plan of the ages: it is necessary to see that the Lord's work throughout this Gospel age has not been, as many suppose, an attempt to convert the world, but, as the Scriptures declare, He has been merely electing or selecting out from the world a people for His name—to be the Bride of Christ. (Acts 15:14.) We must see, too, that this elect people does not include all who become nominal members of Christian churches, but merely those who through full faith and consecration become followers of the Lord Jesus in truth, and receive the spirit of adoption from th Father. These, through the trials and difficulties of this life, shall be proved overcomers of the world and its spirit, and accepted as joint-heirs with Christ, as His Bride in His kingdom. This class, the Scriptures distinctly tell us, is but a little flock. Our Lord's words are, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." The Apostle declares also, "Not many wise, not many mighty, not many noble hath God chosen"—"Has not God chosen the poor of this world, rich in faith, heirs of the kingdom"—I. Cor. 1:26; James 2: 5.

After we once see that only the overcomers or kingdom class are being selected during this Gospel age, we are ready to see that God,s great time for dealing with the majority of our race is in the future—after the second coming of Christ—during His millenial kingdom—whose reign of righteousness will bless and give opportunity of eternal life to all the families of the earth.

We are not of those who expect this world to be burned up. Quite the contrary, we expect its rejuvenation, its perfecting as the Garden of Eden, the paradise of God, the everlasting home of the majority of the human family—of all except the truly consecrated Church of the Gospel age and those who shall ultimately die the second death. We have no sympathy of thought, therefore, with those who are looking for the destruction of the earth; but we nevertheless believe, as th Scriptures teach, that the present age or aion will cease and a new age or aion begin. In error the translators have rendered the word aion "world" and given a misimpression.

More than this, we believe that the Scriptures clearly indicate that the present age is now ending and the new age, lapping with it, is beginning. It is at this particular juncture that all the New Testament writings, as well as our Lord's great prophecy of Matthew 24, center, indicating a time of confusion, a trouble such as the world has never known before, and pointing out that these are judgments of the Lord designed to prepare the world for the

(Continued on Seventh Page.)

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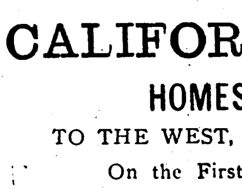

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On the First and Third Tuesdays of Each Month

PULLMAN SLEEPERS AND FREE RECLINING CHAIR CARS ON THROUGH TRAINS.

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F. H. TRISTRAM,
Assistant General Passenger Agent,

320 FIFTH AVENUE, PITTSBURG, PA.

The Bachelor and The Baby.

I affirm with regret that I am what the world calls an "old bachelor," and while I've noticed that a good many people use the word scornfully and contemptuously, there are plenty of much-married men who say "old bachelor" with a tinge of envy in their voices. But only when their wives are not around.

I may as well introduce myself, so I'll just say that my name is Josiah Hamilton, and I am just a little bit on the sunny side of 50; that my income is ample and that I am in the real estate business. I don't get married because I don't want to, and not because I can't. Why, if I'd tell you about the narrow escapes I've had from match-making mammas who invited me to dinner and afterward held me up in some corner where I could not escape and told me how beautiful and graceful and sweet-tempered their darling daughters were, it would fill a three-volume novel. But I won't tell you about it, for it is an unpleasant part of my past which I wish to forget. Besides you might recognize the ladies, and that would be embarrassing all around.

What I wanted to speak of most particularly is the mania young married people have for exhibiting their first baby, and making poor unfortunates like myself take hold of the squirming brat. Oh, heavens! I didn't mean to say that! It slipped out. But my sufferings have been such that I feel almost justified in using it. Now I'll just tell you a few of the things that happened lately, and find out what you think of them.

In the first place, I went over to see young Bob McCann and his wife the other day. They have been asking me why I didn't come for so long that I thought I would go and get it over. Bob used to be pretty wild—nothing harmful, you understand; just one of the boys, and once or twice—but that is another story. Anyway I hiked myself into my tuxedo and went down to Bob's. I hadn't heard anything about the baby, and after I got in, and Bob had grabbed my hand, and told me the missus would be down in a moment, and I was just going to ask if I might smoke, I heard the most peculiar sound, sort of a howl—"Ah-a-a-a-ah!"—repeated several times in a high key. Just then Mrs. McCann came in, and I said hastily, "Excuse me for mentioning it, but that bull pup of yours must be shut up somewhere. Hear him howl?" I'll never forget the look of horror those two gave me. You might have thought I had drawn a gun and told them to prepare to die. Mrs. McCann said icily:

"That is not the bull pup, Mr. Hamilton. Bob sold him some time ago. That is THE BABY."

Still I was obtuse. "Oh, have you been borrowing a baby?" I said. "I should think that would be a very doubtful pleasure."

Then Bob took a hand. "It is ONR baby," he explained with dignity.

Now hadn't I put my foot in it? "Oh, pardon me," I stammered. "You see it sounded so exactly like a puppy that I—er—I never suspected it wasn't."

Somehow my excuse did not seem to melt them any, and Mrs. McCann smiled one of those small wooden smiles, and said rather nastily, "We can't expect an old bachelor like Mr. Hamilton to know anything about babies, I suppose."

"No—er—no, certainly not," I said, trying to patch the matter up. "But I—I'm awfully fond of babies. Bring it down, won't you, and let me see it. I dote on 'em, really, you know."

That melted 'em for fair, and Mrs. McCann promptly started on a still hunt for the infant. Then I began to realize what sort of a mess I had got myself into, and all their fault, too. If they had not had a baby I never would have been bothered.

Then in comes Mrs. McCann with the child. So far as my observation extends there are two kinds of babies, those that stay quietly in your arms when you grip them, and those that give unexpected violent wriggles and nearly jump themselves on the floor, and make your heart stand still with horrid fear that the next jump it makes it will get away. The McCann baby was a wriggler. But I am no coward. I walked right up and looked at it, and I said pleasantly and loudly:

"Well, now, he is a fine one. Takes after his father, too, for he's got his mouth open. Oh, he'll be a drinker, all right."

Mrs. McCann eyed me coldly, and said, "The baby is a girl, Mr. Hamilton. Her name is Ermengarde Rose."

I nearly fell dead. It was rather a staggerer, wasn't it? But I was bound to make good, so I said brightly, "Is that so? What a sweet name. Say, Bob, do you remember that little dancer named Rose you used to—ouch!" Bob had kicked me violently on the leg. But I went on after a moment, "Let me hold her, won't you?"

Mrs. McCann looked rather distrustfully at me, but I held out my arms and she dumped the whole soft pink and white mess into them. I felt of it, and tried to grab hold of the handles, but there didn't seem to be any, and all of a sudden that depraved child gave a bounce and a squirm and a squeal that nearly landed her in the fireplace. And then before I had got my breath she did two more just like it—only worse. "Take her!" I cried out, "or I'll not answer for the consequences." They took her. I went home shortly. I shall not go there again in a hurry. I can tell you.

About a week or so later I felt competent to tackle the baby proposition again, and so I decided to drop in to see my cousins, the Jenkins. Mary Jenkins was always a favorite of mine. She is a nice girl with taffy-colored hair and an easy manner; don't keep you trying to sit up and scintillate, knowing all the time that as a scintillater you are the last call, but gives you a chance to be comfortable and say what you think about things. Mary has an infant about four months old, and I supposed that she, being a sensible, easygoing person, as I said before, would bring up her child with no nonsense. I rather fancied that she would pattern after my sister Margaret, for if I do say it, my sister Margaret is a mighty sensible woman.

I dropped into the Jenkins' and got into my favorite chair and lit a cigar. I was just nicely fixed when in came Mary with the child, which was gurgling dreadfully, over her arm. After our first greeting she began: "I'm so sorry, Cousin Josiah, but would you let me have that chair? Baby loves the carving on the arms. He noticed it when he was only five weeks old. And do you mind not smoking? I'm so afraid it will hurt his delicate little throat. See Cousin Josiah, darling? Want go to him's cousin? No; mudder's pudgums needn't go if he don't want to. Bress him heart. Oh, Cousin Josiah, did you see him look at you then? Right at you. And hear him say 'Google.' No one could say it plainer than that. 'Google'—there, he said it again. He knew I was talking about him. Please close the curtains a bit, Cousin Josiah. Baby can't stand too much light. I believe he is going to love music. The minute I touch the piano he begins a sort of wail, just as if he were trying to sing. Why, petsie, don't um's ky. Mudder don't want her ownie to ky when him's cousin is wight here. See how he wrinkles his nose, Cousin Josiah. Isn't that too fascinating for anything! Now, let me show you his feet. There! Oh, dem precious tootsies! Mudder must kiss 'em. See how he wriggles his toes, Cousin Josiah? Isn't that too sweet! And just look at the darling dimple on his knee. Oo sweetums. Mudder could just eat dis baby all up, him was so peshus. I have been feeding him from a bottle, Cousin Josiah, and the other day he was having his food—we give him Dr. Keplunk's Condensed Cream—and he smacked his mouth, actually smacked his mouth, just as much as to say that it tasted good, didn't oo, my tweet? Theater? Oh, I never go to the theater any more. I am so afraid baby would wake up and cry for me. Mudder wouldn't go way off downtown and leave her toodlums all to himself in his itty crib. Oh, don't go, Cousin Josiah. I was going to let you hold baby awhile."

"Never mind, Mary," I said. "I might drop him. I think I'll come back when the novelty has worn off and you have time for some sensible conversation."

And would you believe it, when I went out the door I heard her telling that infant that I was a "nassy ol' sing."

Now, you would have thought after that encounter that I would have fought shy of babies, but I didn't. The very next week I went to see my sister, and her youngest is a little older than Mary's. I thought, however, that any child connected with the Hamilton family would certainly behave with more reserve and dignity than the McCann or Jenkins young 'uns. Those McCanns were never noted for breeding, although I don't hold it against them for one moment, and Mary's conversation to her child would alone deprave it.

Anyway, I dropped in to see Margaret, and the three other children, all boys, came and sat on my knee and went through my pockets, and generally disported themselves over my person. I always take them candy and I am really quite fond of those lads, for they are old enough to seem like real people. Babies never seem to me to be more than a sort of strange animal, try as I may to conquer the fancy.

Pretty soon Margaret came in with the newest one and showed it to me. I was bound to make no breaks this time, so I said first thing, "Boy or girl?"

"Oh, another boy," says Magaret. "But I believe he'll be the best of the bunch. How's business, brother?"

"Business is all right," I said, and I leaned over and took a look at the baby. He seemed very small and somewhat creased and his hair was missing, but I liked his looks. "Name him for me," said I, " and I'll leave him my money."

I think one ought to do something for one's relatives. Maggie said, "It's a go," and I felt pleased. I poked the creature on the face with my finger, and you'll never believe me, but he smiled, a real smile, somewhat spasmodic, it is true, but a smile. Margaret said I was tickling his cheek, but I know it was not that. No, he recognized the tie of blood and knew his old uncle. My heart warmed toward him. Now there was a display of almost human intelligence! No wriggling McCann child this. So I, in a burst of affection said, "Let me take him a moment, Mag."

"You don't want to hold him," said she. "You know you hate babies. Let's talk about the new books. I haven't read anything for an age."

"Isn't she the sensible woman, my sister?)

"Yes, I do," I insisted. "We'll talk about books after while." So she passed him over.

I got him on both hands and held him up to look at. His head wobbled unsteadily, but he was all right. I held him closer to see more closely what color his eyes were, and what do you think the little beggar did? Got one hand out someway and stuck it into my whiskers. Then his fingers closed up and it took Margaret some time to pry them loose. Don't tell me that child don't know me. Margaret says a baby works his muscles involuntarily, but it is not so. Why my nephew's behavior ought to be a lesson to that misguided McCann infant for life.

Then Margaret took the child and sent for the nurse and had him taken out of the room, and we had a nice, sociable, comfortable time, and I even stayed to dinner.

Afterward, as I was walking home, I came to the conclusion that a first baby produces a species of mild insanity in parents, and though Margaret behaved with some sense, yet I must remember that this was her fourth, and also I must remember that when her first baby came she was as big an idiot as Mary or Mrs. McCann. And finally, I came to the further conclusion that bachelors and babies are better apart. They have no community of interest and are not congenial companions.

PASTOR RUSSELL'S SERMON.

(Continued from Second Page.)

next dispensation and the reign of the kingdom of righteousness. Furthermore, the Apostle distinctly points out that these judgments will begin at the House of God—the nominal church. Our Lord also points out the same thing, calling it a separation of wheat from tares in the harvest or close of this age—Matt. 13:30.

It is because Christendom as a whole, though nominally a wheat field, is practically a tare field with a scattering of wheat intermingled that there is to be such a commotion in connection with the separation of the wheat and the tares. True, the Lord, who knoweth the heart, who knoweth them that are his, could easily separate them from the others, but he has chosen to make a separation publicly to demonstrate his own justice in the matter. Hence in this harvest time—at the proper time to separate the wheat from the tares—the Lord not only sends the sickle of truth to gather the wheat but he also sends the strong delusion to gather the tares.

THE EDITOR'S JOY.

How dear to our heart is the steady subscriber
Who pays in advance at the birth of the year,
Who lays down his money and offers it gladly,
And casts round the office a halo of cheer.

Who never says "Stop it, I can not afford it,"
Or "I'm getting more papers now than I can read."
But always says "Send it, it's well worth the money,
The bright LABOR TRIBUNE all union men need."

How welcome is he when he steps in the sanctum!
How he makes our hearts throb and our eyes with joy dance!
We outwardly thank him and inwardly bless him—
The steady subscriber who pays in advance.

BELMONT ON RAILWAYS.

Favors City Ownership, but Not City Operation.

August Belmont, financier and promoter of the New York subway, was the principal speaker at the annual banquet of the Chicago Real Estate board last week. Mr. Belmont spoke on subways.

"In my opinion, under right conditions," said he, "not only are there no fundamental objections, but, on the contrary, there are distinct advantages to a city in going beyond what are considered to be strictly its governmental functions and acquiring and continuing to hold the title to a transportation system, whether by land or water; perhaps even to other quasi-public enterprises. Yet, if associated with municipal ownership there is municipal operation of these properties, then I think the justifiable lines of municipal activity have been overstepped.

"Municipalities, as a rule, are unwilling to submit to the expense necessary to secure the employment of the highest kind of ability essential for the operation and development of such properties. Yet, without this ability, the property can not be brought or kept up to the highest state of efficiency. The whole country is scoured for such ability by private capital; compensation is a secondary consideration in that search. To subject a dominant political party to the temptations which the employment of a vast number of employes affords, is to be avoided almost at all hazards."

Big New Foundry.

The Mesta Machine Company has completed plans for the erection of a new foundry whose melting capacity will be double that of the present plant. When the new foundry is completed the old foundry will be used as an extension to the machine shop. The new foundry will be 1,200x216 feet and will connect with the old shop. The building will be of buff brick and steel and the architecture the same as the present buildings. The present foundry contains six air furnaces and these will be increased to 12 in the new foundry. The two steel furnaces will be increased to four and four additional cupolas will be added to the present equipment. A brass foundry is now under construction as well as a power plant, which will be equipped with two Westinghouse generators, two 700-horse power engines and eight boilers of 250 horse power each.

Blast Furnace Advance.

The Blast Furnace Workers' International union, which has a membership of near 4,000, which some time ago made a request for an eight-hour day, to be effective April 1, at the expiration of their annual wage agreement, will, it is understood, be granted an advance in wages, instead of shorter day. In January, 1904, a reduction of 15 per cent. in wages was made, with the men working twelve hours on a turn. James McMahon, of Youngstown, O., is president of the union and has been successful in bettering the working condition of the men to a great extent. It is understood that the refusal of an eight-hour day made by the various companies was due to the methods employed in running a blast furnace that would render it a difficult matter to maintain an eight-hour turn. It is believed that the reduction made in wages will be restored and the present system of a 12-hour turn continued.

Wife—If I would die what would you do?

Husband—I'd be almost crazy.

Wife—Would you marry again?

Husband—No, I wouldn't be as crazy as that.

Directory of Labor Organizations.

National and International Unions and Local Trade Assemblies.

A.

Actors' National Protective union, Lew Morton, 8 Union square, New York.

Allied Metal Mechanics' International Association of. George B. Buchanan, 321 Valentine building, Toledo, O.

B

Bakers' and Confectioners International, Journeymen. F. H. Harzbecker, Harrington building, 236 Superior street, Cleveland, O.

Barbers' International union, Journeymen. W. E. Klapetzky, room 407 Electric building, Cleveland, O.

Blacksmiths, International Brotherhood of. Robert B. Kerr, New Mall building, Moline, Ill.

Boilermakers' and Iron Ship Builders, Brotherhood of. W. J. Gilthorpe, room 406 Portsmouth building, Kansas City, Mo.

Brickmakers' National Alliance, George Hodge, Blue Island, Ill.

Bridge and Structural Iron Workers of America, International association of. J. W. Pryale, 422 Wood street, Pittsburg, Pa.

Broom Makers' International union. R. Boyer, 387 South Prairie street, Galesburg, Ill.

Bookbinders, International Brotherhood of. James W. Dougherty, 216 East 76th street, New York.

Boot and Shoe Workers' union, Horace M. Eaton, 434 Albany building, Boston, Mass.

Brewery Workers National Union of United. Julius Zorn, 1314 Walnut street, Cincinnati, O.

C.

Carpenters and Joiners of America, United Brotherhood of. Frank Duffy, 505 State Life Building, Indianapolis, Ind.

Carpenters and Joiners, Amalgamated society of. Thomas Atkinson, 332 East 93d street, New York.

Carriage and Wagonmakers' International. C. A. Peterson, 54 Aiken avenue, Cleveland, O.

Carvers' Association of North America, International Wood. George H. Thobe, 513 Russell avenue, Covington, Ky.

Carworkers' International Association of. A. D. Wheeler, room 4, 211 Maine street, Buffalo.

Chainmakers' National of U. S. A. Russell L. Mohler, Howard, Pa.

Cigarmakers' International Union of America. George W. Perkins, room 820 Monon block, 320 Dearborn street, Chicago.

Clerks' International Protective association, Retail. Max Morris, box 1441, Denver.

Coopers' International Union of North America. James A. Cable, 542 Elizabeth avenue, Kansas City.

Coremakers' International union. M. F. Flaherty, 101 Baxter street, S. Boston.

Curtain Operatives of America, Amalgamated Lace. J. Robinson, 8414 Bodine street, Philadelphia.

D.

Drivers, International union, Team. George Innis, 14 Atwater street, West Detroit, Mich.

E.

Electrical Workers of North America, International Brotherhood of. H. W. Sherman, 731 Powers block, Rochester, N. Y.

Engineers, Amalgamated Society of, Coal Hoisting. T. E. Jenkins, room 3, Goldsmith building, Danville, Ill.

Engineers, International Union of Steam. R. A. McKee, 343 New street, Peoria, Ill.

Engineers, Amalgamated Society of William Dalahay, office 70 Elm street, cor. Franklin, New York.

Engravers, International Association of Watch Case. Wm. C. Haubold, 71 Sands street, Brooklyn

F.

Firemen, International Brotherhood of Stationary. C. L. Shamp, 1169 Fulton street, Chicago.

Fitters and Helpers, National Association of Steam and Hot Water. W. L. Onstott, 2834 Wallace street, Chicago.

G.

Garment Workers of America, United. Henry White, room 39, Bible House, New York.

Garment Workers' Union, International, Ladies. Bernard Braff, 8 First avenue, New York.

Glass Bottle Blowers' Association of the United States and Canada. Wm. Lauer, rooms 930-931 Witherspoon building, Juniper and Walnut streets, Philadelphia.

Glass Workers' Union, American Flints. John L. Dobbins, rooms 18-20 Excelsior block, Sixth avenue and Grant street, Pittsburg.

Amalgamated Glass Workers' International association. Wm. Figolah, 3257 Union avenue, Chicago.

Granite Cutters' National Union. James Duncan, 46-48 New England building, 200 Summer street, Boston.

Grinders' National Union, Table Knife. A. J. Russell, 163 Ward street, Wallingford, Conn.

H.

Hatters of North America, United. John Phillips, 797 Bedford avenue, Brooklyn.

Horse Shoers of United States and Canada, International Union of. Roady Kenehan, 1548 Wazee street, Denver, Col.

Hotel and Restaurant Employes' International Alliance and Bartenders' International League of America. Jere L. Sullivan, Fisher block, 621 Walnut street, Cincinnati.

I.

Iron, Steel and Tin Workers, Amalgamated Association of. John Williams, secretary, House building, Pittsburg.

J

Jewelry Workers' Union of America, International. William Schade, 3032 North Eighth street, Philadelphia, Pa.

L.

Lathers' International Union of Wood, Wire and Metal. E. J. Bracken, 1137 Highland street, Columbus.

Laundry Workers' International Union, Shirt, Waist and. Charles E. Nordeck, lock box 10, Station 1, Troy, N. Y.

Leather Workers on Horse Goods, United Brotherhood of. Charles L. Conine, Gibraltar building, Kansas City.

Leather Workers' Union of America, Amalgamated. Fred Cahill, 211 South Eleventh street, Olean, N. Y.

Longshoremen's Association, International. Henry C. Barter, Colonial building, Detroit.

M.

Machinists, International Association of. George Preston, rooms 82-85 Corcoran building, Washington, D. C.

Meat Cutters and Butcher Workmen of North America, Amalgamated Homer D. Call, lock box 317, Syracuse.

Metal Polishers, Buffers, Platers and Brass Workers of North America. James J. Cullen, 25 Third avenue, Station D, New York.

Metal Workers' International Association, Amalgamated Sheet. John E. Bray, 313 Nelson building, Kansas City.

Metal Workers' International Union, United. C. O. Sherman, 264 Ogden avenue, Chicago.

Mine Workers of America, United. Wm. B. Wilson, Stevenson building, Indianapolis, Ind.

Mine Workers' Progressive Union, Northern Mineral. Matt Walsey, Ishpeming, Mich.

Molders' Union of North America, Iron. E. J. Denny, box 699, Cincinnati.

Musicians, American Federation of. Owen Miller, 604 Market street, St. Louis, Mo.

O.

Oil and Gas Well Workers, International Brotherhood of. Jay H. Mullen, Bowling Green, O.

P

Painters, Decorators and Paperhangers of America, Brotherhood of. Frank Heenan, box 52, Lafayette, Ind.

Papermake of America, United Brotherhood of. George Godsoe, Brownville, N. Y.

Pattern Makers' League of North America. John F. McBride, 25 Third avenue, New York.

Paving Cutters' Union of U. S. of A. J. H. Patterson, Lithonia, Ga.

Plumbers, Gas Fitters, Steam Fitters and Steam Fitters' Helpers, United Association of. L. W. Tilden, 512 Ogden building, Chicago.

Plate Printers' Union of North America, International, Steel and Copper. T. L. Mahan, 12 LeRoy street, Dorcester, Mass.

Printing Pressmen's Union, International. W. J. Webb, 202 Lexington avenue, Brooklyn.

Potters, National Brotherhood of Operative. T. J. Duffy, box 50, East Liverpool, O.

R.

Railway Clerks of America, Order of. R. E. Fisher, 508 Ohio street, Sedalia, Mo.

Railway Employes of America, Amalgamated Association of Street. W. D. Mahon, 45 Hodges block, Detroit.

Railroad Telegraphers, Order of. H. B. Perham, Fullerton building, St. Louis.

Railway Trackmen, Brotherhood of. John T. Wilson, 2212 Olive street, St. Louis.

S.

Seamen's Union, International. Wm. H. Frazier, 1½A Lewis street, Boston.

Spinners' Association, Cotton Mule. Thomas O'Donnel, box 208 Fall River, Mass.

Stage Employes' National Alliance, Theatrical. Lee M. Hart, care of Bartl's Hotel, State and Harrison streets, Chicago.

Stove Mounters' International Union. H. P. Oberling, 728 South Eighteenth street, Quincy, Ill.

T.

Tailors' Union of America, Journeymen. John B. Lennon, box 597, Bloomington, Ill.

Textile Workers of America, International Union of. P. W. Greene, box 365, Columbus, Ga.

Tile Layers' Union, International Mosaic and Encaustic. James P. Reynolds, 108 Cory street, Allegheny, Pa.

Tin Plate Workers' International Protective Union of America. Charles E. Lawyer, rooms 10 and 21, Reilly block, Wheeling.

Tobacco Workers' International Union. E. Lewis Evans, room 56, American National Bank building, Third and Main streets, Louisville.

The International Laborers' Union. W. S. Critchlow, general president. Headquarters 38-40 Canby building, Dayton, Ohio.

Trunk and Baggage Workers' International Union. Joseph H. Schiekel, 1313 Chouteau avenue, St. Louis.

Typographical Union, International. J. W. Bramwood, room 8, De Soto block, Indianapolis, Ind.

U.

Upholsterers' International Union of North America. Anton J. Engel, 28 Greenwood terrace, Chicago.

W.

Weavers' Amalgamated Association, Elastic Goring. Thomas Pollard, box 46, Easthampton, Mass.

Weavers' Protective Association, American Wire. Fred. W. Ashworth, Belleville, N. J.

Wood Workers' International Union of America, Amalgamated. Thomas Kidd, 602-603 Garden City block, Chicago.

FLORIDA.

Two Weeks' Tour via Pennsylvania Railroad.

The first Pennsylvania Railroad tour of the season to Jacksonville, allowing two weeks in Florida, will leave New York, Philadelphia, Baltimore, and Washington by special train on January 31.

Excursion tickets, including railway transportation, Pullman accomodations (one berth), and meals en route in both directions while traveling on the special train, will be sold at the following rates: New York, $50.00; Trenton, $49.00; Philadelphia, Harrisburg, Baltimore and Washington, $48.00; Pittsburg, $53.00; and at proportionate rates from other points.

Similar tours will be run February 14 and 28.

For tickets, itineraries, and other information, apply to ticket agents, or to Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

Belgium is making preparations to celebrate next year its diamond jubilee, the seventy-fifth anniversary of its independence from the Netherlands. Local committees are being organized everywhere and the government is expected to make an appropriation of $600,000.

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Every Monday at 4 p m, Keystone State, Charles W Knox, master; William D Kimble, purser.

Wednesday at p m, steamer Queen City, Robert E Agnew, master; Daniel M Lacey, purser.

Every Saturday at 4 p m, steamer Virginia, Thomas S Calhoun, master; Robert H Kerr, purser.

First-class fare Pittsburg to Cincinnati $7; round trip, $12; meals and stateroom included; Except Queen City and Virginia, round trip $14, or down by boat and return by rail, $14 00; Queen City and Virginia, $14. Tickets good until used. For freight or passage apply on boord of

JAMES A HENDERSON,
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The account of the great murder trials, giving all the speeches made and the triumphant acquittal of the accused.

These and numerous other features make the work one of more than ordinary merit, and should be secured by every citizen desiring a true and unprejudiced history of the trouble.

One dollar a copy is the regular book store price, but you can get it, postpaid, and The Labor Tribune for one year by sending $2.25 to the National Labor Tribune, Pittsburg, Pa.

TO MINERS OF COAL.

If you desire to be posted on important matters connected with your occupations, send to the National Labor Tribune office for a copy of "Atkinson on the Gases Met with in Coal Mines, and on the Friction of Air in Mines." The price is 10 cents.

The Chinese still make the best india ink.

Railroads.

PENNSYLVANIA RAILROAD.

Trains Leave Union Station, Pittsburg, As follows (Eastern Standard Time): FOR PHILADELPHIA, NEW YORK, BALTIMORE AND WASHINGTON.

Keystone Express, daily.... 3:00 a. m.
Manhattan Limited, daily, for North Philadelphia and New York..... 3:35 a. m.
The Pennsylvania Limited, daily ..... 7:15 a. m.
New York Limited, daily.. 7:15 a. m.
Atlantic Express, daily..... 7:30 a. m.
Main Line Express, daily... 8:00 a. m.
Day Express, daily .....12:01 p. m.
Mail Express, daily .....12:45 p. m.
Chicago Mail, daily, for Baltimore and Washington.. 4:50 p. m.
Eastern Express, daily, for Philadelphia and New York ..... 4:55 p. m.
New York Express, daily, for Philadelphia and New York .... 7:10 p. m.
Philadelphia Express, daily. 9:00 p. m.
New York Special, daily, for New York only .....10:00 p. m.
Philadelphia Special, daily. Sleeping cars to Philadelphia, Baltimore and Washington. No coaches10:00 p. m.
For Buffalo and Niagara Falls, 9:00 a. m. and 11:00 p. m. daily.
For Oil City, 6.22, 9.00 a. m., 1.30, 5.05, and 11.00 p. m. weekdays. Sundays, 9.00 a. m., 5.05 and 11.00 p. m.
For Titusville and Corry, 9.00 a. m. and 11.00 p. m. daily. For Titusville only, 1.30 p. m. weekdays.
For DuBois, 6:22, 9:00 a. m., 1:30 and 5:05 p. m. week days. Sundays, 9:00 a. m. and 5:05 p. m.
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For Connellsville and Uniontown 5.15, 8.25 a. m., 12.30 and 5.07 p. m. weekdays, 8.00 a. m. and 4.55 p. m. Sundays.
For Brownsville and Uniontown, 10.55 a. m., 4.35 p. m. weekdays and 4.30 p. m. Sundays. For Brownsville only, 6.05, 8.20 a. m., 1.05, 3.25, 6.45, and 11.35 p. m. weekdays; 7.00, 9.35 a. m., and 1.05, 5.00 and 9.40 p. m. Sundays. For West Brownsville, 6.05 a. m., 1.05 and 3.25 p. m. weekdays. For Dravosburg, West Elizabeth, Monongahela City and Belle Vernon 6.05, 8.20, 10.55 a. m., 1.05, 3.25, 4.35 (5.20 to Monongahela City), 6.45, and 11.35 p. m. weekdays. Sunday 7.00, 9.35 a. m., 1.05, 4.30, 5.00, and 9.40 p. m.

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(Eastern Standard Time.)

LINES EAST.	Depart.
Cumberland Accom'dation	*6:30 am
Connellsville and Mt. Pleas.	16:30 am
Wash., Balt. & New York	*8:00 am
Cennv., Un'tn & Fairmont	*8:00 am
West Newton Accom	19:15 am
Cumb., Wash & Balt	*1:00 pm
Connv., Un't'n & Morgant'n	11.35 pm
Connellsv. & Mt. Pleas.	11:35 pm
Connellsville Accom'dat'n	*4:00 pm
Morgantown, Clarksburg & Weston	15:00 pm
Philadelphia & New York (Duquesne Limited)	*6:30 pm
West Newton Accom	16:40 pm
Wash., Balt. & Phila	*9:00 pm
LINES WEST VIA WHEELING.	
Wash. (Pa.) & Wheeling Ac.	*7:00 am
Col., Cin. & St. L. Ex.	*8:30 am
St. Louis Limited	*1:30 pm
Wash. (Pa.) & Wheeling	*4:35 pm
Wash. (Pa.) & Wheeling Ac.	*5:35 pm
Col., Cin. & St. L. Ex.	*8:50 pm
LINES WEST VIA AKRON.	
Columbus and Cin'ti Ex.	?12.05 a m
Cleve., Akron & Youngstown.	*7:50 am
Chicago & Cleveland	*4:30 pm
Wheeling Express	* 1.05 p m
Chicago Limited	*8:05 pm
(Leave P. & W. Station, Allegheny.)	
Butler	17:00 am
Butler, Foxburg	18:15 am
Butler	? 7.30 a m
Butler	10:40 am
Butler and Erie	! 8.15 a m
Butler and Erie	! 1.15 p m
Ellwood City	11:15 pm
Butler, Clarion, Greenville	13:00 pm
Butler Ellwood, N. Castle	15:30 pm
Butler	*6:15 pm
Butler	*11:30 pm
Ellwood and New Castle	? 6.15 p m
Butler	*11.30 p m

*Daily. !Daily, except Sunday. ?Sunday only.

WABASH

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Cor. Liberty ave. and Ferry st., Daily.

Central Time.	Depart.	Arrive.
Toledo and St. Louis	6.00 am	7.55 pm
Hickory and Pryor	10.00 am	1.05 pm
St. Louis and Kansas City	12.30 pm	4.30 pm
Wheeling Express	4.20 pm	8.45 am
Hickory, Pryor, Mingo	5.00 pm	6.45 am
St. Louis & Chicago.	7.30 pm	6.35 am

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Labor Tribune

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Corner Fifth Avenue and Smithfield street,

(Over Pennsylvania Railroad Ticket Office.)

Terms, in Advance, $2 a Year.

☞No paper discontinued until amount due is paid, as required by law, except at option of publishers.

Entered as second class matter at Pittsburg, Pa.

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

Unfortunately the largest diamond in the world is not of the crystalline sort used as a gem. If it were its value would be fabulous, for it is 17 times larger than the famous Victoria diamond, the largest of modern finds, which was sold for $1,500,000. Its value depends upon the use to which it can be put when broken up, for it is of the amorphous kind, known technically as a carbon.

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FIGHTS OF OTHER DAYS.

Dom McCafferty Takes Exceptions to the Account of His Meeting With Corbett.

In last week's installment of "Fights of Other Days," which dealt with James J. Corbett's early battles, the meeting with Dominick McCaffrey was put in language that riled Dom with righteous indignation. Dom is now living in Pittsburg and makes the following statement: "I was keeping a saloon in New York in 1890 when Corbett came there. He had a benefit. I was asked by my old manager to help him out. On condition that there would be no referee not timekeeper I agreed. Benefits in those days meant friendly sparring. Corbett started in to settle me. I want to say he never knocked me down, bled me or even hit me. He ought to be the last person to mention that setto. Nobody knows better than I that my manager threw me down in that affair. He, Mike Donovan and Mr. Corbett were in the deal. You can't be a saloon keeper and a successful athlete at the same time. Why doesn't Mr. Corbett explain away his setto with Kid McCoy in Madison Square Garden, through which boxing all over the State of New York was stopped? Also explain the act of his man McVey jumping in the ring when he and Sharkey had their setto. It is not in Mr. Corbett's composition to make me say 'Take him away,' as he has it in his record. I defy anyone to point the finger of suspicion to any of my fights."

A history of the great battle between John L. Sullivan and James J. Corbett in detail should prove interesting reading, and will be printed in weekly installments. To-day's will deal with the circumstances that led up to the fight, and is as follows:

On Mrach 2, 1892, Peter Maher and Bob Fitzsimmons met in New Orleans before the Olympic club. Sporting men throughout the country, particularly those who reside in the east, were so much taken with the Celtic boxer's form that they bet on him. The fight had some connection with the big one, for Maher's backers had a $5,000 forfeit with the New York World to arrange a match with Sullivan in case the Irishman was successful with Fitzsimmons.

As he was not successful this money was quickly withdrawn, and the only worthy aspirants for the championship then at liberty were Mitchell and Corbett, the other notables, Slavin and Jackson, having a contract to fight in London. Notwithstanding his engagement with the man who afterward conquered him, Frank Slavin joined his partner Mitchell in issuing challenges to Sullivan. They were giving exhibitions throughout the country, and in every town this slippery pair openly defied the champion.

Although a patient man, this persistent challenging on the part of Slavin and Mitchell finally riled the brawny man from Boston. He suspected that neither of his tormentors was in earnest, and made up his mind to put a stop to the talk. Accordingly on March 6 John L., who was then playing in St. Paul, sent the following telegram:

To the Sporting Editor of the World:
Will Mitchell put up $2,500 with the World and make a match? My engagement closes June 4. I am open to meet any white man, Mitchell preferred, last week in August or first week in September, as my season opens September 15. I want no more bluff challenges. If these notoriety seekers want fight they must put up or shut up. I am out for the stuff.
JOHN L. SULLIVAN.

On the same day Sullivan gave to the Associated Press a statement of his plan. He would fight any white man for $10,000 a side and a $25,000 purse. Mitchell was his first choice, Slavin second and Corbett third. As a matter of fact the name of the young Californian was only mentioned once in the letter, so it was evident that the big fellow did not expect any trouble from that quarter.

Messrs. Mitchell and Slavin continued to talk fight and the former announced that he would take Sullivan on for $2,500 a side and the $25,000 purse which the Oylmpic club had offered in the meantime. The Britisher promised to bet $7,500 more on himself at the ringside, but the backers of Sullivan—Charley Johnston and James Wakely—wanted something more substantial than that. While the newspapers were printing columns about what Mitchell said in reply to Sullivan and what the latter had to say about his old-time enemy, something happened which knocked the chances of a fight between Sullivan and England's boxing champion higher than a kite.

This was the bold announcement of "Handsome Jim" Corbett that he would be only too glad of an opportunity to tackle Sullivan in the ring. As a guarantee of good faith his manager, William Brady, sent a check of $1,000 to the World with the explanation that $1,500 more would be forthcoming just as soon as Sullivan agreed to meet the clever Californian. This was on March 7.

On the following day the big fellow telegraphed Charlie Johnston, who was then at Hot Springs, Ark., to cover the money and make a match as soon as possible. Johnston wired Wakely to this effect and on March 10 to the latter posted the sum of $2,000. At this time Corbett was giving exhibitions in Philadelphia, but he agreed to meet Sullivan's representatives at the World office March 15 to sign articles and cover the money put up by Wakely.

On the day agreed upon all of the interested parties met according to the agreement. Sullivan was represented by James Wakely and Jack McDonough. W. A. Brady and Prof. Mike Donovan accompanied Corbett. Many sporting men thought that this meeting would bear no fruit. Dick Roche was so confident of this that he offered to bet $500 that no match would be made. But Roche and the others were mistaken. A match was made involving in purse and stakes $45,000, the largest amount of money ever fought for, and made too in less time actually than it would require to ride from South Ferry to Harlem.

Wakely insisted that the stakes and purse should all go to the winner. It was expected that the Corbett side would not agree to this, but to the surprise of Sullivan's friends, the Californian accepted these conditions cheerfully. Corbett preferred to fight at the Oylmpic club, and this suited the other side, so that all that now remained was the signing of the articles of agreement, which were drawn up as follows:

ARTICLES OF AGREEMENT.

These articles of agreement are to govern a glove contest between John L. Sullivan, champion of the world, and James J. Corbett, of California:

First—The match is to decide the heavyweight championship of the world, a stake of $20,000 and a purse of $25,000.

Second—The contest shall take place before the Oylmpic club of New Orleans, La., on Wednesday, September 7, 1892. In case the said Olympic club refuses to give a purse of $25,000 the contest shall take place before a club mutually agreed upon by the signers of these articles.

Third—The contest shall be under Marquis of Queensberry rules, the gloves to be the smallest the club will allow, and the other details of the contest shall be left to the decision of the Olympic club or the club before which the contest shall take place. The club selected shall name the referee.

Fourth—The sum of $2,500 has been deposited with the sporting editor of the New York World by each party. It is agreed that the remainder of the stake of $10,000 a side shall be deposited in the hands of the said stakeholder on the days named here: June 1, $2,500; July 9, $2,500; August 25, $2,500.

Fifth—The final stakeholder shall be agreed upon on the date of the second deposit, June 1.

Sixth—Should either party fail to comply with these articles the money then in the hands of the temporary stakeholder shall be forfeited to the party which shall have fulfilled the obligations according to this paper.

JAMES WAKELY,
For John L. Sullivan.
JAMES J. CORBETT.
John McDonough, witness for Sullivan
J. C. Kennedy, witness for Corbett.
New York, March 15, 1892.

Before the matchmakers left the Pulitzer building President Noel's message offering a $20,000 purse—$5,000 less than the previous offer for Sullivan and Mitchell—was received. Both sides were so much in favor of fighting in the Crescent City that they signed a paper agreeing to fight there. On the following day President Noel raised the purse $5,000 and immediately forwarded the club's articles for the pugilists to sign.

Sullivan and Corbett proceeded to make hay in the shape of big silver dollars from that time until they began training. The box office receipts in every theater where "Honest Hearts and Willing Hands," John L.'s drama, was played were on the "banner" order, and Corbett was treated nearly as well, financially speaking. After a two years' absence from the metropolis, Sullivan, big, good natured and apparently happy, arrived in that city on May 15. On the Tuesday morning subsequent to his arrival Sullivan and his friend, Dan Murphy, were taking breakfast at the Vanderbilt hotel.

Incidentally John spoke of the general impression concerning his physical condition. "I've a good mind to find out for my own satisfaction just how I stand physically," said he.

The next moment he had rung for a carriage and in another half hour John L. and Dan Murphy were in the office of the eminent medical authority, Dr. George F. Shrady. A full hour was spent there and the pugilist's lungs, heart and other organs, his muscles, and, in fact, his whole frame were carefully examined. Dr. Shrady marveled at John L.'s muscular development and pronounced him to be in perfect health.

On June 1, according to the articles of agreement, the second deposit of $2,500 a side was posted with the temporary stakeholder, and Philip J. Dwyer was then chosen to hold the money finally. Thirteen days later Corbett started for Asbury Park to go into training for the battle.

Sullivan went to Canoe Place Inn, Long Island, on July 5, and immediately laid out his plans for a long and vigorous fight against the surplus adipose tissue on his massive frame.

On July 9 James Wakely sent $2,500, Sullivan's third deposit, and the final deposit of $2,500 was put up on August 25 by Charlie Johnston. The money was turned over to Mr. Dwyer.

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Kiss All You Can.

One medical authority in Paris, France, declares that kissing is a healthful exercise. It is admitted that kisses carry microbes, but so much the better. The interchange of certain bacilli is laudable, and it is not so much the bad bacilli, but the good ones, that are exchanged. These good bacilli are really essential to digestion. Kissing, therefore, is a natural therapeutic practice. This has led some persons to wonder as to when the kissing cure will be prescribed for dyspepsia.

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National Labor Tribune,

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PASTOR RUSSELL'S SERMON.

He Discourses On Topic Now Uppermost in Many Minds.

Pastor Russell of Allegheny gave two addresses at Donora on Sunday. In the afternoon he spoke on "God's Oath-Bound Covenant to Abraham and His Seed.'" His evening discourse was on "The Right and Wrong Views of War." His text was: "Blessed be the Lord, my strength, which teaches my hands to war and my fingers to fight," Psalms cxliv., 1. We report the discourse in full, as follows:

To what extent war is either excusable or justifiable is a question which has long perplexed many of the ablest minds. The thought that war is never justifiable under any circumstances finds few supporters; yet, as we should expect, the best and bravest of mankind deplore war and advocate peace on any reasonable and proper terms. How comes it, then, that we find the pages of history covered with war records, and find also among the warriors the names of many of the wisest and greatest of men and of nations?

We reply that the difficulty lies not so much in the fact that the fall has depraved and brutalized our race, but in the fact that it has so impaired human judgment that the course of wisdom and justice is more or less obscured to all, causing the wrong to appear right. One of the chief results of the fall has been the maintenance of large selfishness, while other qualities of the kind have decreased or shrunk. Thus selfishness, having come to be a prominent factor in the reasoning of the natural mind, warps and twists the judgment of men and nations and leads to courses of action which otherwise would be disapproved.

As an illustration of this principle note how every man's ways are apt to seem right in his own eyes, and, as the poet Burns suggests, he fails to see himself as others see him. He can reason more soundly in respect to the affairs of others than in regard to his own because of the twist, the bias, set up in his own mind by his selfishness. We all recognize that the same thing is true of nations. Thus in the recent Boer war our British friends felt sure that they were wholly in the right; others, even their friends, thought them selfishly blinded to the rights of the Boers. Similarly today the Russians and Japanese are warring because of difference of opinion—both urged on largely by selfish motives—both deploring war while prosecuting it and suffering by it.

As is well known, the Japanese, in justification of their instigation of the war, claim that Russia in grasping Chinese territory was menacing Japanese interests; that Japan, willing to live in peace, is more or less dependent upon her neighbors of the mainland for food supplies, and could not therefore endure the establishment there of powerful Russia, her recognized enemy. Whether or not this reasoning is sound depends upon the cast of mind which examines it. From the standpoint of worldly wisdom, Japan was wise in striking her mighty foe before he had become too thoroughly entrenched in China. In this view the tremendous sacrifice of human life and money by the Japanese is considered wisdom, and by such minds the course of Russia is generally condemned.

However, these very same reasoners, using the very same mental powers and reasoning along similar lines, if they were Russians, would have approved the course of the Czar's government in gradually establishing itself in the far east and gradually entrenching itself in the military and financial control of the Chinese empire, thus appropriating to itself the vast resources and energy of a people numbering nearly one-fourth the population of the whole world. The reasoning of the Russians on this subject no doubt was that they were carrying civilization and business methods and strong government to a heathen people, and that they had a right thus to exploit the heathen to their own advantage. In justification of their course they doubtless thought of the similar procedure of Great Britain in India. Doubtless, also, pride told the Russians that their selfish desire to grasp the control of their Chinese neighbor was in part benevolence, which desired to give the Chinese good government.

Indeed, we find that the excuse of all the conqurors of the world has been that they were capable of giving the conquered better laws and regulations than they were able to provide for themselves. Thus the spirit of pride, which is an element of selfishness in the fallen nature, has combined and cooperated with general selfishness in the prosecution of nearly all the wars of conquest, and been the excuse of a very large proportion indeed of man's inhumanity to man.

How does God view the matter? Why does not He interfere to establish and prosper the right and overthrow the wrong? Why is it that the meek do not inherit the earth, but rather the rapacious, the combative, the grasping? Why is it that for now 6,000 years sin and salfishness have reigned among men, resulting in wars and rumors of wars? Why is it that even during the nearly 19 centuries since the angels sang at our Lord's birth, "Peace on earth, good will toward men," there has been no peace? Why is it that, notwithstanding the introduction of peace conferences among the mighty nations of the world, beginning with that of Geneva on September 14, 1872, and its successor at The Hague, and the fact that another is proposed, still the world witnesses to-day its greatest armies, most impregnable fortresses and most powerful navies and most wonderful munitions? Why is it that the dove of peace seems more alarmed than ever, and that the whole world, while crying peace, peace, realizes that warfare is more than ever its spirit, not only among kingdoms and armies but between financiers and betwen capital and labor and in the home and family—war, contention, strife? What about the Prince of Peace, and when will he inaugurate his reign?

Many conjectural replies to these questions might be obtained from "many men of many minds," and they would be discordant—no two exactly alike. We would best, therefore, appeal the questions to the Lord Himself, asking His explanation and then hearkening to the message of His Word. We can hear but one answer, and it is a satisfactory one, which meets all the requirements and conditions of the case.

The Bible not only explains the fallen condition of humanity as slaves of Sin and Death, but it tells us, too, that the Lord has, in a general sense, given over the earth to the control of the children of men, and that, while holding a general supervision of the affairs of nations to hinder them from interfering with his fixed plans for eventually blessing the world through the Kingdom of Christ, he permits them within these limits to take their course and to exercise their ingenuity in various methods of self-government, etc.

They are thus demonstrating two things: (1) Their lack of wisdom and justice and love. (2) The hopelessness of the world as respects ever reaching perfection under such conditions, and hence the necessity in the world's interest for the establishing of the Kingdom of God's dear Son, for which we have been taught to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." Many do not yet realize the hopelessness of trusting in the arm of flesh, but are hoping that the increase in education will surely lift the whole world of mankind to that plane of intelligence where all will concede the wisdom of righteousness, the unwisdom of iniquity. Then, they say, we will have the millenium.

Not so, we reply. The millenium could never come, never be established on those lines; but, as the Scriptures teach, it will be introduced by force—"The Lord shall fight in that day." The wonderful education of the past century has lifted mankind intellectually, but has not increased the world's peace and joy. Rather, ours is pre-eminently the day of discontent, and the greater the education the more the discontent as a rule, the general exception being the comparatively few true Christians whose lives have been consecrated to the Lord, and who find satisfying peace and joy in the gracious promises of the divine word. The vast majority of mankind are still "in the wicked one," and it is still true, as the Lord declared, "There is no peace for the wicked, saith my God." (Isa. lvii., 21). "The wicked are like a troublous sea." their selfish ambitions keeping them in continual unrest.

Scriptural propecy fully concurs with what we see about us in the unrest brought about by our higher civilization and more general education of the head. The unregenerated heart is sure to be able to make more trouble in proportion to its degree of education. The prime movers in all great affairs, personal and national, are educated men; the leaders in every spscies of wrong doing, in almost every violation of the Golden Rule, are men of education. We do not say that they are at heart worse than if they had not had the education. Our claim merely is that their education has increased their power, and that the heart being unregenerate, their power is necessarily associated with unselfishness, which in its deversified forms is at the bottom of the warfare and strife of which we have knowledge. The Scriptures indicate what is apparent on every hand, that very soon our highstrung civilization, instead of bringing the millenium of peace, will wreck itself in anarchy—the outcome of conflicting endeavors and strife of mastery, social, financial and political.

On the basis of lessons learned in present conflicts between truth and error, right and wrong, love and selfishness, the millenial kingdom of our Lord will instruct the people, laying justice to the line and righteousness to the plummet—sweeping away the ignorance and superstition, the throttling selfishness, with the divine right hand of power, guided by the divine heart of love. For six thousand years the ploughshare of selfishness and trouble has been doing its work in breaking the fallow ground of the natural heart and preparing it for the glorious spring time, the seed time of grace and truth under our Lord's millenial reign. As the harvest of this present time is unto sin and sorrow and death, the harvest of the future will assuredly be unto righteousness and life and peace, and joy to all who will avail themselves of it, and all others are to be destroyed in the Second Death. Thus the Lord declares that He shall cause wars to cease unto the ends of the earth—by first permitting mankind to prove its own helplessness and by then supplying the needed relief for its instruction and uplift.

We have been considering the views of the worldly wise respecting the necessities of war, but now let us take the Christian's viewpoint as set forth by our Lord and the apostles to be the guide of all the soldiers of the cross. We can not concede all the wisdom to the world's captains of industry and finance and sociology and armies. We must hearken to the Captain of our Salvation, the Lord Jesus. What does He counsel us? must be our inquiry. A difficulty which stumbles many is the fact that they do not recognize the difference between the Church and the world under our present civilized conditions.

Indeed, the Church, nominal, includes the whole world, though the Church genuine, composed only of the fully consecrated followers of the Lord is still, as the Scriptures declare, a "little flock," comprising not many great, not many wise, not many learned, not many noble, but chiefly the poor of this world, rich in faith, heirs to the kingdom. These are so few and so insignificant, numerically, politically, socially and financially, that their peculiar views respecting war effect little or nothing. They may safely pursue the counsel of their Master, assured that the world's course will not be particularly influenced by them except along general lines. Begotten again of the holy spirit they have too much of the spirit of love for their friends and neighbors, yea, for their enemies also, to take pleasure in injuring others either in life or limb. Rather they would bind up the broken-hearted, heal the sick and comfort the troubled. This was the Master's course, it was His spirit, and it must be the spirit of all who are His in proportion to their consecration to Him.

From the standpoint of the true Christian, therefore, war is reprehensible, particularly aggressive warfare. Love for the neighbor and for the enemy will surely lead to the application of the Golden Rule to both, and the Golden Rule will surely estop all aggressive warfare because it would eliminate the land hunger and thirst for power that induces such warfare. The Christian view of Russia's course would have been that she should not have coveted China, should not have attempted that extension of her territory and power. Such a course would have averted the present war with Japan. On the other hand, the Christian in Japan's position should have followed the divine injunction to follow peace with all men and should have relied upon the results being overruled by the Lord for good. In other words, the Christian's standard for deciding as to Japan's course would have been in accord with our text for the present year—"The wisdom that cometh from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruits."

We appreciate the worldly wise view of matters, however, when they say: If all the people were of your mind our enemies would override us; we would lose our liberties and our lives. Yes, we answer; we do not suppose that the rules and regulations which the Lord laid down for his disciples would fit the world in the present time. He did not give his instructions to the world, but to the "little flock" seeking to walk in His footsteps. As already suggested, this little flock is so small that its course in such affairs will not in any degree affect the general course of the world's affairs.

A part of the Church's testing is along this very line—to walk with the Lord and comply with his arrangements and views and theories of the

(Continued on Seventh Page.)

SANTAL-MIDY
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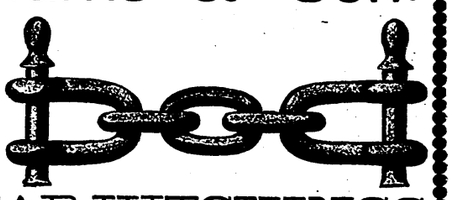
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The Flat= Dwellers.

Mother and I limped to our door like worn chargers after the fray, a hard day's shopping behind us.

"Have the things come from the grocery, Mary?" mother asked, more out of habit than anything else, as the maid opened the door.

"Shure, mum!" replied our Mary.

"Well, I don't care what we have, nor how we have it—I'm so tired!"

"Well, just lave it to me, mum. I know how ye loike things, and ye go lay down, and I'll make ye a hot cup o' tay."

"Mary," I said, as we got off our things, "you're an angel, and you'll get your reward in heaven."

"Dinner at the usual time, mum?" Mary asked, when she reappeared with the "tay."

"Yes," said the mother absently.

Then we got into our lounging robes, and on our beds, and became oblivious to all things, until father's key and the sound of laughter awakened us. There seemed to be some whispered conference in the hall, and then dad appeared with a bland smile on his face, and announced: "Whom do you think I've brought home to dinner?"

I heard mother groan, and flew to the rescue. "Well, tell us."

"Guess," he said, tantalizing.

"Oh, Edward II, President Roosevelt who is it?"

"Why, Jackson Crittendon!" he declared.

Mother sat up, her face a study of despair. "Jackson Crittendon?" I reiterated.

"The same," said dad. "He dropped into my office just as I was coming home, so, of course, I brought him right out. Now, don't ask me why I didn't telephone you," he added, reading mother's face; "there was no time nor opportunity for that."

"Great Scott!" mother gasped. "We've got the worst dinner! Maxine and I have been in town all day——"

"Well, never mind now; we'll take what you've got," said father soothingly. "Jackson is going to take the train for New York at 10.30, and I promised we'd give him a bite and get him back to the city in time."

"But I'll have to order another dinner—we can't ask him to sit down to plain meat and potatoes."

"Telephone," I suggested.

"He'd hear me," said mother.

"Grocery's closed," said father. "We've just got to make the best of it. You'd better get dressed as quickly as you can."

We began to rush into our things, and I rehearsed a line of effective jests to be used later, at the expense of our poverty stricken hospitality. Uncle Jack, you see, was our most aristocratic and proudest possession—our swell, New York, bachelor uncle (twice removed) who lived like a prince and treated us royally whenever we went to New York.

"Maxine," mother whispered sepulchrally, "I remember now—we have an awful, new, hamburg steak and opion recipe I cut out of last Sunday's paper."

"Great Heck! Probably smells to high heaven! Well, make a joke of it, mother; we've got to pull it through somehow."

Arrayed in our best clothes, we hurried in to meet Uncle Jack, and then for five minutes forgot our woes in the real delight of seeing our guest. Just as mother rose to fare forth and warn Mary, that functionary appeared, fresh and neat, and announced dinner.

"We have a guest, Mary, so put on an extra plate," said mother with heroic calm.

"Shure, mum, I did," Mary answered with an astonished glance.

Then I began some family tales of ours about similar conditions, when guests had been treated to "pot luck," with humorous complications, as mother led the way down "the chute," as we called the hall.

The table was astonishingly pretty, with its clean napery, our best cut-glass and silver, and I saw mother heave a sigh of momentary relief as we sat down to the table.

We all precipitated ourselves into conversation, Ralston almost hysterical with suppressed mirth, and I will say for the family that we shone. Shock number one came when Mary entered with blue points on the half shell. Father cast an accusing glance at mother, as if she had made him suffer unnecessarily, and mother could not have appeared more astonished if her plate had been heaped with pearls. The oysters were succeeded by a clear soup, and when after fish came quail on toast and asparagus you could have swept the whole family over with a feather.

We cast bitter glances at mother. Hamburg steak and onions—really it was too much! But our mother didn't seem to be herself at all. Her checks were red, and her laughter frequent, and there was a suppressed nervousness that grew as course followed course.

Mary, armed with champagne in an ice bucket, was the last straw. Uncle Jack's appreciation knew no bounds. If this was "pot luck," he was well satisfied that he had not announced his coming. We all tried to act nonchalantly; but we felt that the sword of Damocles hung over our heads, ready to fall upon us at any minute. We might suspect mother of hoax up to a certain point; but never to the length of champagne. No, some miracle had happened to turn our loaves and fishes into oysters and champagne, and we just marveled—and ate.

By the time we got to our coffee we were in the happiest frame of mind, and Uncle Jack was in the midst of his newest story, when the crash came. There was some disturbance in the kitchen, a loud altercation, and then Mary burst in upon us.

"Oh, shure, mum, the most awful thing has happened, mum—the folks acrost the hall has company to dinner, and they've got nuthin' but hamburg steak and onions from the grocery, and they're most wild, and the gurl has just come in to ask if we got 'em by mistake, and, shure, mum, we've et thim all!"

Mother half rose, then fell back in her chair like a criminal after sentence. As for the rest of us, the strain broke all at once, and we laughed and laughed until we cried, and tearfully shouted the tale to Uncle Jack, who nearly laughed himself into apoplexy.

"It may be funny to us," said mother, "since we've eaten their dinner; but what about them?"

She disappeared with Mary, and was gone for a long time, and when she came back her face was long.

"It really is awful! This Mrs. Gaston's uncle, whom they have never seen before, has come to dinner, and they simply were laying themselves out to impress him, and now they have to give him hamburg steak and onions!"

"How did you ever escape with your life, mater?" Ralston asked.

"Well, she seemed a little bitter," mother admitted seriously.

Then we all went off again, and when we finally saw off Uncle Jack he was still laughing and protesting that he had never enjoyed a dinner so much in his life as he had the Gaston's.

Two days later the sequel to our dinner story arrived. Mrs. Gaston came to apologize to mother and tell the tale of their party. It seems that the Gaston's are young married people, and this uncle is a newly discovered relative from out west, enormously wealthy, and incidentally without heirs. So of course this dinner and their introduction to "Uncle Jim" was a momentous occasion.

"Uncle Jim," however, proved to be the simplest of western countrymen, and most condemnatory of "style." "Style and "Extravagance" he had selected for his text, and his joy over the simplicity of the Gaston's mode of living was unbounded. He said: "That is the way fur young folks to start—slow and sure at first." As for the onions, they won his heart.

The result was that before he left the following day he sent Mrs. Gaston a check of most generous proportions, "fur a little present," and hinted of things to come.

"So all's well that end's well," said Mrs. Gaston, as she rose to go. "My dinner fitted your wants, and your's fitted mine; so blessed be Fate, or that grocery boy, who mixed them up!"

PASTOR RUSSELL'S SERMON.

(Continued from Second Page.)

world, the flesh and the devil. Those who prove their faithfulness to the divine arrangement now are said in the Scriptures to be "overcomers." It is their faith in the promises of God's Word that enables them to live thus separate from the world and its ideas and schemes. Thus the Scriptures declare, "This is the victory which overcometh the world, even your faith."

These overcomers are the ones who, following thir Lord's example and the hopes and promises of the Scriptures are separate from the world now, will be the politicians of the future—of the millenial age. We use the term politician in its true sense, as referring to those well versed in the principles of civil government and the conduct of State affairs in the administration of public business, in the interest of the peace, prosperity and safety of the public.

From the Scriptural standpoint the whole world is mentally as well as morally and physically deranged, and this accounts for many of the idiosyncrasies manifested everywhere among men. One has abnormal selfishness for money, another an equally abnormal hunger for influence or power, another is carried away to unreasonable lengths in pursuit of pleasure. All these extravagances indicate lack of soundness of mind, and thus viewed the whole world is mentally unsound, some affected with one hobby and some with another. The Lord's Word presents this view and exhorts the little flock, the "soldiers of the cross," "Let your moderation be known unto all men," and declares that those who have the wisdom from above have a spirit of a sound mind, placing estimation upon the really valuable things rather than rainbow chasing for earthly name and fame, joys and wealth, whose beauty and pleasure vanish as they are neared.

We commend the heavenly riches and beauties and joys, and additionally the heavenly glory and power promised to the faithful "overcomers" in the life to come, to all who have ears to hear and hearts to appreciate them. Those who pass the present period of testing, developing characters in harmony with the divine, are presently to have of honor and glory and power and dominion such grand measures as "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath in reservation for those who love Him"—love Him more than they love houses or lands, name or fame, self or others.

What we have been saying is in full harmony with the spirit of our text, for although David lived before the time of the begetting of the Spirit, he was a prophet, and his language was guided of the Lord accordingly, so that his words are adapted to the spirit-begotten followers of Jesus during this gospel age, as describing the Scriptural warfare and battles of the Lord's followers.

The spirit of warfare is not wholly bad; its evil consists in its misdirection. Combativeness lies at the foundation of all warfare, and, however much harm it has done in the world, without it mankind would be in a pitiable condition to-day. The grandest endeavors and enterprises would fail of execution were it not for the assistance of combativeness in helping us to overcome the difficulties in the way. Without combativeness the world would be without power to overcome the obstacles and perils in life's pathway, and would thereiore be without character.

In view of this self-evident truth we are not surprised that the Scriptures represent our Heavenly Father and Our Lord Jesus as mighty overcomers, conquerors, as victorious in conflicts, etc. Respecting Our Lord Jesus we are distinctly told that in due time He shall take His great power and reign, and that then the nations of the earth shall be dashed to shivers, as potters' vessels would be wrecked with an iron rod. We are assured again that "He must reign until He hath put all enemies under His feet—the last enemy to be destroyed is death."

Comparing the human likeness with the divine original we find the quality of combativeness, the spirit of warfare and overcoming in both, but in the Almighty that is in full accord with the other elements of His character, namely, those of justice, love and wisdom, hence the power of the divine arm is never used injuriously, selfishly, and likewise the kingdom which He will ultimately establish in the hands of the overcomers of this present time will have in it the force, the conquering power of combativeness, but this will be exercised for the interest and welfare of all who desire to be in accord with the Lord and His righteous arrangements.

The Lord's people are exhorted to fight a good fight and lay hold on eternal life, and this implies the sifting of the present time rather than the conquering warfare of the future. It implies, too, that such a fighting is necessary in order to the attainment of the life eternal. Whoever is so supine, so careless of the Lord and the interests of rightousness that he will not seek to overcome the world, that he will not fight a good fight, will be considered unworthy of the life eternal. Thus, again, we are told that all who will have a share in the First Resurrection will be "overcomers."

What is it that we now fight with and overcome? We answer that we are, as new creatures, begotten of the Holy Spirit, out of accord with our former selves and with the whole course of the world as we see it all about us, and our good fight consists in our resistance of the world, the flesh and the Adversary, and our vanquishing of them from bearing rule in our heart and lives and bringing forth evil fruit. More than this, it means such a battle with self as implies the putting down of every high imagination of an earthly kind, every ambition and fond desire, and the bringing of our hearts wholly and completely into subjection to the will of God.

It is a daily, yea, an hourly battle, and as one of old has stated the matter, "There is no discharge in this war." As the apostle expresses it, the flesh and the spirit are contrary to each other. Our victory means the survival of the spirit, the new nature, and this means the overcoming of the human nature with its affections and desires, so that we allow them not to entrap us into consent to sin, allow them not to hinder us from endeavoring to do whatsoever our hands find to do in the service of Him Who hath called us out of darkness into His marvelous light.

The Lord has need of the combative ones, dear friends. They are the very ones He is seeking in the present time—"overcomers." Let us not waste our time and energies in doing evil, in putting down and destroying or injuring our neighbors or friends, or our enemies; let us not engage in the world's warfares for wealth, for name or fame or land-grabbing; but, on the contrary, let us fight the good fight, and we will have plenty of opportunity to engage every atom of our combativeness thoroughly—in fighting against the spirit of the Adversary and the world as well as against our own weaknesses of heredity. Blessed be God who teacheth His people how to war against sin and weakness and against every foe of righteousness, and to fight against all the allurements and ensnarements of the world and the Adversary!

Intelligent Dusting and Sweeping.

The average wielder of the broom and the duster has about as much idea how to use these weapons effectively as the raw recruit knows how to handle a gun or sword. Who can not summon up a mental picture of "sweeping day," with the clouds of dust filling the air and choking anyone who would venture a step into the room which was undergoing its weekly renovation? The sweeping day should be abolished; every morning all the dust that is to be found in the room should be removed. The carpet sweeper has been so perfected that its intelligent us takes up the dirt and the dust from rugs and carpets without its rising in the air, but the broom can be used vigorously without raising the dust if the carpet or the broom itself be dampened.

The modern room should be so constructed and furnished as to prevent the dust from accumulating. The mouldings about the windows and doors and the baseboards should not furnish ledges, crevices and cracks upon which the dust can collect. The carpet that covers the whole floor should be abolished and the floors should be of hard wood, which are to be wiped up with a cloth every day. The rugs should be so thoroughly need to b taken up and shaken at regneed to be taken up and shaken at regular intervals, making a general overturning. The window curtains and draperies should be shaken free of dust every morning, for they are great harborers of dust. The practice of using so many curtains as is the vogue of the present day should be abandoned, as they shut out the light and air, in addition to collecting the dust. The practice now is to have the shades, then sash curtains, then lace curtains and over them heavy draperies of upholstery thickly lined. The last are great accumulators of dust and make the rooms stuffy.

Cushions and heavily upholstered furniture are also great dust collectors, and should be regularly beaten and brushed daily. The ideal room should be one in which the enemy, dust, can be readily encountered and vanquished. It should be simply furnished with hard wood floors, light draperies at the window and furniture not too heavily upholstered.

No matter how small the house you live in, you can afford room for a bottle of Anchor Pain Expeller. Rheumatism, lameness and other aches and pains come constantly, and this is the remedy. 25c. and 50c.

His Grave Error.

"Why did you let him in the house if you couldn't trust him?""

"But, good heavens, man! I didn't know he was going to run off with my daughter—I thought it was my wife."

Officials and merchants do not serve in the army of Japan.

Directory of Labor Organizations.

National and International Unions and Local Trade Assemblies.

A

Actors' National Protective union, Lew Morton, 8 Union square, New York.

Allied Metal Mechanics' International Association of. George B. Buchanan, 321 Valentine building, Toledo, O.

B

Bakers' and Confectioners' International, Journeymen. F. H. Harzbecker, Harrington building, 236 Superior street, Cleveland, O.

Barbers' International union, Journeymen. W. E. Klapetzky, room 407 Electric building, Cleveland, O.

Blacksmiths, International Brotherhood of. Robert B. Kerr, New Mail building, Moline, Ill.

Boilermakers' and Iron Ship Builders, Brotherhood of. W. J. Gilthorpe, room 406 Portsmouth building, Kansas City, Mo.

Brickmakers' National Alliance, George Hodge, Blue Island, Ill.

Bridge and Structural Iron Workers of America, International association of. J. W. Pryale, 422 Wood street, Pittsburg, Pa.

Broom Makers' International union. R. Boyer, 387 South Prairie street, Galesburg, Ill.

Bookbinders, International Brotherhood of. James W. Dougherty, 216 East 76th street, New York.

Boot and Shoe Workers' union, Horace M. Eaton, 434 Albany building, Boston, Mass.

Brewery Workers National Union of United. Julius Zorn, 1314 Walnut street, Cincinnati, O.

C.

Carpenters and Joiners of America, United Brotherhood of. Frank Duffy, 505 State Life Building, Indianapolis, Ind.

Carpenters and Joiners, Amalgamated society of. Thomas Atkinson, 332 East 93d street, New York.

Carriage and Wagonmakers' International. C. A. Peterson, 54 Aiken avenue, Cleveland, O.

Carvers' Association of North America, International Wood. George H. Thobe, 513 Russell avenue, Covington, Ky.

Carworkers' International Association of. A. D. Wheeler, room 4, 211 Maine street, Buffalo.

Chainmakers' National of U. S. A. Russell L. Mohler, Howard, Pa.

Cigarmakers' International Union of America. George W. Perkins, room 820 Monon block, 320 Dearborn street, Chicago.

Clerks' International Protective association, Retail. Max Morris, box 1441, Denver.

Coopers' International Union of North America. James A. Cable, 542 Elizabeth avenue, Kansas City.

Coremakers' International union. M. F. Flaherty, 101 Baxter street, S. Boston.

Curtain Operatives of America, Amalgamated Lace. J. Robinson, 8414 Bodine street, Philadelphia.

D.

Drivers, International union, Team. George Innis, 14 Atwater street, West Detroit, Mich.

E.

Electrical Workers of North America, International Brotherhood of. H. W. Sherman, 731 Powers block, Rochester, N. Y.

Engineers, Amalgamated Society of, Coal Hoisting. T. E. Jenkins, room 3, Goldsmith building, Danville, Ill.

Engineers, International Union of Steam. R. A. McKee, 343 New street, Peoria, Ill.

Engineers, Amalgamated Society of William Dalahay, office 70 Elm street, cor. Franklin, New York.

Engravers, International Association of Watch Case. Wm. C. Haubold, 71 Sands street, Brooklyn.

F.

Firemen, International Brotherhood of Stationary. C. L. Shamp, 1169 Fulton street, Chicago.

Fitters and Helpers, National Association of Steam and Hot Water. W. L. Onstott, 2834 Wallace street, Chicago.

G.

Garment Workers of America, United. Henry White, room 89, Bible House, New York.

Garment Workers' Union, International, Ladies. Bernard Braff, 3 First avenue, New York.

Glass Bottle Blowers' Association of the United States and Canada. Wm. Lauer, rooms 930-931 Witherspoon building, Juniper and Walnut streets, Philadelphia.

Glass Workers' Union, American Flints. John L. Dobbins, rooms 18-20 Excelsior block, Sixth avenue and Grant street, Pittsburg.

Amalgamated Glass Workers' International association. Wm. Figolah, 8257 Union avenue, Chicago.

Granite Cutters' National Union. James Duncan, 46-48 New England building, 300 Summer street, Boston.

Grinders' National Union, Table Knife. A. J. Russell, 168 Ward street, Wallingford, Conn.

H.

Hatters of North America, United. John Phillips, 797 Bedford avenue, Brooklyn.

Horse Shoers of United States and Canada, International Union of. Roady Kenehan, 1548 Wazee street, Denver, Col.

Hotel and Restaurant Employes' International Alliance and Bartenders' International League of America. Jere L. Sullivan, Fisher block, 621 Walnut street, Cincinnati.

I.

Iron, Steel and Tin Workers, Amalgamated Association of. John Williams, secretary, House building, Pittsburg.

J

Jewelry Workers' Union of America, International. William Schade, 3032 North Eighth street, Philadelphia, Pa.

L.

Lathers' International Union of Wood, Wire and Metal. E. J. Bracken, 1137 Highland street, Columbus.

Laundry Workers' International Union, Shirt, Waist and. Charles E. Nordeck, lock box 10, Station 1, Troy, N. Y.

Leather Workers on Horse Goods, United Brotherhood of. Charles L. Conine, Gibraltar building, Kansas City.

Leather Workers' Union of America, Amalgamated. Fred Cahill, 211 South Eleventh street, Olean, N. Y.

Longshoremen's Association, International. Henry C. Barter, Colonial building, Detroit.

M.

Machinists, International Association of. George Preston, rooms 82-85 Corcoran building, Washington, D. C.

Meat Cutters and Butcher Workmen of North America. Amalgamated Homer D. Call, lock box 317, Syracuse.

Metal Polishers, Buffers, Platers and Brass Workers of North America. James J. Cullen, 25 Third avenue, Station D, New York.

Metal Workers' International Association, Amalgamated Sheet. John E. Bray, 313 Nelson building, Kansas City.

Metal Workers' International Union, United. C. O. Sherman, 264 Ogden avenue, Chicago.

Mine Workers of America, United. Wm. B. Wilson, Stevenson building, Indianapolis, Ind.

Mine Workers' Progressive Union, Northern Mineral. Matt Walsey, Ishpeming, Mich.

Molders' Union of North America, Iron. E. J. Denny, box 699, Cincinnati.

Musicians, American Federation of. Owen Miller, 604 Market street, St. Louis, Mo.

O.

Oil and Gas Well Workers, International Brotherhood of. Jay H. Mullen, Bowling Green, O.

P

Painters, Decorators and Paperhangers of America, Brotherhood of. Frank Heenan, box 52, Lafayette, Ind.

Papermakers of America, United Brotherhood of. George Godsoe, Brownville, N. Y.

Pattern Makers' League of North America. John F. McBride, 25 Third avenue, New York.

Paving Cutters' Union of U. S. of A. J. H. Patterson, Lithonia, Ga.

Plumbers, Gas Fitters, Steam Fitters and Steam Fitters' Helpers, United Association of. L. W. Tilden, 512 Ogden building, Chicago.

Plate Printers' Union of North America, International, Steel and Copper. T. L. Mahan, 12 LeRoy street, Dorcester, Mass.

Printing Pressmen's Union, International. W. J. Webb, 202 Lexington avenue, Brooklyn.

Potters, National Brotherhood of Operative. T. J. Duffy, box 60, East Liverpool, O.

R.

Railway Clerks of America, Order of. R. E. Fisher, 508 Ohio street, Sedalia, Mo.

Railway Employes of America, Amalgamated Association of Street. W. D. Mahon, 45 Hodges block, Detroit.

Railroad Telegraphers, Order of. H. B. Perham, Fullerton building, St. Louis.

Railway Trackmen, Brotherhood of. John T. Wilson, 2212 Olive street, St. Louis.

S.

Seamen's Union, International. Wm. H. Frazier, 1½A Lewis street, Boston.

Spinners' Association, Cotton Mule. Thomas O'Donnel, box 288 Fall River, Mass.

Stage Employes' National Alliance, Theatrical. Lee M. Hart, care of Bartl's Hotel, State and Harrison streets, Chicago.

Stove Mounters' International Union. H. P. Oberling, 728 South Eighteenth street, Quincy, Ill.

T.

Tailors' Union of America, Journeymen. John B. Lennon, box 597, Bloomington, Ill.

Textile Workers of America, International Union of. P. W. Greene, box 365, Columbus, Ga.

Tile Layers' Union, International Mosaic and Encaustic. James P. Reynolds, 108 Cory street, Allegheny, Pa.

Tin Plate Workers' International Protective Union of America. Charles E. Lawyer, rooms 10 and 21, Reilly block, Wheeling.

Tobacco Workers' International Union. E. Lewis Evans, room 56, American National Bank building, Third and Main streets, Louisville.

The International Laborers' Union, W. S. Critchlow, general president. Headquarters 38-40 Canby building, Dayton, Ohio.

Trunk and Baggage Workers' International Union. Joseph H. Schiekel, 1313 Chouteau avenue, St. Louis.

Typographical Union, International. J. W. Bramwood, room 8, De Soto block, Indianapolis, Ind.

U.

Upholsterers' International Union of North America. Anton J. Engel, 28 Greenwood terrace, Chicago.

W.

Weavers' Amalgamated Association, Elastic Goring. Thomas Pollard, box 46, Easthampton, Mass.

Weavers' Protective Association, American Wire. Fred. W. Ashworth, Belleville, N. J.

Wood Workers' International Union of America, Amalgamated. Thomas Kidd, 602-603 Garden City block, Chicago.

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New York Limited, daily.. 7:15 a. m.
Atlantic Express, daily..... 7:30 a. m.
Main Line Express, daily... 8:00 a. m.
Day Express, daily .....12:01 p. m.
Mail Express, daily .....12:45 p. m.
Chicago Mail, daily, for Baltimore and Washington.. 4:50 p. m.
Eastern Express, daily, for Philadelphia and New York ..... 4:55 p. m.
New York Express, daily, for Philadelphia and New York .... 7:10 p. m.
Philadelphia Express, daily. 9:00 p. m.
New York Special, daily, for New York only .....10:00 p. m.
Philadelphia Special, daily. Sleeping cars to Philadelphia, Baltimore and Washington. No coaches10:00 p. m.
For Buffalo and Niagara Falls, 9:00 a. m. and 11:00 p. m. daily.
For Oil City, 6.22, 9.00 a. m., 1.30, 5.05, and 11.00 p. m. weekdays. Sundays, 9.00 a. m., 5.05 and 11.00 p. m.
For Titusville and Corry, 9.00 a. m. and 11.00 p. m. daily. For Titusville only, 1.30 p. m. weekdays.
For DuBois, 6:22, 9:00 a. m., 1:30 and 5:05 p. m. week days, Sundays, 9:00 a. m. and 5:05 p. m.
For Atlantic City (via Delaware River Bridge, all rail route), 8.00 a. m., 7.10 and 9.00 p. m. daily. "The Pennsylvania Limited," and "New York Limited," 7.15 a. m. weekdays.
For Connellsville and Uniontown 5.15, 8.25 a. m., 12.30 and 5.07 p. m. weekdays, 8.00 a. m. and 4.55 p. m. Sundays.
For Brownsville and Uniontown, 10.55 a. m., 4.35 p. m. weekdays and 4.30 p. m. Sundays. For Brownsville only, 6.05, 8.20 a. m., 1.05, 3.25, 6.45, and 11.35 p. m. weekdays; 7.00, 9.35 a. m., and 1.05, 5.00 and 9.40 p. m. Sundays. For West Brownsville, 6.05 a. m., 1.05 and 3.25 p. m. weekdays. For Dravosburg, West Elizabeth, Monongahela City and Belle Vernon 6.05, 8.20, 10.55 a. m., 1.05, 3.25, 4.35 (5.20 to Monongahela City), 6.45, and 11.35 p. m. weekdays. Sunday 7.00, 9.35 a. m., 1.05, 4.30, 5.00, and 9.40 p. m.

FROM ALLEGHENY:

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BALTIMORE AND OHIO R. R.

(Eastern Standard Time.)

LINES EAST.	Depart.
Cumberland Accom'dation ...	*6:30 am
Connellsville and Mt. Pleas. ..	16:30 am
Wash., Balt. & New York ..	*8:00 am
Connv., Un'tn & Fairmont ..	*8:00 am
West Newton Accom	9:15 am
Cumb., Wash & Balt	*1:00 pm
Connv., Un't'n & Morgant'n .	11.35 pm
Connellsv. & Mt. Pleas.	11:35 pm
Connellsville Accom'dat'n	*4:00 pm
Morgantown, Clarksburg & Weston	15:00 pm
Philadelphia & New York (Duquesne Limited)	*6:30 pm
West Newton Accom	16:40 pm
Wash., Balt. & Phila	*9:00 pm
LINES WEST VIA WHEELING.	
Wash. (Pa.) & Wheeling Ac.	*7:00 am
Col., Cin. & St. L. Ex.	*8:30 am
St. Louis Limited	*1:30 pm
Wash. (Pa.) & Wheeling	*4:35 pm
Wash. (Pa.) & Wheeling Ac .	*5:35 pm
Col., Cin. & St. L. Ex.	*8:50 pm
LINES WEST VIA AKRON.	
Columbus and Cin'ti Ex ..	?12.05 a m
Cleve., Akron & Youngstown.	*7:50 am
Chicago & Cleveland	*4:30 pm
Wheeling Express	* 1.05 p m
Chicago Limited	*8:05 pm
(Leave P. & W. Station, Allegheny.)	
Butler	17:00 am
Butler, Foxburg	18:15 am
Butler	? 7.30 a m
Butler	10:40 am
Butler and Erie	! 8.15 a m
Butler and Erie	! 1.15 p m
Ellwood City	1:15 pm
Butler, Clarion, Greenville ..	3:00 pm
Butler Ellwood, N. Castle ..	5:30 pm
Butler	*6:15 pm
Butler	*11:30 pm
Ellwood and New Castle ..	? 6.15 p m
Butler	*11.30 p m

*Daily. !Daily, except Sunday. ?Sunday only.

WABASH

TRAINS LEAVE WABASH STATION.

Cor. Liberty ave. and Ferry st., Daily.

Central Time.	Depart.	Arrive.
Toledo and St. Louis	6.00 am	7.55 pm
Hickory and Pryor	10.00 am	1.05 pm
St. Louis and Kansas City	12.30 pm	4.30 pm
Wheeling Express ...	4.20 pm	8.45 am
Hickory, Pryor, Mingo	5.00 pm	6.45 am
St. Louis & Chicago.	7.30 pm	6.35 am

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WEST SIDE BELT—Local trains leave Wabash Station, Pittsburg, on Central Time, for Bruceton and intermediate points, 6.30 a. m., 2.05 p. m.; for Clairton and intermediate points, 9.10 a. m.; 4.40 p. m. Trains arrive Pittsburg, from Bruceton, 7.55 a. m.; 4.15 p. m.; from Clairton, 6.05 a. m., 1.15 p. m.

FLORIDA.

Two Weeks' Tour via Pennsylvania Railroad.

The first Pennsylvania Railroad tour of the season to Jacksonville, allowing two weeks in Florida, will leave New York, Philadelphia, Baltimore, and Washington by special train on January 31.

Excursion tickets, including railway transportation, Pullman accomodations (one berth), and meals en route in both directions while traveling on the special train, will be sold at the following rates: New York, $50.00; Trenton, $49.00; Philadelphia, Harrisburg, Baltimore and Washington, $48.00; Pittsburg, $53.00; and at proportionate rates from other points.

Similar tours will be run February 14 and 28.

For tickets, itineraries, and other information, apply to ticket agents, or to Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

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Labor Tribune

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corner Fifth Avenue and Smithfield street,

(Over Pennsylvania Railroad Ticket Office.)

Terms, in Advance, $2 a Year.

☞No paper discontinued until amount due is paid, as required by law, except at option of publishers.

Entered as second class matter at Pittsburg, Pa.

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The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate matters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an indorsement of it.

HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

In live sheep the supply from the United States to England in 1903 was 171,386, of which 152,199 went to Liverpool. This is a great falling off as compared with the two previous years. Imports of live sheep from Canada to Great Britain last year show an increase of over 28,000.

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FIGHTS OF OTHER DAYS.

How Jim Corbett Trained for His Battle With John L. Sullivan.

Last week the preliminaries to the Sullivan-Corbett fight were described. This week's installment deals with the manner in which Corbett trained and his arrival at New Orleans the day before the date set for the battle. The history reads like this:

Soon after the match was made Corbett went into training at W. A. Brady's pretty summer cottage at Loch Arbour, near Asbury Park. From early morning until 7.30 at night the Californian worked like a Trojan swimming, rowing, walking, playing hand ball, punching the bag and wrestling, working at the wrist machine or pulley weights, or taking a brisk five or ten-mile walk alone the pleasant New Jersey roads.

Corbett did not rise precisely with the sun, but at 7.45 every morning he took a row for an hour on the lake near the Brady cottage. Then came a hearty breakfast of fruit, oatmeal, soft boiled eggs, chops, potatoes and coffee, just such a breakfast as any man with a good appetite might sit down to. In fact, Corbett's diet differed from every day fare only by the absence of pastry.

An hour and a half after breakfast, when the process of digestion was well advanced, Corbett began the day's work in earnest. Clad only in white trousers, armless undershirt and canvas shoes he improved the grip of his hands and strengthened his wrists and forearms by work at the wrist machine.

Light exercises at the pulley weights and tossing the "medicine" ball followed

After half an hour of this sort of work he turned eagerly to the hand ball game. He is an expert player, and he says he enjoyed this part of his training more than any other. Once in the big hand ball court, surrounded by its high board fence, Corbett played against four or five men, including his trainer, Bill Delaney, and his sparring partner, Jim Daly, and Corbett usually defeated the whole aggregation with ease. He was as agile as a deer, and the ball was a very difficult one indeed that he failed to return successfully.

After two or three games in the court Corbett and Daly would wrestle for 20 minutes and then enjoy a bath in old ocean's surf, a few rods distant. When the big Californian emerged from the water he was rubbed down with alcohol, after which he did justice to a plain but very palatable lunch.

For an hour and a half after this repast Corbett lounged in the hammock. Loch Arbour was a very secluded place, but dozens of people flocked daily from miles around to see the young athlete.

The afternoon's work differed little from that of the morning. For half an hour Corbett worked at the pulley weights, doing his monotonous and tiresome task without a sign of impatience or a spurring word from his trainers.

He followed this up with two or three more games of handball and then donned the gloves for 10 or 15 minutes' sparring with Jim Daly. Daly always endeavored to corner Corbett, while the latter practiced planting his favorite blows and then getting away adroitly to avoid punishment. His piercing eyes never for an instant left those of his opponents; he was as quick on his feet as a cat and as elusive as a will-o'-the-wisp.

When Corbett got well warmed by his work with Daly he hurried into the little red barn, where the training quarters proper were located, stripped himself literally to the very "buff," donned an abbreviated pair of white tights and sailed into the punching bag with a ferocity and vehemence that must have made the unfortunate leather sphere heartily wish that it were once more galloping over a Lone Star State ranch on the back of a Texas steer.

For 30 minutes without a pause Corbett kept at the leather. Again and again the bag struck the ceiling with a report like a rifle shot, coming back spitefully at Corbett's head each time as if it would burst itself for joy if it could only flatten out that aggressive pompadour just once. Each time, however, Corbett deftly ducked his massive head, the disappointed bag missed his pompadour by a hairbreadth, and as it flew back received a terrific short arm right hander that knocked it oblong.

Thirty minutes of bag punching is most exhaustive work, but when it ended Corbett was as fresh as ever and his breathing but the merest trifle accelerated. He then got a cold bath and a rub down, donned a sweater and was off at once for a 10-mile run and walk over rough roads. Another bath, dinner, a single good cigar, a few games of seven up and at 10.30 Corbett turned in for the night.

In this manner days glided into weeks until it was almost time to move south, and it was decided to give the public a fair chance of sizing up the Californian's condition before tents were struck and the word given to "go south, young man."

To satisfy the public clamor for a critical inspection of the rivals both held receptions before starting on the eventual journey south. John L. Sullivan permanently vacated his quarters among the Shinnecock hills and exhibited himself to a loyal audience at Clermont avenue rink, Brooklyn. Corbett's reception was arranged on a more ambitious scale and took place in Madison Square Garden. He held court all day and evening, and went through a program duplicating his routine work before the eager scrutiny of thousands, many of whom came to scoff but remained to admire.

While Sullivan put on the finishing touches at Phil Casey's headquarters Corbett returned unostentatiously to Asbury Park and went on with his preparation with the regularity of an automaton. The exodus of the New York sports set in and spread until all were fairly en route for New Orleans, but still that quiet little party at Loch Arbour loitered contentedly. At length Manager Brady considered the hour was ripe, and the "turn out" signal found all in readiness to move.

Over a thousand people were at the Asbury Park railroad station at noon to see Corbett embark. For fully 15 minutes the Californian stood beside the big tally-ho that brought his party to the depot, and shook hands and received good wishes and kind words from all. His last words to the multitude are said to have been: "I will never be whipped."

James J. Corbett arrived at New Orleans at 7.35 a. m. September 6. The early time of arrival and the late hours kept by the McAuliffe-Myer sports kept the crowd at the depot down to about 50 people. When the train came to a standstill they surged around the car in a dense mob. Corbett stood in the doorway with his brown derby in his hand. He was immediately recognized and three rousing cheers were given by the crowd.

Suddenly three carriages drove up to the platform and a delegation of members of the Southern Athletic Club alighted and entered Corbett's car. Among them were President James Campbell, Walker Ross, and S. P. Walmsley. Then there was a general felicitation and handshaking, after which the entire party entered the carriages and were driven to a cottage owned by Dr. Kerner, on the outskirts of the town. After talking a few minutes with his new friends Corbett retired and slept soundly until 4 o'clock. In the meantime his punching bag and various other training appliances had been rigged up in the beautiful gymnasium of the Southern Athletic Club.

Corbett awoke much refreshed, and after a light lunch proceeded at once to fight the ball and work the pulleys. He kept it up for an hour and then went at Daly. Then followed a rub down and a light lunch, after which the Californian took another short breathing spell.

In the late afternoon the same program was gone over. About 6 o'clock "Pompadour Jim" stepped from the gymnasium and went to his quarters. His training for the fight was finished.

The news that Corbett intended to prevent Sullivan wearing any plasters around his waist was the first bomb thrown into the Sullivan camp. "A plaster around the stomach such as Sullivan would wear," said Corbett, "would become as hard as sole leather, and a man might as well bang his fist against a coal scuttle. Why not allow him to wear a base ball chest protector. It would be, about as sensible. I propose to adhere to the rules and go bare from the waist up, and so must he."

Corbett's quarters were large and roomy and beautifully situated. Two policemen were stationed outside the door and one inside the hall to keep intruders away. Even with these precautions the crowd encroached on the grounds and kept the officers busy scolding and driving them away.

Corbett, when asked for his views on his fight for the championship, said:

"I have studied hard to try and figure Sullivan out a winner, but can't do it. I can whip any of the men that he has whipped. I have defeated the best of them easier than he did. I am big enough and clever enough to beat any man in the world, in my estimation. I never felt better in my life than I do now. I can't put myself down as second best."

He said laughing: "I never felt surer of winning anything in my life than I do this fight with Sullivan. If I am defeated I will have no excuse to offer. It will be because Sullivan is a better man than I am."

CALIFORNIA.

Thirty-three Days' Tour via Pennsylvania Railroad.

The Pennsylvania Railroad Company has arranged for a special personally conducted tour through California, to leave New York, Philadelphia, Baltimore, and Washington on February 16, by the "Golden Gate Special," composed exclusively of Pullman parlor-smoking, dining, drawing room sleeping, compartment, and observation cars, returning by March 21. This special train will be run over the entire route. The best hotels will be used where extended stops are made, but the train will be at the constant command of the party.

Round-trip tickets covering all necessary expenses, $375 from all points on Pennsylvania Railroad except Pittsburg, from which point the rate will be $370.

For itineraries and further information apply to ticket agents; C. Studds, Eastern Passenger Agent, 263 Fifth avenue, New York; Hugh Hasson, Jr., Passenger Agent Baltimore District, Baltimore, Md.; B. M. Newbold, Passenger Agent Southeastern District, Washington, D. C.; Thomas E. Watt, Passenger Agent Western District, Pittsburg, Pa.; or address George W. Boyd, General Passenger Agent, Philadelphia.

"Died while trying to commit suicide" was the verdict of a coroner's jury in London the other day and it was in accordance with the testimony. The excitement of getting a knife and preparing to kill herself was fatal to Maud Marshall, who had a weak heart.

Colorado burros are being purchased in large numbers by the United States government for use in the Philippine islands. Two carloads of these "Rocky mountain canaries" were recently shipped from Trinidad, Colo., to San Francisco, for transportation to the islands.

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CROWNS FOR HEROES.

Pastor C. T. Russell's Discourse Sunday at Bible House Chapel, Allegheny.

As usual, the Bible House chapel was crowded Sunday afternoon. Pastor Russell's discourse on "Crowns for All Heroes" was listened to with close attention. His text was, "When the Chief Shepherd shall be manifested, ye shall receive a crown of glory that fadeth not away." (1 Peter 5:4.) We report the discourse as follows:

The crown is an emblem of honor, dignity and authority, and when the word is used figurativey it carries much the same meaning, including the thought of reward. Created in the image and likeness of God, mentally and morally, Father Adam was the first king of the earth, and was given dominion over the earth and all things therein. Describing his glorious condition the Prophet David says, "Thou hast made him a little lower than the angels; thou crownedst him with glory and honor, and hast set him over the works of thy hands; the beast of the field, the fowl of the air, the fish of the sea."—Psalms 8:5.

A CROWN OF GLORY LOST.

Not realizing fully the grandeur of his position as the earthly representative of the Creator, "crowned with glory and honor," Father Adam was not sufficiently careful to maintain his high standing and relationship with the King of kings. He disobeyed the heavenly Over-Lord, came under the ban of his displeasure, and his sentence was the forfeiture of his crown and kingdom and life. Severe as this penalty appears, it was necessary, just. It was just also that his posterity, sharing in his weakness and depravity, should share also in his loss of the dominion of earth and in his death sentence.

The apostle sets forth the matter explicitly, saying, "By one man's disobedience sin entered into the world and death by sin, and thus death passed upon all men, for all men are sinners." It will be noticed that we entirely ignore as wholly unscriptural the theory, common to all the creeds of Christendom, to the effect that Father Adam and his race not only lost the dominion of earth but were sentenced to an eternity of torture at the hands of demons. We reject this teaching of the dark ages as being thoroughly inconsistent with reason, contrary to Scripture and repugnant both to the justice and love, the wisdom and power of the Creator. For the Scriptural proofs on this subject we refer you to a little pamphlet which we supply free, entitled, "What say the Scriptures about hell." This can be had of the ushers, or will be sent be mail on a postal card request.

SEEKING OTHER CROWNS.

The crown of divine favor and honor gone, mankind made the best of its fallen condition, and forthwith there began a strife amongst men as to which should be the greater, the more honorable—which should wear the crowns. The pages of history for six thousand years are filled with the records of the strife amongst men for the crowns of earth. Nations and families have been divided, millions have been slain and the greatest imaginable exertion put forth and enormous wealth squandered in the seeking of these crowns of earth.

We review them: The crowns of the Pharaohs of Egypt were first in prominence, surrounded by a host of smaller ones. Later, the prominent positions went to the Assyrians and Babylonians, the Israelites under David and Solomon sharing the glory for a time. Next the Medes and Persians were the chief crown wearers in the world. Still later, under Alexander the Great and his successors, the Grecians held the first place among these crown wearers. Then came the Caesars of Rome, and subsequently the popes, and later still a division of the crowns amongst the great powers of Europe. Thus matters stand to-day.

Looking back along this line of notable crown wearers, we perceive that very rarely were these crowns obtained except through great perseverance and great cost of blood and treasure and energy. However despicable some of the leading characters in this great drama may appear to us, the energies they have displayed may well merit our appreciation.

Nor were those the only crowns for which man strove, there were lesser crowns held in high estimation amongst those to whom these were out of reach. Some ran in the foot races, some wrestled that they might have honor of men and wear laurel wreaths of victory. Others sought name and fame and competence as wizards, necromancers, etc., but none expected the crown of success except through the expenditure of time and energy.

While all of these strivings doubtless helped to make character, helped to keep the race from sinking utterly into the indolence and stagnation and the vilest depths, and while all these ambitions for crowns have to some extent been commendable, nevertheless, on the whole, what are they? At very best, as the apostle points out, they are corruptible things—they cost too dear. They cost their wearers an untold amount of anxiety and suffering, besides laying a similar cost upon the world in general, as the result of which the apostle declares, "The whole creation groaneth and travaileth in pain together, waiting for the manifestations of the sons of God"—waiting for the millenial kingdom, though they are not aware of it, its grandeur or its nearness.

MORE NOBLE THAN OTHERS.

Amongst those who for the past six thousand years have been moved by the nobler sentiments and have sought the nobler crowns are the philosophers, teachers, poets, artists, physicians and musicians. These have sought victories and won crowns along nobler lines than did the kings and nobles, and proportionately more enduring are their crowns of honor amongst men. We would like to include in this list religionists—the heathen priests and Christian ministers; but although we recognize pre-eminently grand characters amongst these, we can not recognize them as a whole deserving crowns of honor amongst men; because not only amongst the heathen but amongst Christians, Protestants as well as Catholics, Greek and Roman, they have too often sought their crowns of honor by cultivating the superstitions of those whom they affected to enlighten. However, it must be admitted that the same charge of fraud and deception could be brought against many who have sought crowns along the lines of healing the sick, medicines, and other sciences and philosophies, falsely so called. The poor world has been deluded in paying homage and honor to many rascals, many deceivers, who by and by, when the light of the millennial light shall be turned on, will be found covered with infamy.

Our own day has witnessed a new crown-seeking movement—crowns of wealth and the influence associated therewith. Ours is pre-eminently the day of millionaires and multi-millionaires, and what gorgeous crowns they do wear! These crowns seem plentiful in certain quarters; but although they seem to have been easily and quickly obtained, their owners are free to admit that they were generally secured at a cost of great effort, and sometimes by questionable and reprehensible methods. Few of their owners know just how to wear their crowns to the best advantage. Prominent and notable examples amongst these crowned heads are a few whose millions are being used philanthropically for the establishment of colleges, libraries, and social uplift efforts.

FOR WHICH SHOULD WE STRIVE?

As we review these various crowns and their enormous cost and their little worth and their fading charcater, we might well feel discouraged if, filled with the heroic spirit, we are looking about us for a field of victory on which to win some kind of crown. For which shall we strive? Which is worthy of the time and effort necessary to secure it? Which will not cost us too highly, involve too great a loss of valuable time and energy and too great a dwarfing of our superior qualities of heart and head?

To all thus seeking for a worthy crown, an enduring one, we commend the admonition of the apostle in our text. He speaks of a crown of glory that fadeth not away. Is not that the kind on which you and I, dear brother and sister, have set our hearts? Have we not seen the fading character of all earthly crowns? and shall we not the more appreciate this crown which our great Creator holds out to us from on high? The majority of mankind are so intently looking toward earthly things that they see not this crown, which can be seen only by the eye of faith through the telescope of the divine Word. Many hear not the calling from on high to glory, honor and immortality, because their hearts are so filled with the din of earthly commotion, occasioned by the strife amongst men for the earthly crowns, which only a few secure anyway.

Several things are in favor of the heavenly crown:

(1) All who strive for it are sure to obtain it—not merely because of their striving, but because of the Lord's appreciation of their efforts, and because, therefore, he is gracious unto them through the Redeemer, and imputes to them all the righteousness and victories they desire and are striving for.

(2) This crown "fadeth not away." On the contrary it will grow more and more valuable, more and more to be esteemed as the ages of eternity shall roll. The world, which now sees not this crown and hears not the calling from on high, will by and by, under the ministrations of the millennial kingdom, be blessed by the obliteration of their present conquests and crowns and ambitions, and the placing before them of the grander, the nobler ones—the recovery of the crown of Adam lost in Eden and redeemed for the world by our Saviour, and to be made known to mankind, to be brought unto them, brought within their reach during the millennium. As the world will then be uplifted out of the sin and degradation and death conditions of the present to righteousness and life (the wilfully evil being cut off in the second death), the knowledge of the crowns for the Church, secured during this gospel age by the overcomers, will be made known to the whole world of mankind, and all shall ultimately recognize, not only the glorified Jesus, but also the glorified members of His Church then with Him in the work of blessing the world. How unfading a crown of glory is this which the Lord proposes to give to all those who espouse the cause of righteousness and to the extent of their ability walk in the footsteps of the Son!

(3) Those who would strive for this crown of glory must not expect it in this present life. The striving is to be done here, the crown of glory is to be received there. True, some glory has come to the Lord's faithful ones already, but not the crown of glory which the Apostle Peter here declares shall be given at the manifestation of the Chief Shepherd, our Lord Jesus. When he was amongst men, because of his difference of standpoint and effort, He was of no reputation, even amongst the religious rulers. To-day the whole world, heathen and Jew, nominal Christian and true, honor the name of Jesus, and in a certain sense crown Him with glory Who once was crowned with thorns.

But many of those who now honor the Master do not do so from the standpoint which Jesus Himself enunciated to the Pharisees when he said, Ye garnish the sepulchers of your fathers and deplore their murderous spirit, yet are actuated by the same animosity to-day toward those of the same faith and spirit with the prophets. (Matt. 23: 29-33.) Similarly amongst those who sing of Jesus, "Crown Him Lord of All," there are many who hate and oppose those crown-seekers who to-day are striving to walk in the footsteps of Jesus. Truly the Master said, "Marvel not if the world (including the nominal Church) hate you; ye know that it hated Me before it hated you. If ye were of the world the world would love its own, but ye are not of the world, for I have chosen you out of the world, therefore the world hateth you." The same spirit prevails respecting all the Lord's followers—those who are honored to-day were generally dishonored and spoken against in their own day.

It is well, then, that those who seek this heavenly crown should remember the Master's words, "Through much tribulation shall ye enter the Kingdom." If they do not consider the crown worth "much tribulation" it is because the eyes of their understanding are not properly opened to discern the lengths and breadths and heighths and depths of the glorious character and plan of God under which these crowns are proffered.

CROWNS FOR ALL THE CALLED

True, the apostle in the words of our text specially addressed the elders of the Church, whom he counsels not to seek in the present time to be lords over God's heritage, but rather wait for the crown of glory by and by. Nevertheless, we hold that the principle is applicable not only to the elders of the Church but to the entire Church, and in support of this thought we would note the words of our Redeemer Himself, of general application to all that are His through faith and obedience. He says, "Be thou faithful unto death and I will give thee a crown of life." And again, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne."

Wealth and fame hold out their crowns only to those who are exceptionally brilliant in the various competing classes; but the Lord holds out the heavenly crown to whosoever has the ear of faith and the obedient heart—to whosoever has the eye of faith to discern this crown and the heart to walk the short but narrow way to self-sacrifice and conflict necessary to its attainment. The ablest logicians may seek and win this crown, but on no more favorable terms than it can be obtained by the humblest peasant, laborer, housewife or servant. How wonderful this is! How divine this justice and generosity! It is so, too, with the full, free knowledge of him who offered the crowns—who stated in ad-

(Continued on Page 3.)

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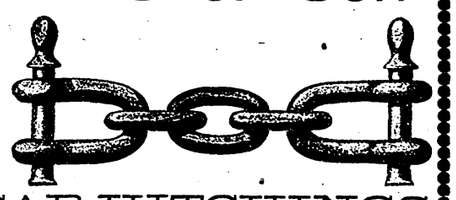

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OF

Iron Steel and Tin Workers of the United States.

INSTITUTED AUGUST 4, 1876.

Affiliated With the
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December 13, 1887.

The General Offices of the Amalgamated Association are in the House Building, Rooms 501 to 506, corner Smithfield and Water streets, Pittsburg, Pa.
Office hours: 8 a. m. to 5 p. m.
'Phone: 1410 Court.

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Officers and Corresponding Representatives will please notify the Secretary-Treasurer promptly of any change in their addresses.

THE WEEK IN IRON CIRCLES.

THE MARKET AT LARGE.

The Iron Trade Review says:

"With no noteworthy activity in the iron market, and here and there a lack of strength, there is nevertheless throughout the trade a feeling that the basis exists for both activity and buoyancy on the advent of the building season.

"As always when there is a lull, the present quiet interval has created uneasiness in some quarters, but other opinion finds satisfaction in the absence of any feverish symptoms, and complacently awaits the development of the next buying movement. The pig iron market has presented two phases—the taking up of steel-making pig iron by large interests and the continued abstinence from the market of the average buyer of foundry iron. The reaction in foundry iron two to three weeks ago, particularly noticeable in the central west, has been followed by a firmer market, with $16 minimum for No. 2 iron. Southern pig iron production, as the official figures show, came nearer in 1904 to the total for 1903 than might have been expected with the coal strike curtailing output for half a year.

"There was not so thorough a cleaning up of speculative Bessemer pig iron in recent sales as was supposed, and $15.50 iron is still heard of, though the association furnaces adhere to $16. In the melting steel market there have been ready buyers for recent large offerings. At the moment this market is easier.

"Both iron ore and coke have been interesting features of the situation recently. Lake Superior ore producers, with no agreement as to prices, have been getting readily the advance asked over 1904 figures and have done a heavy business.

"Rail business has been better than for some weeks. Orders from the Northern Pacific, New York, New Haven and Hartford and the Boston and Maine aggregate about 100,000 tons, added to a scattering business of 25,000 tons. The Baltimore and Ohio order for 25,000 tons is practically closed, and there are orders pending that represent about 150,000 tons more. The business booked for 1905 is now estimated at close to 1,000,000 tons.

"The plate and structural mills seem already to be falling behind and the possibility of premiums for prompt delivery material when the more active season opens is having consideration.

"It is believed that the great activity of tin plate mills does not mean that consumption is keeping pace with output, but that material is being accumulated against eventualities in the labor world. A further slight advance in merchant pipe was made this week. Otherwise the finished material markets are unchanged. Steel billets are scarcer and independent rolling mills are unable to make calculations very far in the future."

* * *

PIG IRON.

The iron market is quiet and owing to the small number of transactions it is difficult to locate the market. Valley iron is offered at $16, furnace. Several foundry furnaces are heavily oversold, while others are eager for business and until the latter are filled up, low prices will continue to prevail. Speculative Bessemer continues to be offered in this market at $15.50, furnace, despite the recent heavy sales, and operators are beginning to wonder how much iron was really sold to speculators on the late low market. The Bessemer Pig Iron Association refuses to shade $16, and there is little doubt that this price can be secured when all the speculative iron is cleaned up. Forge iron is held at $16 to $16.25, Pittsburg. We revise quotations as follows:

Bessemer, Valley	$15 50 to 16 00
Bessemer, Pittsburg	16 35 to 16 85
No. 1 Foundry	17 25 to 17 50
No. 2 Foundry	16 85 to 17 35
Gray Forge, Pittsburg	16 10 to 16 25
Basic, Valley	15 90 to 16 00
Basic, Pittsburg	16 75 to 16 85

* * *

STEEL.

Independent finishing mills are having considerable trouble in securing steel to operate their plants, and Bessemer and open-hearth billets for prompt shipment are held at $24.50 to $25, Pittsburg, while sheet bars are quoted at $26.50 to $27. Large steel producers in this district are not making sufficient steel to meet the requirements of their finishing departments and the outside mills are not receiving shipments on their contracts.

* * *

FERRO-MANGANESE.

We quote domestic ferro, 80 per cent, at $46, in carload lots, delivered at buyer's mill, any point east of the Mississippi.

* * *

SPELTER.

The spelter market is somewhat weaker and prices are lower. We quote prime western grades at 6.17c to 6.20c, Pittsburg.

* * *

MUCK BAR.

Muck iron is held nominally at $28.50 to $29, Pittsburg. It is doubtful whether any of the makers would sell under $29, although $28.75 might be done.

* * *

SKELP.

We note the sale of 1,000 tons of grooved steel skelp, February delivery, at 1.50c, Pittsburg. Sheared steel is held at 1.60c. Grooved iron is held at 1.80c to 1.85c, and sheared at 1.90c to 1.95c.

* * *

RAILS AND TRACK MATERIALS.

Sales in the past week amount to about 100,000 tons. There is little demand for light rails, although prices are maintained owing to the high price of raw material. Fifty lbs. and over 500 tons, $28; car lots and less than 500 tons, $30; less than car lots, $32; light rails, 16 lb., $27 to $28; 20 lb., $25 to $26; 25 to 45 lb., $23 to $24. Angle bars, 1.25c; spikes, 1.85c to 1.90c.

* * *

PLATES.

Despite the fact that there is little demand for plates from the boiler, tank and shipbuilding trades, the mills are gradually falling behind on their orders on account of the heavy demands of the steel car builders. Little new business is being placed, but the specifications on contracts are growing heavier daily. We continue to quote as follows: Tank plates, 1¼ in. thick, 6¼ to 14 in., inclusive, 1.40c f. o. b. mill Pittsburg; over 14 in. up to 100 in., 1.50c. Extras are as follows per lb.: Flange and boiler steel, 10c; marine, A. B. M. A. and ordinary firebox, 20c; still bottom, 30c; locomotive firebox, 50c; plates over 100 in. up to 110 in. in width, not less than 5c per 100 lb. extra; plates 110 in. to 115 in. wide, not less than 10c extra; 115 to 120 in., 15c extra; plates 120 in. to 125 in. wide, not less than 25c extra; plates, 125 in. to 130 in., not less than 50c extra; plates 130 in. wide, not less than $1 extra; plates 3-16 in. thick, $2 extra; gauges 7 and 8, $3 extra; No. 9, $5 extra. Five cents extra for less than carloads.

* * *

BARS.

The order for 1,000 tons of bar iron has not yet been placed by the Pressed Steel Car Company, although the business will no doubt be closed this week. The market is firm at 1.70c, Pittsburg. On steel bars one of the leading interests is asking a premium of $2. We quote as follows: Bar iron, 1.65c to 1.69¼c Pittsburg; hoops, 1.55c, and bands, 1.40c, both taking bar extras. Bessemer steel bars, 1.40c; open-hearth steel bars, 1.40c; plow and cultivator beams, 1.40c, net; channels angles, zees and tees, under 3 in., 1.05c. The following differentials are maintained on steel: Less than 2,000 lb. of a size and not less than 1,000 lb., 10 cents advance; less than 1,000 lb. of a size, 30 cents advance.

* * *

STRUCTURAL MATERIAL.

Most of the structural shops in this district have large orders on hand, and the structural mills are well filled for this season of the year. Quotations are unchanged.

SHEETS.

Demand for sheets for prompt delivery continues heavy, while all mills are operating at a greater capacity than at any time in the past year and a half. Jobbers are laying in heavy stocks anticipating another advance, which is looked for shortly. We make the following quotations: No. 30, 2.70c; No. 29, 2.60c; No. 28, 2.30c; No. 27, 2.20c; Nos. 25-26, 2.15c; Nos. 23-24, 2.10c; Nos. 18-20, 2.05c; No. 16, 2c; Nos. 12-14, 1.95c; No. 9, 1.90c; No. 8, 1.85c. Galvanized, No. 30, 4.25c; No. 29, 3.75c; No. 28, 3.35c; No. 27, 3.15c; Nos. 25 26, 2.95c; Nos. 23-24, 2.75c; Nos. 18-20, 2.60c; No. 16, 2.45c.

* * *

WIRE AND WIRE NAILS.

Heavy stocks are being accumulated in all the warehouses of the wire and nail manufacturers in anticipation of a heavy spring trade. An advance in prices is expected this week, but as yet no announcement has been made. Quotations are unchanged.

* * *

MERCHANT STEEL.

Demand continues strong, although prices continue practically unchanged. Cold rolled and ground shafting, 52 per cent off in carload lots, and 47 off in less than car lots, delivered in base territory; tire steel, 1.60c to 1.65c; openhearth spring steel, 2c to 2.10c; sleigh shoe, flat, 1.55c to 1.60c; smooth finished machinery steel, 1.60c; toe calk, 1.95c to 2c.

FEMININE PHILOSOPHY.

A cigar in the hand is worth two dollars in the savings bank.

No sane man will get drunk by design or sober by accident.

Styles change from year to year, but woman's way is always here.

Eve organized the first woman's club. It was the limb of an apple tree.

It is a wise stenographer who knows her own notes—and an unusual one too.

Women commit mistakes of the heart, men of he head. Two routes to the same end.

I believe that some men marry just to have someone to blame for their failures.

Though women may love longer than men, we rather even things up by loving oftener.

It is poor advice to tell a man to take his trouble to a policeman—often she refuses to go.

Facts and women are both stubborn things, but you can occasionally get around a fact.

I don't know what to set against the phrase "Eternal feminine," unless it be "infernal masculine."

When a man swears off drinking he saves money, for then he sneaks around and drinks by himself.

When a girl begins to get thin, she always looks around for a poet or an artist to have ax love affair with.

Woman has paraphrased it to "Trust in God and carry your powder rag." And Cromwell turns in his grave.

THE YELLOW FACE.

(Continued from Sixth Page.)

was a little coal black negress, with all her white teeth flashing in amusement at our amazed faces. I burst out laughing, out of sympathy with her merriment; but Grant Munro stood staring with his hand clutching his throat.

"Heavens!" he cried. "What can be the meaning of this?"

"I will tell you the meaning of it," cried the lady, sweeping into the room with a proud, set face. "You have forced me, against my own judgment, to tell you, and now we must both make the best of it. My husband died at Atlanta. My child survived."

"Your child?"

She drew a large silver locket from her bosom. "You have never seen this open."

"I understood that it did not open."

She touched a spring and the front hinged back. There was a portrait within of a man strikingly handsome and intelligent-looking, but bearing unmistakable signs upon his features of his African descent.

"That is John Hebron of Atlanta," said the lady, "and a nobler man never walked the earth. I cut myself off from my race in order to wed him, but never once while he lived did I for an instant regret it. It was our misfortune that our only child took after his people rather than mine. It is often so in such matches, and Little Lucy is darker far than ever her father was. But dark or fair, she is my own dear little girlie, and her mother's pet." The little creature ran across at the words and nestled up against the lady's dress. "When I left her in America," she continued, "it was only because her health was weak, and the change might have done her harm. She was given to the care of a faithful Scotch woman who had once been our servant. Never for an instant did I dream of disowning her as my child. But when chance threw you in my way, Jack, and I learned to love you, I feared to tell you about my child. God forgive me, I feared that I should lose you, and I had not the courage to tell you. I had to choose between you, and in my weakness I turned away from my own little girl. For three years I have kept her existence a secret from you, but I heard from the nurse, and I knew that all was well with her. At last, however, there came an overwhelming desire to see the child once more. I struggled against it, but in vain. Though I knew the danger, I determined to have the child over, if it were but for a few weeks. I sent a hundred pounds to the nurse, and I gave her instructions about this cottage, so that she might come as a neighbor, without my appearing to be in any way connected with her. I pushed my precautions so far as to order her to keep the child in the house during the daytime, and to cover up her little face and hands so that even those who might see her at the window would not gossip about there being a black child in the neighborhood. If I had been less cautious I might have been more wise, but I was half crazy with fear that you should learn the truth.

"It was you who told me first that the cottage was occupied. I should have waited for the morning, but I could not sleep for excitement, and so at last I slipped out, knowing how difficult it was to awake you. But you saw me go, and that was the beginning of my troubles. Next day you had my secret at your mercy, but you nobly refrained from pursuing your advantage. Three days later, however, the nurse and child only just escaped from the back door as you rushed in at the front one. And now to-night you at last know all, and I ask you what is to become of us, my child and me?" She clasped her hands and waited for an answer.

It was along ten minutes before Grant Munro broke the silence, and when his answer came it was one of which I love to think. He lifted the little child, kissed her, and then, still carrying her, he held his other hand out to his wife and turned toward the door.

"We can talk it over more comfortably at home," he said. "I am not a very good man, Effie, but I think that I am a better one than you have given me credit for being."

Holmes and I followed them down the lane, and my friend plucked at my sleeve as we came out.

"I think," said he, "that we shall be of more use in London than in Norbury."

Not another word did he say of the case until late that night, when he was turning away, with his lighted candle, for his bedroom.

"Watson," said he, "if it should ever strike you that I am getting a little over-confident in my powers, or giving less pains to a case than it deserves, kindly whisper 'Norbury' in my ear, and I shall be infinitely obliged to you."

CROWNS FOR HEROES.

(Continued from Second Page.)

vance that not many great, not many wise, not many learned, not many noble, according to the course of this world, would appreciate the crown he offers—the crown of glory which fadeth not away.

He knew and thus intimates that the world in general would only strive and sacrifice for the things that could be seen with the natural eye, the things of this present time; he knew that the worldly wise would say, A little in hand is worth much in prospect; he knew that those who realized most keenly their own insufficiency and weakness in the great battle of life, and the hopelessness of their ever gaining any great prize in the earthly struggle would be the ones who would most appreciate the proffer of the heavenly crown, and for such he specially intended it, as he declared, "Chiefly the poor of this world, rich in faith, heirs of the kingdom."

What our text speaks of as a crown of glory, other Scriptures speak of as the crown of life. It is both, as the apostle explains. The reward of the overcoming Church, who battle faithfully against sin within and without, who are fully consecrated to the Captain of their Salvation in thought and word and act, is to be "glory, honor and immortality." (Rom. 2:7.) When the crown and dominion of glory were lost by our race in the failure at Eden, life was also lost; and how appropriate it is that, in the divine providence, those who retain the divine favor should not only repossess the glory and the honor but attain also to the life eternal.

That much the obedient of the world in the millennial age may expect, for the promise is that our Lord Jesus came to seek and to save that which was lost, to restore mankind to life and to all the glorious qualities of mind and of body possessed before the fall and to deliver to the restored race the "purchased possession"—the dominion of earth. The crown of glory and crown of life which God has in reservation for the Church of this gospel age is to be still grander, still more glorious, for, as the Apostle Peter tells us, "exceeding great and precious promises" are given to these, that they may become partakers of the divine nature, far excelling human nature in its perfection and glory and honor and life—far excelling all principalities and powers, earthly and heavenly, they shall be in position next to the Lord Himself, for they shall be the Bride, the Lamb's wife.

THE COST OF THESE CROWNS.

None can hope for the crown of glory who can not exercise faith in the Lord Jesus Christ as his Redeemer, and faith in his promises respecting these crowns, which will be distributed to the faithful at His second coming. Without faith it is impossible to please God. This is the victory that overcometh the world, even our faith. If a faith be a living one, a real one, it will impel to the activity, the knowledge, necessary to victory. Our strife is not against our fellow man, as in the case of those who seek the corruptible crowns of earth, political, financial, social. We strive against sin and the great Adversary, whose snares we recognize more clearly than do others.

Our principal strife and therefore our principle victory is within—to bring even our very thoughts into subjection to the will of God in Christ. Additionally we strive with the world—not to conquer it, but to hinder it from overcoming us who, as New Creatures, separate from the world, are running in a race course and for a prize which the natural man sees not, appreciates not. Apparently all things are against us—the world, the Adversary and our own fallen flesh—yet greater is He that is for us, the Lord, the Captain of our Salvation, than all they that be against us; and it is here that our faith wins as the victory, when we can trust him for the outcome and draw from Him the grace and strength we need to keep us from discouragement to cher and comfort our harts and to give us on the way and throughout the battle and race the peace of God which passeth all understanding.

Brethren, sisters, at whatever cost of self-denial, social ostracism, disdain of the world, misunderstanding of friends, we may gain this great prize, the crown of glory. It will be cheap. Let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race set before us; looking unto Jesus, the author of our faith, Who shortly now shall be its finisher, and, as the Chief Shepherd, be manifested and give us the crowns of glory promised.

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Pittsburg Lodge No. 52—Meets every Saturday night at No. 318 Fifth avenue.

Fort Pitt Lodge No. 228 meets first and third Tuesdays at McKnight's hall, corner Federal and Lacock streets, Allegheny.

Duquesne Lodge No. 199 meets first Tuesday in the month at 4:30 p. m. at 535 Smithfield street.

Braddock Lodge No. 32 meets second and fourth Thursdays at Ninth street and Braddock avenue, Braddock, Pa.

McKees Rocks Lodge meets second and fourth Wednesdays at Schendehutte hall, Bell avenue, McKees Rocks.

Verona Lodge No. 132 meets first and third Friday of each month at K. of P. hall, Verona.

Lawrence Lodge No. 487 meets every Monday, Dublin hall, Fifty-fifth and Butler streets.

McKeesport Lodge meets every first and third Wednesdays at Machinists' hall, 440 Market street, McKeesport.

Pittsburg Junior Lodge meet first and third Fridays at 8 p. m., Fifth avenue and Chestnut street, Pittsburg.

PATTERN MAKERS' LEAGUE, PITTSBURG ASSOCIATION.

Pittsburg Association meets at 412 Ferguson block every Wednesday.

AMALGAMATED SHEET METAL WORKERS' UNION.

Local No. 12 meets at Moorhead hall, Grant street, Friday evenings at 8 o'clock. Nathaniel Glass, business agent. Office, Moorhead hall.

INTERNATIONAL UNION OF STEAM ENGINEERS, LOCAL 66.

Business agent's office, 822 Fifth avenue. Meets Wednesday.

BROTHERHOOD OF PAINTERS, DECORATORS AND PAPERHANGERS.

District headquarters, 416 Wood street. Alfred Firth and Frank Curran, business agents.

ORNAMENTAL ARCHITECTURAL HOUSESMITHS.

Meets first and third Mondays at 302 Grant street. H. W. Legleitner, business agent, 822 Fifth avenue.

BUILDING TRADES COUNCIL.

Meets Saturdays at 822 Fifth avenue. J. Williams, president; J. J. Toole, secretary. Office, 822 Fifth avenue.

BROTHERHOOD OF BOILERMAKERS AND IRON SHIPBUILDERS.

Smoky City Lodge No. 154—Meets every Thursday evening at Old City hall. Wm. Gillespie, business agent.

STREET RAILWAY EMPLOYES.

Division No. 85—Meets second and fourth Thursday nights of each month at Arnfeld's hall, No. 1119 Penn avenue. H. C. Williams, business agent. Office, 611 Ferguson building.

UNITED BROTHERHOOD OF CARPENTERS AND JOINERS OF AMERICA.

District Council—Of Pittsburg, Allegheny and vicinity. Office, 307 Arnfeld building, No. 1119 Penn avenue. Meets first and third Tuesday of each month at Arnfeld's hall, No. 1119 Penn avenue. N. F. Storm, president; J. C. Kephart, secretary; A. M. Swartz, J. A. Boss, C. C. Douglas and H. C. Whitfield, business agents.

Following are the locals affiliated:

No. 142—Meets every Wednesday evening at No. 1119 Penn avenue.

No. 164—Meets second and fourth Wednesdays of each month at Moorhead hall.

Union 165 meets every Monday evening, Geyer's hall, corner Frankstown avenue and Station street, East End.

Union 211 meets every Wednesday evening, Sutmeyer's hall, Federal and Eric streets, Allegheny.

Union 230 meets every Thursday evening, Twelfth and Carson streets, Southside.

Union 237 meets first and third Thursday evenings of each month, at Chestnut and O'Hara streets, Allegheny.

Union 246, New Brighton, Pa.

Union 254, stair builders, meets first and third Monday evenings of each month, 535 Smithfield street.

Union 255 meets every Saturday evening, McKees Rocks, Pa.

Union 288 meets every Monday evening, corner Seventh and Amity streets, Homestead, Pa.

Union 333 meets every Thursday evening, New Kensington, Pa.

Union 385, Odd Fellows' hall, West End, City.

Union 402 meets first and third Wednesday evenings each month, Weiterheiter's hall, Twelfth street, Southside, city.

Union 430 meets every Wednesday evening, Odd Fellows' hall, Wilkinsburg, Pa.

Union 571 meets Wednesday evenings, Broadway and Main streets, Carnegie, Pa.

Union 773 meets every Monday evening, Eleventh and Washington streets, Braddock, Pa.

Union 827 meets Friday evening, corner Fifth and Market streets, McKeesport, Pa.

Union 852, Verona, Pa.

Union 936, Wilmerding, Pa.

INTERNATIONAL ASSOCIATION OF MARBLE WORKERS.

No. 24—(Setters)—Tuesdays, Moorhead hall.

No. 15—(Helpers)—Second and fourth Fridays, G. A. R. hall, W. Diamond street, Allegheny. James Lynch business agent.

STEAM FITTERS.

No. 218—Headquarters, Moorhead hall. Meets Mondays. E. A. Maginn, business agent.

SALESPEOPLES' ASSEMBLY.

No. 4907 (K. of L.)—Meets Wednesdays at 316 Fifth avenue. C. B. Hays, 5538 Homer street, East End.

TEAMSTERS' LOCAL ASSEMBLY.

No. 1577 (K. of L.)—Meets first and third Sundays, 2 p. m., 535 Smithfield street.

CIGAR AND STOGIE MAKERS' LOCAL ASSEMBLY.

No. 1374 (K. of L.)—Meets every Thursday evening in K. of L. hall, No. 535 Smithfield street. John L. Frank.

STONE CUTTERS' ASSOCIATION OF WESTERN PENNSYLVANIA.

The union meets the first and third Tuesday evenings in McKnight's hall, Federal and Lacock streets, Allegheny, Pa. B. Howarth, secretary, Box 230, Allegheny.

ICE MEN'S UNION OF PITTSBURG AND ALLEGHENY.

Meets the first and third Sundays at 2 o'clock p. m. in Moorhead hall.

DISTRICT ASSEMBLY NO. 3, KNIGHTS OF LABOR.

Headquarters, 535 Smithfield street. Regular meetings third Wednesday of each quarter. John Fernau, master workman; James Roden, worthy foreman; M. W. Williams, secretary.

INTERNATIONAL UNION OF WOOD, WIRE AND METAL LATHERS.

No. 35—Meets Tuesdays, 535 Smithfield street. E. F. Boozer, secretary.

UNITED LABOR LEAGUE OF WESTERN PENNSYLVANIA.

Meets on the second and fourth Sundays of each month at K. of L. hall, 535 Smithfield street, fourth floor, at 7:30 p. m. President, Wm. Boate; E. A. Maginn, vice president; secretary, John J. Toole.

UNITED MINE WORKERS OF AMERICA.

District No. 5. Headquarters, 420 Diamond street.

ELECTRICAL WORKERS, INSIDE WIREMEN.

Local Union No. 5—(Inside Wiremen)—Mets every Friday evening at No. 302 Grant street. Frank Friedman, business agent.

INTERNATIONAL SLATE AND TILE ROOFERS' UNION.

Local Union No. 2—Meets first and third Wednesdays of each month at No. 302 Grant street.

AMALGAMATED SOCIETY OF ENGINEERS, MACHINISTS, MILLWRIGHTS, SMITHS AND PATTERNMAKERS.

Branch 622—Meets alternate Saturdays, 535 Smithfield street. Edwin Ogden, secretary.

Branch 637—Braddock, George Newcombs, secretary, 1108 Belmont street, Wilkinsburg.

NATIONAL UNION OF UNITED BREWERY WORKERS.

No. 22 (Brewers)—Meets second and fourth Sundays, 2 p. m., Moorhead hall. G. Maisch, secretary.

No. 67 (Drivers)—Meets first and third Sundays, 2 p. m., Moorhead hall. G. Maisch, secretary.

No. 144 (Bottlers)—Meets second and fourth Sundays, 2 p. m., at Butler and Thirty-sixth streets. Albert Tess, secretary.

IRON CITY CENTRAL TRADES COUNCIL.

First and third Thursdays, Arnfeld hall, 1119 Penn avenue. G. A. Hess president; E. F. Welsh, vice president; W. J. Kelly, recording secretary; J. B. Culley, financial secretary; N. F. Storm, treasurer; E. A. Maginn, H. J. Carey, Lottie Williamson, trustees.

NATIONAL ELEVATOR CONSTRUCTORS' UNION OF THE UNITED STATES.

No. 6—Meets second and fourth Mondays, 535 Smithfield street. Jas P. Caldwell, business agent.

INTERNATIONAL UNION. BRICKLAYERS AND MASONS

No. 2—Headquarters, 444 Fourth avenue. Meets Fridays. Daniel Gildernew, business agent.

UNITED ASSOCIATION OF JOURNEYMEN PLUMBERS.

Union No. 27 meets Tuesday evenings at Old City hall. Lawrence J. Lawler, financial secretary; James J. McKee, business agent. Office, 82 Fifth avenue.

IRON MOLDERS' UNION.

Iron Molders' Union, No. 46, meets every Tuesday night, Moorhead's hall. John Barnett, business agent, 1632 Penn avenue.

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription; or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

At a meeting of the executive council of the Canadian Manufacturers' Association a resolution was adopted urging the Dominion government to disallow the application made by several manufacturing companies to be allowed to import free of duty certain parts used in the manufacture of railroad cars, etc. The view of council is that as these lines are now made in Canada the granting of the application would be unfair to established industries.

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FIGHTS OF OTHER DAYS.

Full Account of the Surprising Battle Between Sullivan and Corbett.

John L. Sullivan was beaten in 21 rounds by James J. Corbett at New Orleans, before the Olympic club, on September 7, 1892. The battle was for a purse of $25,000 and $10,000 stake money. The referee was John Duffy. In Sullivan's corner were Charley Johnston, Jack McAuliffe, Joe Lannon and Phil Casey. In Corbett's corner were Jim Daly, John Donaldson, Billy Delaney and Mike Donovan. Sullivan weighed 212 pounds and Corbett 178. Sullivan was a 3 and 4 to 1 favorite. Over 7,000 people saw the fight.

At 8.55 o'clock Corbett and his seconds entered the ring and were quickly followed by Sullivan and his party. The heartiest greeting was accorded to both men, and some surprise was expressed when Mike Donovan appeared in Corbett's corner. The champion wore his green tights. Corbett was deadly pale, but there was a smile on his face. Sullivan looked as unconcerned as though about to eat his dinner. Sullivan changed chairs with Corbett, preferring a low to a high seat. Promptly at 9 o'clock the men shook hands and, after a moment's parleying regarding the rules, prepared for hostilities. The battle began at 9.05 o'clock.

Round 1—Both men were smiling. Sullivan rushed in, but missed a left-hand lead. Corbett dancing. Corbett parried a thrust and danced away and the first minute was spent in sparring. The crowd began to hiss Corbett, and he continued his running tactics until half the round was over. Sullivan's face was dark as midnight, and he seemed angry as the bell rang. Not a blow was struck during the round.

Round 2—The men sparred at long range for almost a minute. Corbett dodging away every time the champion tried to force matters. He ducked a left-hand lead cleverly, but the big fellow rushed him to the ropes and caught him. Fierce fighting followed. Sullivan landed twice on Corbett's face, followed by an uppercut. Then Jim was even wilder than ever, flying about the arena like a hunted deer. Sullivan watched his chance and got in a left-hand swing, but it did not land with full force. Corbett getting back with a light punch in the belly.

Round 3—Sullivan missed an excellent chance, and bit his lips reproachfully. Corbett danced away from a right-hand lead at his stomach, and it was evident that he was going to make a long fight of it. John rushed in and landed lightly on the back, but it was only a glancing blow. Jim came nearer and got in a rib-roaster on Sullivan's heart. Sullivan's return was short and did no damage. Corbett landed two left-hand swings on the champion's jaw, and for the first time in the fight did some work. The maddened Sullivan now came on and got in twice on the stomach and neck without receiving a return. Corbett was astonishing the talent.

Round 4—The champion seemed much worried that his blows did not land, and he looked serious. Corbett's agility was remarkable. Te seemed to escape Sullivan's leads with the greatest ease, but he did no work himself, and it was evident that he was playing a waiting game. His gymnastics amused the assemblage for a time. They began hissing him and cried, "Fight like a man." Sullivan's leads were wild and Corbett landed lightly on the neck, the champion paying no attention to the blow. As the hissing began again Corbett came in and exchanged blows, but nothing came of it. As the fight progressed it was painful to Sullivan's admirer's to admit that he was not the champion of old, being very slow.

Round 5—Sullivan landed on Corbett's chest and got a counter on the neck. Corbett landed a terrific, left-hand punch on the belly and followed it up with another. Then he attacked the champion savagely. Blood flew from Sullivan's eyes and nose in streams. Sullivan hugged Corbett to save himself, and Corbett pushed him away. Both men were bathed in Sullivan's blood.

Round 6—Corbett went at his man instantly, but a punch in the ribs stopped him, and some sparring ensued. Sullivan was weak and his face was a sight. Corbett came in and landed with the left on the stomach. In a clinch blows were exchanged, but no damage done. Both countered on the jaw and Sullivan ended it with a right-hand swing that would have ended the fight had it landed. Corbett's quickness was marvelous, and he landed his left on the broken nose at the call of time.

Round 7—Sullivan was strong when time was called, and walked briskly to the center. Jim then got home a straight left on the big fellow's belly, and coming nearer got three in quick succession on the mouth and chin. Corbett then jabbed his left into the champion's face and the audience showed their appreciation by cheering. He landed a right-hander on the jaw. Then he rushed Sullivan to the ropes and fought him to a standstill.

Round 8 — Sullivan attempted to force matters, landing his right heavily. Young Jim did not like this and banged the big fellow on the jaw and followed it up with another blow on the nose, getting a good stiff punch over the heart in return. Jim then punched his man twice in the ribs and got home a terrific smash on the jaw. Sullivan was weary when time was called.

Round 9—Sullivan's blows were short and harmless. Finally he hit Corbett on the ear, the blow sounding throughout the building. An exchange of blows followed. Sullivan putting his right on Corbett's ear once more. Both men clinched and the crowd shouted foul. Corbett put his left lightly on the big fellow's cheek and landed three more blows as the round ended.

Round 10—The men sparred warily. Sullivan put his left on Corbett's ear with force, and ducked a return in quite his old style. A strong exchange followed with honors even. Sullivan improving, he caught Corbett on the right eye, reddening the skin and making Jim knit his brows. Corbett had all the best of an exchange that followed, landing twice on his jaw.

Round 11—Sparring was followed by hot work. Corbett doing the most damage. Protracted sparring ensued. The young man rushed in and had all the best of a volley on the ropes. He followed it up with another smash on Sully's nose, dancing away each time out of harm's way.

Round 12—Corbett rained blow after blow on Sullivan's stomach, and Sullivan in attempting to escape let his guard down and received two blows on the neck and jaw. These were followed by punches in the abdomen. He played for the jaw, but missed twice and waited for an opening. He landed a terrific right-hander under Sullivan's chin, which, if it would have been delivered on the point of the jaw, would have ended the fight.

Round 13 — Corbett ducked away every time Sullivan attempted to lead. Not a blow was struck until near the end of the round, when Corbett put his left on the big fellow's jaw, springing away out of danger.

Round 14—A sharp exchange began the round, both landing on the jaw, and then the big fellow smashed Corbett on the cheek with his left. It made no impression on Corbett's hard face, and Jim squared matters with two punches on the mouth and chin. A sharp encounter followed, both men landing with great fierceness. Corbett jabbed Sullivan on the nose and had the best of the rally that followed, his blow having more steam than Sullivan's.

Round 15—Each got home on the neck and jaw, and they mixed it up in lively style, Corbett doing the better work. The big fellow clinched his teeth in a vicious fashion. Corbett got home on the stomach and got away unhurt. Sullivan's blows were weak. Corbett's full-arm swing had a world of force.

Round 16—John attempted to rush in, but was met by a straight left-hander in the mouth. Sullivan's breathing was labored, and could be heard plainly by persons 20 feet from the ring. Corbett punched the big fellow on the mouth and jabbed his left into the big fellow's stomach repeatedly, escaping punishment with ease. They clinched, and Corbett hugged his man while the crowd yelled "foul." Corbett raised his hands deprecatingly as he broke away.

Round 17—There was very little fighting in this round, neither man landing a blow worthy of record. The time was taken up in sparring and the round was the tamest of the fight.

Round 18—Jim jabbed John twice in the short ribs when the big fellow attempted to come in at the opening of the round. Sullivan's nose had stopped bleading, and his face was far more sightly than half an hour before. His mouth was open for he breathed heavily. John smashed Jim twice on the ear, but the young gladiator responded with two blows on the jaw that were scorchers. Corbett's next blow, a right-hander on the jaw, was a dangerous one, and he followed it with three more of the same kind, and Sullivan's chances waned rapidly.

Round 19—Corbett's cleverness in tapping Sullivan and getting away was greatly admired up to this time, and when he jabbed the big fellow four times on the face in succession the spectators raired a howl. Sullivan here got in his left on Corbett's breast, but it did not hurt. Then Corbett touched John L. up for two right-handers on the body, amid more howls. The people seemed to be with Corbett.

Round 20—Corbett fought his man to the ropes, using left and right on stomach and jaw. He punished the big man repeatedly in his wind and it seemed to be all day with Sullivan, who carried his right hand as though it had been injured. Jim jabbed the big fellow in the stomach again and then came in, getting home on the ear and ribs with great force. Corbett had a marked advantage when time was called amid deafening cheers.

Round 21—Corbett was out for blood and started to finish the man who held the championship for so many years, and whose name was a terror to all. He rushed in and planted blow after blow on Sullivan's face and neck. The champion, so soon to lose his coveted title, backed away, trying to save himself. He lowered his guard from sheer exhaustion, and catching a fearful smash on the jaw, reached to the ropes, and the blood poured down his face in torrents and made a crimson river across the broad chest. His eyes were glassy, and it was a mournful act when the young Californian shot his right hand across the jaw and Sullivan fell like an ox.

CALIFORNIA.

Thirty-three Days' Tour via Pennsylvania Railroad.

The Pennsylvania Railroad Company has arranged for a special personally-conducted tour through California, to leave New York, Philadelphia, Baltimore, and Washington on February 16, by the "Golden Gate Special," composed exclusively of Pullman parlor-smoking, dining, drawing room sleeping, compartment, and observation cars, returning by March 21. This special train will be run over the entire route. The best hotels will be used where extended stops are made, but the train will be at the constant command of the party.

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PASTOR RUSSELL IN NEW YORK.

Disputes Claim That Study of Holy Word Promotes Pessimism and Trials.

Pastor C. T. Russell of Allegheny, Pa., spoke twice at the Grand Opera house, New York, Sunday. In the afternoon at 2.30 o'clock his topic was: "To Hell and Back. Who Are There? Hope for the Recovery of Many." His topic for the evening was, "Times of Refreshing Coming," the text being the language of St. Peter: "Times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you."—Acts 3:19-20. Pastor Russell said:

"It is sometimes claimed that those who study God's Word become pessimistic, looking forward to merely trials, difficulties, etc. But we claim, on the contrary, that those who understand God's Word aright are the most optimistic, the most hopeful, the most cheerful people in the world—that the gospel rightly understood is good tidings of great joy which shall be unto all people. True, the Scriptures do faithfully delineate sin and its downward influence and the certainty of just punishment as well as of rewards; but, more than this, they give us ground for expecting future blessings and a paradise restored, such as can be found in no other writings in the world, such as purely human philosophy could not reasonably even dream of.

"Our text is an illustration of this: 'Times of refreshing shall come from the presence of Jehovah.' What refreshment comes to our hearts even with the very reading of these words! Although they point out to us the dry, the arid, the dying and dead condition of the world of mankind in the present time they tell us of refreshment, rejuvenation, etc. The thought behind the Greek word here rendered 'refreshing' is 'recovery of breath'—as if one who was dying, gasping, were enabled to breathe freely again. Refreshing, therefore, as a translation, well represents the original thought. And as we look about us and see the condition in which the whole world is, nearly 20,000,000,000 already dead and 1,600,000,000 dying at the rate of 80 per minute, we get a glimpse of human affairs as it appears from the divine standpoint—a gasping, a dying world of humanity. How joyful is this message, then, which the Apostle Peter echoed, 'Times of refreshing shall come from the presence of Jehovah.' How much it means to our dying race! The Apostle Paul expresses the same thought, as looking down into the future he exclaims: 'The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God'—waiting for Christ's millennial kingdom.—Rom. 8:22.

THEN SINS WILL BE BLOTTED OUT.

"Pentecost witnessed the covering of the sins of believers with the robe of Christ's righteousness imputed to them, but the coming times of refreshing are to do far more than this, for then the sins will be actually blotted out, to be no more forever—no trace of them will longer remain. It is indeed a blessed privilege for the Lord's people at the present time to realize the covering of their sins with the merit of their Redeemer—to realize that the Father no longer regards them nor treats them as sinners, but as justified by faith. On the basis of this faith they have peace with God and the fellowship and communion and privileges of children.

"Nevertheless, after all these privileges have been enjoyed, we are assured that the present is a trial time, and that our adoption into the Lord's family as members of the body of Christ, His Bride, is, as our Methodist friends would say, but a probationary membership. None will be accepted into full membership in the body of Christ and into the glory of His Kingdom and joint-heirship with Him until the probationary period shall have been passed successfully, and they shall hear the Master's voice in the first resurrection, saying, 'Well done, good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful over a few things. I will make thee ruler over many things.'

FROM THE PRESENCE OF THE LORD.

"It was the Lord Jehovah who sentenced our race, who placed the curse of death upon us. We saw in this afternoon's discourse that this was not the curse of eternal torment at the hands of demons, but a sentence of death—'The soul than sinneth, it shall die,' being the Lord's declaration. We could not deny the justice of the divine decree that none of the sinful race is worthy of everlasting life, but we could have assured our Creator that we had learned a great lesson through the fall, and if we were granted such an opportunity as Father Adam enjoyed we would be thoroughly loyal to the great King of Kings and His laws of righteousness, and that thus obeying him we might have hope for favor and everlasting life accordingly.

"But the Heavenly Father did not wait for us to plead for His mercy. He laid hold upon one mighty to save—Jesus. He sent His only begotten Son into the world that we might live through Him, that the dying world might be released from the sentence by His paying the penalty for us, so that eventually all disposed toward righteousness might attain it.

"The Scriptures tell us that 'in the fullness of time God sent forth His Son, born of a woman, that He might redeem,' etc. (Gal. 4:4). The fact that this was 4,000 years after sin entered, so far from confusing us, should show us the fixity of the divine purpose, and that according to the great clock of the universe every feature of the divine plan will be carried out. The times of refreshing, of which the Apostle Peter tells us in our text, are just as sure of accomplishment in their season. The Apostle Peter could not know definitely when these times of refreshing would come. Our Lord said to them, 'It is not for you to know the times and seasons, which the Father hath put in His own hands.' What comfort it gives to our hearts, what strengthening to our faith, to realize that all these times and seasons are in the hands of the Almighty! Viewed from this standpoint, the 2,000 years from the time Peter uttered these words seems none too long to wait for the refreshment promised. Comparing it with the time of waiting for the Redeemer's first advent, it is but one-half as long. And now, dear friends, we believe we see indications in the Lord's Word and in the affairs of the world around us of conclusive proofs that the times of refreshing are nigh at hand.

WHY THE LONG DELAY?

"We answer that the delay is incidental to the work of the atonement. All of this was typified in the Jewish nation. Annually that nation had a day of atonement in which the people were without God's favor, as representing the world at the present time under condemnation. The people of Israel on the atonement day fasted and wore sackcloth, as symbolically evidencing the world's condition at the present time. As soon as the Day of Atonement sacrifices had been finished and the whole work of atonement completed the high priest lifted up his hands and blessed the people and they arose from the dust and were filled with joy and gladness, representative of the blessings which will come to the world of mankind as soon as this gospel age shall have accomplished its work and the millennial age have begun. In the latter there will be no more a death sentence upon the world, no longer a groaning and travailing creation under sin and death conditions. The times of refreshing shall be upon the world; the Lord Jesus will be present in His second advent in glory and power, although invisible to men; and His kingdom over all shall be the evidence of the divine favor returned, and the gradual uplift of the world out of sin and death conditions will be demonstrations that the curse or sentence of death has ceased, has passed away, that the reign of sin and death has terminated and that the reign of righteousness and life everlasting has begun.

THE ANTITYPICAL ATONEMENT DAY.

"This entire gospel age is a day of atonement in antitype. At its beginning our Lord as the great High Priest offered the first sacrifice of the day of atonement — Himself—typified under the Jewish economy by the bullock. The benefit of that first sacrifice of the atonement day was not applied generally to all Israel, but was limited to the under-priests and the Levites, the body and household of the high-priest, Aaron. So in the antitype the first sacrifice of this day of atonement was that of our Lord Jesus, finished at Calvary, and it He made applicable merely to the household of faith—to all believers, including the Royal Priesthood, the consecrated church."

"WAITING FOR THE ADOPTION."

We have already quoted the Apostle's words respecting the groaning creation — the world in general—the whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the sons of God.' We now see who these sons of God are: that our Lord Jesus is the Captain, the Head, the Lord, the High-Priest over His Church, His Bride, His Royal Priesthood—the different figures representing the same class from different standpoints. We now see that all those are the sons of God who are now being selected or elected, and that by and by they shall be manifested as God's kingdom class. For that manifestation and reign of righteousness, the Millenium, we shall hope and pray.

"But notice again that the Apostle declares that these under-priests, these probationary members of the church, the body of Christ, also groan—notwithstanding the Pentecostal blessing, notwithstanding their begetting of the Holy Spirit, nothwithstanding the light of divine favor upon them, notwithstanding the covering with the precious rope of Christ's merit and their acceptance at the throne of heavenly grace. Of those the Apostle says, 'We ourselves groan within ourselves.' But mark that he does not say that we are waiting for the manifestation of the sons of God, for if of the very elect we will be with our Lord, and all the faithful will thus be sons of God who will be manifested to the world.

HE SHALL SEND JESUS CHRIST.

"The Apostle's argument leads up to the second coming of Our Lord Jesus as the grand climax of all our hopes—the time for the full realization of all the precious promises of God's Word. That he does not refer to the first advent of Our Lord is clear, for that was past when he thus spoke.

"Comparatively few Christian people seem to realize how important a place the second coming of Christ occupies in the Bible. Could their attention be sufficiently aroused to insure an investigation on this subject it would mean a genuine awakening among all who reference the Scriptures. A theological error has led to the disregarding of the second coming of Christ. That popular error is that the church is to bring about the times of refreshing, is to establish the Millenial Kingdom, to convert the world, to cause the knowledge of God to fill the whole earth, etc., and that the Lord's second advent will not take place until after the church has accomplished this. Alas, then the second coming of Christ would never take place, for the natural increase of population in the world far exceeds the conversions made to Christianity, even if these conversions were all genuine. All reliable statistics prove this and show an increasing disproportion."

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Facts About the Russian Capital.

St. Petersburg has been the capital of Russia since it was founded for that purpose by Peter the Great in 1712. Its founding marked Russia's change from an Oriental to an Occidental nation, and gave her connection with the Western European countries.

The population of St. Petersburg is now about 1,500,000. There are many factories, and the city has large commercial and industrial interests. A number of colleges and universities are also situated there.

The city lies chiefly on the left bank of the Neva and on the islands formed by its delta. It is built around and commanded by the famous fortress of St. Peter and St. Paul. This fortress is also used as a state prison.

The main part of the city is regularly laid out in modern European style. From the Admiralty, which stands in the center of the city, radiate these long avenues, the Nevsky Prospect, the Voznessensky Prospect and Gorokhovaya street.

On the Vasily island are the exchange and the most important educational institutions, including the university. The Petersburgsky island is covered with residences, and the remained, with the exception of one crowned by the fortress, is chiefly devoted to parks. About two-thirds of the population was born outside the city, and is largely of the peasant class. About 90 per cent of the inhabitants are Russians, and there is a preponderance of 19.05 per cent of men in the city.

The ground on which the city stands was won by Peter I from Sweden in 1702, and was at once chosen by him as the site for his new capital and he took energetic measures to hasten its building. Thousands of peasants were ordered from the rural districts. A scarcity of masons was met by an order forbidding the erection of stone buildings anywhere else in the empire, and all owners of over 500 serfs were obliged to spend the winter months in the city and to build a home there.

Residents of Kittanning complain of the filthiness of their water supply. Why don't they try some filtration bonds?

A band of robbers succeeded in stealing a quantity of valuable gold quartz from a mine at Bendigs, New South Wales, though they had to climb 7,000 feet of ladders to accomplish the theft.

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Corner Fifth Avenue and Smithfield street.

(Over Pennsylvania Railroad Ticket Office.)

Terms, in Advance, $2 a Year.

☞No paper discontinued until amount due is paid, as required by law, except at option of publishers.

Entered as second class matter at Pittsburg, Pa.

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

Additional funds have been secured for completing the plant of the Atlanto Tin Plate Company, Altanta, Ind., and work is now being pushed as rapidly as weather conditions will permit with the expectation that it will be ready for operation within four months.

Fire February 5 destroyed the rolling mill situated on an island in James river, between Richmond and Manchester, doing damage estimated at $30,000. The property was recently acquired by Frank Gould, of New York.

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PASTOR C. T. RUSSDLL AT HOME.

His Theme, "Times of Restitution of All Things Spoken by The Holy Prophets.

Pastor Russell addressed a congregation of between 300 and 400 Sunday afternoon at Bible House Chapel, Arch street, Allegheny, Pa. His text was:

"And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive (retain) until the Times of Restitution of all things, spoken by the mouth of all the holy prophets since the world began." —Acts 3:20, 21.

The speaker said:

My topic is a continuation of that of last Lord's Day, delivered in New York city, delivered also through the columns of The Labor Tribune and other newspapers, to my larger congregation "scattered abroad." On that occasion we called attention to the "Times of Refreshing" pointed out by the apostle as the hope for the Church and the world, and to be expected at the second coming of our Lord. We pointed out that this promised shining forth of divine favor upon the world means the turning away of the curse, the penalty for sin, which has been against the race for now 6,000 years; and that the antitypical day of atonement, a time for sackcloth and ashes and weeping and groaning and travailing in pain under the weight of sin and its death penalty, will soon be past, when the Sun of Righteousness shall shine upon the world to bless and to reinvigorate and to refresh.

The words of our text to-day follow those of last Lord's Day, as explanatory—as teaching in what respect the divine refreshments will come to the world, how the divine blessing will be poured out. The second coming of our Lord is the key to the entire matter. As the Scriptures declare, the Father hath committed all judgment unto the Son, who redeemed the world. Hence, our text declares that with the ending of the night of sin and death, the heavenly Father's favor will be manifested in the second advent of Christ, who can not return until certain appointed times shall have arrived. The suggestion is in accord with our Master's words to the apostles when they inquired after his resurrection, "Wilt thou at this time restore the Kingdom of Israel?" He answered and said unto them, "It is not for you to know the times and seasons, which the Father hath put in his own power."

FOREORDAINED TIMES AND SEASONS.

The Father has these times and seasons in his own power, foreknown, forearranged, or, if we please, foreordained. When the foreordained hour shall have arrived, the second coming of our Lord will begin. That will be earth's new day—the Millennial day. How the Scriptures everywhere keep before us the thought that the present is a night time, in which sin and trouble prevail; that the new dispensation will be a glorious dawn of refreshment and awakening and reviving. Well did the Prophet David speak of the present and intimate the future, saying, "Weeping may endure for a night, but joy cometh in the morning." The night in which sin and death, darkness and trouble, ignorance and superstition, have beclouded the world, have already lasted 6,000 years, but the dawn of the new day is at hand. Thank God for the prophetic testimony, "Joy cometh in the morning"—not only joy to the living millions who will then be brought under the sway of the Kingdom of God's dear Son, but joy also to the 20 thousand millions who have already gone down into the darkness of the tomb, into the prison house of death, to which, as we saw last Lord's Day, our Redeemer alone has the key, —the power, the authority—that he may open and cause the prisoners to come forth.—Isa. 49:6; Luke 4:18; Rev. 1:18.

WHAT ARE RESTITUTION TIMES?

The Apostle refers to these times of restitution as though his hearers were all thoroughly familiar with them—as though they all understood that the divine promise of blessing through Christ implied times or years in which this blessing would be poured out upon the world. He seems also to take for granted that his hearers understood the meaning of the word restitution—that it signifies to restore, to put back again into a proper condition. It is somewhat remarkable that the "faith once delivered to the saints" has so far been lost sight of, and so far contaminated with the errors from the heathen, intermingly during the dark ages, that remarkably few of the Lord's people to-day seem to have ever thought of times of restitution. Indeed many ministers of the Gospel, hearing our text quoted, have at first presumed that it was some pecular translation, having overlooked it entirely in their Scripture readings, and never having caught the thought of restitution, which the apostle here in our text declares has been spoken of by the mouth of all the holy prophets since the world began.

If any prophet failed to speak of the coming times of restitution, the Apostle Peter's declaration implies that such a prophet should not be regarded as a truthful or holy one. In other words, this message of coming restitution blessings to the word is so important, and has so large a place in the divine revelation, that no prophet could be the Lord's mouthpiece without referring to these times; and in harmony with this thought may we not inquire with reason, How can any of the Lord's people to-day consider that they are in full accord with the heavenly Father and his inspired revelation while they are neglecting and are comparatively ignorant of this most imporant subject—the coming restitution which will be inaugurated at the second advent of our Lord Jesus?

In one of his parables our Lord speaks of a woman who hid leaven in three measures of meal until the whole was leavened. The three measures of meal represent the family baking, the spiritual food provided by the Lord for the household of faith. If any wish to divide the measures, we may properly see in the first the great truth of justification, in the second the truth respecting sanctification, in the third the truth respecting glorification, or the final deliverance. A sufficiency of food for the family of God was provided through the teachings of Jesus and his apostles and the ancient prophets —"sufficient that the man of God may be thoroughly furnished." But, alas, the parable shows the corrupting of this food by the intermingling of leaven, which in the Scriptures is used as a symbol of corruption.

LEAVEN A SYMBOL OF CORRUPTION.

As a woman in the Scriptures is referred to as a symbol of the true Church, and in that figure is represented as a pure virgin, so also a woman, a "harlot," is used in the Scripture as a symbol of an impure Church or system. It was the impure system of the dark ages which mingled the corrupt doctrines of pagan philosophy with the pure food which God had supplied for the household of faith. And so successful was the mixture that, as the parable declared, the "whole was leavened." Thus it is to-day, dear friends; the false doctrines are commingled with the true on every subject to such an extent that the impure mixtures are everywhere called orthodox, while the little there is of the unleavened bread of sincerity and truth is so unpopular that it is termed heterodox. But however the world and the nominal Church may misunderstand matters, let us see to it that we follow the apostle's admonition and purge out all of the old leaven, that we may be a clean lump, a pure loaf—that we may have the truth in its sincerity and purity, that we may be nourished thereby and not poisoned and made sick.

It is this corrupt bread that is turning the spiritual stomachs of the whole world at the present time. It is the leaven mixture that is causing the nausea that is becoming so prevalent throughout Christendom, and turning many away entirely from the Bible and from everything that purports to come from that storehouse of grace and truth. Even this was foreseen and foretold by the Lord. Has he not pictured the present day and the various sectarian tables and the sour bread thereon and its nauseating effect upon those who sit at those tables? He has, indeed. Note the statement of the matter as set forth by the prophet, and see that it fits wonderfully to the conditions we see about us to-day. We see Christian people of all denominations at their own sectarian tables ashamed of the food thereupon, not satisfied thereby, nauseated. The creeds of the dark ages are repulsive to them; they are turning from their tables.

Their turning away from their creeds is not because they are worse than were their forefathers, but because they have truer and clearer ideas respecting divine justice and love, divine wisdom and divine power, and the exercise of these toward the world of mankind. Let me quote the prophet's words on this subject, applicable to-day. He says:

"The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision and stumble in judgment." The language here is figurative; the wine and strong drink referred to are those symbolically mentioned in Revelations; they represent doctrines. The picture in Revelations shows the woman—the same woman referred to in our Lord's parable as mingling the leaven with the food—having in her hand a cup full of abominable doctrines, with which she made drunk all the nations —with which she intoxicated with error to the extent of foolishness the people of Christendom. The prophet proceeds with his picture, describing the various tables of Christendom today as represented in the various sectarian presentations of the truth, saying, "All tables are full of vomit and filthiness, so that there is no place clean."—Isa. 28:8.

The world is not so well aware of these matters as are those who are closest to the table. All sincere, earnest hearted, Christian men and women are perplexed and made sick as they seek spiritual food, nourishment, strengthening doctrines, at their denominational board, where the very best is supposed to be set forth. It is for this reason that so many of the most honest, most sincere, most earnest, most intelligent are turning away and being ensnared by Spiritism, Christian Science, Theosophy, and other unscriptural and hurtful snares of the Adversary.

Carrying out the same line of thought, the prophet asks, "Whom shall he teach knowledge? and whom shall he make to understand doctrine?" The answer is, "They that are weaned from the milk, and drawn from the breasts." In other words, as the apostle declares, we must be more than babes in Christ in order to be overcomers of the world. We need more than the milk of the Word. We need the strong meat of Truth; but that meat must be pure, free from the adulterations and contaminations of the dark ages. We must get back to the strengthening food which the Lord has supplied through inspired channels, the apostles and the prophets.

MENTIONED BY ALL THE HOLY PROPHETS.

We must not understand the Apostle Peter to mean that everyone of the holy prophets of old mentioned the millennial age in specific terms, and explained minutely all the grand features of the blessing of restitution then to be brought to the world of mankind. We must take as an example on this subject the words of our Lord when he said, "Moses wrote of me." If we look into the writings of Moses we find no particular description of our Lord Jesus, his personal appearance, the time of his first advent, the nature of his work, etc. What do we find? In what way did Moses write of Christ? We answer, that he was a type of Christ himself, a type of the greater Prophet who would introduce the better New Covenant.

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Furthermore, the various sacrifices which Moses instituted and directed were records in advance, to illustrate what must be expected, to those who would be in a right condition of heart to understand in the time of fulfillment, but written in such a manner that others might hear and not understand, might see and not believe. Let us glance hastily at the testimonies of the various prophets, and note to some degree their references to the coming times of restitution and the work to be accomplished. Judging from what we have seen of past fulfillments of the words of the prophets, what ought we to expect in their testimony regarding the events still future?

Moses was a prophet, and in the five books of Moses we find various lessons, various instructions, much information, respecting the coming times of restitution. Every feast of Passover, representing the deliverance of the people from the power of Pharaoh, king of Egypt, was a type of the deliverance of all who desire to be in harmony with God, which shall soon be effected during the millennial age—the power of the prince of this world being lost and the people being delivered from the slavery to sin and death. The Red Sea picturing the utter overthrow of Pharaoh, suggests to us, when we understand it, the complete overthrow of Satan and all his hosts, as it ultimately shall be accomplished when the Lord shall deliver the people.

The Day of Atonement for the Jewish people, instituted by Moses, taught not only the great sacrifice for sins, but that with its accomplishment would come a rolling away of the curse and the uplifting of humanity, the blessing of all the families of the earth through the greater than Moses and the greater than Aaron—through Christ and his glorified Church. While there are many pictures of restitution in the teachings of Moses, after we understand the matter, there is one so simple, so plain, that even babes in Christ may understand it. We refer to

ISRAEL'S TYPICAL JUBILEE YEAR.

Every fiftieth year, under the law of Moses, was a year of release from all slavery, all bondage, all debts, not only for the people but for the land, their original inheritance. So mankind—sold under sin into slavery to sin and under its bondage and wages, death—is waiting for the great antitypical jubilee times, the times of restitution of all things spoken by the mouth of all the holy prophets since the world began. When those times shall have been introduced they are to be antitypical of Israel's jubilee. Much more glorious, much more grand, much more blessed, they will give back not only earthly possessions, but to as many as will receive them in the Lord's way they will bring mental, moral and physical restitution, bringing the world of mankind back to the original condition in which Adam was created, in the image and likeness of God, and from which he fell through sin, we all as his heirs participating.

How grand an uplift that will be! We hear much of the social uplift, much of endeavor to lift the world out of degradation and sin and trouble, and we are in sympathy with everything that is good and helpful in this way: but we are most of all in sympathy with God's great plan, which proposes to do these things on a marvelous scale, and to right the difficulties of earth in such a manner that they will no more annoy or trouble. All who will accept the divine favors at that time will come to the full perfection, and, being tested, will never again fail; while all who will refuse the divine favors and blessings of that time, will fail in the testings and will die the second death, and neither trouble others nor be troubled themselves thereafter.

JOB'S PROPHECY PICTORIAL.

Job was a prophet, and in his own experiences he typified the losses which have come to the world through th reign of evil. He lost his children, his flocks, his herds, his property, his health and the love and companionship of his wife. The poor, desolate old man prayed to the Lord that he might be hidden in the grave until the time of divine wrath against sin was at an end, and that then he might be remembered of the Lord and come forth from the tomb under the blessed conditions of the millennial age, under the light of divine favor. Poor Job was a picture or type of the world, which is in just such a condition.—Job 14:13; Rom. 8:22.

Job's later experiences, too, are prophetic, and fulfill the requirements of our text. Job spoke of restitution times in the record of his own restitution blessings. When the Lord's time of favor returned to him, he got back just as many children and more flocks and herds and more honor and dignity and a greater blessing every way. So in the world in the times of restitution. Mankind may attain not only to the blessed conditions which Father Adam enjoyed, but to still greater mercies and favors in many particulars.

David's Psalms are full of references to the Kingdom of the Lord and the blessings of the whole earth when he shall be the Governor amongst the nations. He tells us that then wars shall cease unto the ends of the earth. In various of his psalms he pictures the times of refreshing from the presence of the Lord, which shall then cause the earth to smile and yield her increase and the whole human family to rejoice. He pictures the seasons of refreshing symbolically, calling upon the mountains and hills, the trees and the grass, to clap their hands and praise the Lord, for he will reign gloriously.

The prophet Isaiah gives most vivid pictures of the character of the blessings which will be upon the world during this millennial period, these restitution times. He tells that the knowledge of the glory of the Lord shall fill the whole earth as the waters cover the face of the great deep. (Isa. 11:9.) He tells how the wilderness shall blossom as the rose and the solitary places shall rejoice. He tells how streams shall break forth in the deserts—not only in the literal desert, but also in the poor desert hearts from which hope has fled and into which the streams of refreshment shall come. He tells how in that time all the blind eyes shall be opened and all the deaf ears shall be unstopped—not only the physically blind and physically deaf, but the mentally and morally benighted. He explains how the Lord is going to make a great feast of fat things for all people, and how through his kingdom (mountain) he will destroy the vail of ignorance and superstition which is over all people, and how he will swallow up death in victory, wipe away tears from off all faces, and take away the rebuke of his people. Thus does the Lord through his holy prophet tell us of the coming times of restitution, of the universal blessings which shall then prevail, and the glorious opportunities which shall be for all people.—Isa. 25:6-9; 35.

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THE PROPHESIED "NEW COVENANT."

(Jeremiah 31:29-34; Hebrews 8:8-12.)

Jeremiah, we know, was one of the holy prophets also, for did he not tell in a most particular manner of how in due time the Lord would make a new covenant with the house of Israel and the house of Judah and would remember their sins and iniquities no more. It is true that spiritual Israel is already enjoying by faith the divine blessing in this manner, and we, as we saw last Lord's Day, may consider our sins as covered and hidden from the Lord's sight, though not yet blotted out. As we saw, the blotting out time comes with the second coming of the Lord, when we shall be granted the new bodies. But not merely the Church has a part in this new covenant—natural Israel is also to have its share in blessing the families of the earth.

The Apostle Paul makes this most explicit when he declares that "the Deliverer shall come out of Zion and shall turn away ungodliness from Jacob. For this is my covenant with them when I shall take away their sins." He here refers to natural Israel, still in rebellion against God, still blinded and turned away, whose return is clearly indicated. The Apostle proceeds to say that it is not on account of their own worthiness that this shall come to them, but of the Lord's mercy, and this was a part of what he declared to the fathers. Paul's words are, "They are now enemies for your sakes, but they are still beloved for the father's sakes, for the gifts and callings of God are things he will not repent of."

As the Apostle Paul was thus prophesying, and pointing out the return of people, and the blessing of all the families of Israel and the turning away of blindness from the nation as a nation, as a ilies of the earth through them later, so the Prophet Jeremiah is speaking of the same times of restitution when he declared that in that day—in this day—th Lord would take away the stony heart out of their flesh and give them a heart of flesh, and write his laws upon their inward parts, and they should be his people. Thank God for such a glorious hope for natural Israel! And, as the Apostle points out, the receiving of them will mean life from the dead, not only for them but for all the families of the earth, for how could they receive this blessing except through the restitution awakening which God has provided, and which is not for natural Israel only but for all mankind through the blood of this New Covenant, the blood of Christ.

Daniel is another of the holy prophets, and in his message over and over again we have references to the glorious times of restitution of all things that are coming. Through this prophet the Lord pictured all the great governments of the world in a most masterly manner. Pointing us down to the end of all these he shows us the Son of Man as the new ruler of the world, and how all peoples, nations, kindreds and tongues shall serve and obey him, and the blessings that shall reach the world of mankind through his righteous government.

THE RESURRECTION HOPE IS RESTITUTION.

The Prophet Hosea is another of the holy prophets, and he also in various ways refers repeatedly to the coming times of restitution. He pictures the entire work of the millennial age, of lifting mankind from the death state up, up, up, to the full perfection of life. His words are quoted to this effect by the Apostle Paul in I Corinthians 15: 54, 55. His words are, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues! O, grave, I will be thy destruction."—Hosea 13:14.

Similarly, dear friends, we might take up all the various prophets and find in each one's testimony most pointed references to these coming times of restitution, but the time will not permit. We must close with one more reference, and it shall be to Ezekiel's prophecy. Turn with me to the sixteenth chapter of Ezekiel. Let us read together the word of the Lord through this holy prophet. Read it all at your leisure, but just at present we must confine ourselves to a few of the most pointed statements.

The Lord is upbraiding Israel, and declaring that her course has been more reprehensible than that of the people of Sodom and Samaria. After telling them that they were worse than these, and that they sinned against greater light, the Lord tells us how ultimately he will bless the Israelites and restore them to his favor and have compassion on them, and then he tells further that similarly he will have compassion upon the Sodomites and upon the people of Samaria. This statement, therefore, through the prophet Ezekiel, is a most forceful lesson respecting the future times of restitution. Our dear Redeemer himself calls attention to the fact that the Sodomites were all destroyed by fire from heaven (Luke 17:29), but he also declared that if the mighty works that were done in Tyre and Sidon had been done in Sodom and Gomorrah, they would have repented in sackcloth and ashes. (Matt. 11:21.)

One would be inclined to say, If this be true, why should not the Sodomites have some future opportunity? It is this very future opportunity which the Scriptures say is yet to come to the Sodomites, yea, to all people. All the families of the earth are yet to be blessed with a clear knowledge of the truth, under the glorious light of the heavenly kingdom, which, as the Sun of Righteousness, shall dispel all the ignorance and error of this present time. But let us read Ezekiel's prediction of coming blessings, which signify

A HOPE EVEN FOR SODOMITES

The Lord through the prophet does not ignore the sinfulness of the Sodomites. Briefly he sums up their evil condition in these words, "Pride, fulness of bread, abundance of idleness, was in her and her daughters, neither did she strengthen the hands of the poor and needy. And they were haughty and committed abomination before me; and I took them away as I saw good." The Lord saw good to take away the Sodomites without giving them the slightest knowledge of himself and of his glorious plan of salvation, the center of which is the redemptive work of Christ, and the opportunity for which is provided in the times of restitution. But God saw fit also to take away millions of others under very similar conditions of ignorance.

The fact that the Lord "saw good" to do it thus, gives us confidence that he has some good plan for the future in which all these members of Adam's race shall have their share, their opportunity, because "Jesus Christ by the grace of God tasted death for every man." His sacrifice was a propitiation for our (the Church's) sins, and not for ours only, but also for the sins of the whole world. Therefore, not only shall we profit by the Redeemer's sacrifice, but the whole world shall ultimately profit and have a blessing and opportunity for life eternal—not in ignorance, but through the knowledge of God's grace. We have quoted from verse 49; let me quote you from verses 53-63, as teaching not only that there are to be times of restitution of all things, but that these times of restitution are to affect not only the favored Israelites, but also the disfavored Sodomites. The Lord through the prophet says:

"When I shall bring again their captivity, the captivity of Sodom and her daughters and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: That thou mayest bear thine own shame and mayest be confounded because of all thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, then thou and thy daughters shall return to your former estate."

The expression "former estate" used should be noted as being in harmony with the word used by the Apostle Peter, restitution, the bringing back to a former estate, back to the original likeness of God lost in Eden—redeem-have it upon God's terms. The Lord years of the millennial kingdom will restore gradually to as many as will have it upon God's' terms. The Lord proceeds to assure the Israelites that these blessings are not coming to them and the other peoples because of any worthiness on the part of them. He continues:

"Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thy elder (Sodom) and thy younger (Samaria—the Lord thus as samples of the heathen from the two extremes of Israel's experience), and I will give them unto thee for daughters, but not by thy covenant. (Not by the Law Covenant, but by the New Covenant.) And I will establish my covenant with thee; and thou shalt know that I am the Lord, and that thou mayest remember and be confounded and never open thy mouth any more because of thy shame, when I am pacified toward thee (forgiven thee) for all that thou hast done, saith the Lord God."

TESTIMONY OF THE GREAT PROPHET.

Those who have not previously given this subject consideration will surely be surprised, the more they investigate, to find how much the holy prophets have spoken implying or directly picturing the coming times of restitution of all things which God hath spoken. Our Lord Jesus himself is scripturally referred to as the Great Prophet, and it need not surprise us to find in his words clear intimations of the coming blessings of the restitution times—of the millennial age. Let us notice a few of these: Our Lord declared:

"I am not come to destroy men's lives but to save them"—to recover them, to restore them. He has not yet rstored men's lives: he is yet to be the great Restorer as he already is the great Redeemer. (Luke 9:56.) Again he says:

"I am the true light that lighteth every man that cometh into the world." (John 1:9.) The fulfillment of this declaration implies the awakening from the dead of the vast millions and billions who have never seen, either physically or mentally, this true Light. This implies times of restitution, times of recovery from the blindness and ignorance and the death conditions which now prevail. Again our Lord declared:

"The Son of Man came to seek and

(Continued on Seventh Page.)

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The Woman Behind The Gun.

"Mammy, Elder Pease ain't a-goin' to preach to Brush Arbor quarterly next Sunday." The girl, who had just come from grove meeting, stood twisting her sunbonnet strings in her fingers, the picture of bashful misery.

"Well, and ef he ain't, I reckon I shall live and keep afoot jest the same," retorted her small, wiry mother with asperity.

"But if he don't preach—if he don't preach at Brush Arbor, why, you know I can't—we can't——" Words failed her.

"We can't hear him. That's the truth, ef you did git to hit by windin' ways," and the old woman chuckled grimly.

There was a rush of tears in the sweet blue eyes, and the girl's tone was tremulous as she explained: "You know mighty well and good, mammy, that Mark and me was to be wed Sunday after preaching."

Swift war flamed in the old woman's eyes, and the girl made haste to add: "You said we might, yourself, mammy. And what I come to ask you is this: The elder he's a-goin' to ride past here on his way to the Fur Cove—can he—w'y can't he stop—stop and marry us here at the house?"

The little old woman rose with a snort. It was plain, when one saw her afoot and angry, what a beautiful little vixen she had been in her youth. "Have you asked the elder?" she inquird.

The girl nodded. "Mammy, you know I had to—he won't be back for two months."

"Have you asked Mark?" the catechism proceeded. "Oh—he asked you, did he? Well, by swanny, I don't see what boys and gals is comin' to—I reckon you've bidden the guests, likewise?"

A guilty deepening of the red on Ozelma's cheek proved that this guess was a correct one. In the mountains gatherings are so rare that failure to catch this opportunity would have meant waiting till the elder's return.

"You wasn't there, mammy, an' we couldn't wait to get word to you. The elder, he'd have ridden over by Buck Gap road, if Mark hadn't asked him. An' Mark said—we thought—w'y, we thought you wouldn't care."

Not care? Ozelma knew better; she knew her mother. It was against this knowledge that she had been persuaded by her lover.

"Huh!" ejaculated Aunt Prindy. "Well I never! Folks bid to the weddin' of my own gal, an' the preacher bespoke, an' me told last of all! I vow I wonder at you—been a-livin' with me all these years, and don't know me no better than to believe that you can treat me like the dirt under your feet and come out ahead. I warn you there won't be no weddin' here this day."

"But, mammy, we couldn't git to you, an' them folks what I've bid, they'll all come; and I'll jest be so 'shamed I won't know how to face 'em—have to tell 'em that my maw says I sha'n't wed."

Aunt Prindy's black eyes took in her daughter's costume: the girl wore that frock of Lonsdale cambric which she had been constructing patiently for months. Its strips of bias tucking, its small, fluted ruffles, swam before the mother's enraged vision. "Dressed an' ready, hain't you!" she sneered. "Here—you Ros! You, Roswell Teeters!"

The sorrel nag was peacefully cropping grass among the lilac bushes. Aunt Prindy caught a bridle from its twig on the peeled log supports of the porch, took hold of the bare shank of a 10-year-old boy who responded to her last hail, tossed him up on the critter's back, jerked the bit into its mouth and curtly gave him orders to warn "each and every" that there would be no wedding at the Teeters homestead that day.

As she turnd to the porch, and the nag made its cumbrous way out the front gate, the bride that was to have been looked on with frightened eyes.

"You better go tell Ros jest who to warn," the old woman counseled contemptuously. "I guess folks'll get the idee—after awhile—that I set times fur weddin's in my own house—I guess they will!"

Ozelma needed no second persuasion. Down the walk she fluttered, and hung at the stirrup of the barefoot boy—or where his stirrup would have been if he had ridden a saddle. There she stood, her fair little face raised to the boy's impish countenance, and talked earnestly. The child burst into a wild whoop of laughter, which was quickly strangled as his sister nodded warningly toward where their mother stood.

Yet that suggestion of derision had stiffened Aunt Prindy's rage. As Ozelma came lagging up the path, her mother stood in the doorway with arms akimbo. "Now, miss, you take yourself to the loom room, and weave on that there jeans for your daddy's coat. That's what you do!" she ordered.

"Mammy, ef Mark comes you won't be hard on him, will you? You'll be easy with him—won't you? You ain't never said that you didnt want me and Mark to wed. What you so 'rageous about now?"

"Easy with him? Easy with him? Be easy with him?" mimicked the mother furiously, tearing at and chewing the offending words, for all the world as a pup tears and chews an old shoe. "I say, be easy with him! I say, be easy with him! I reckon I said I wanted you to set your own times fur marrying and giving in marriage, without no considering of me." She turned to an imaginary audience: "Jest walk up and take your choice, gentlemen; have your ruthers; Prindy Teeters hain't got a word to say in her own house. That's it, is it?"

The girl shook her head and swallowed a sob. Aunt Prindy saw the pitiful effort at composure; she was in danger of relenting, and thus more furious at the author of all this trouble—Mark Bushares. Ros was sent to warn away the guests—her bridges were burned behind her. She must carry all through with a high hand.

"You gimme that there hat from of'n that there peg," she ordered tragically. "Reach me down your daddy's squirrel gun. I'm a-goin' out and set on the big rock, and when Mark Bushares comes a-norratin' up the big road, a-thinkin' he owns the Teeters house and all that thar'in is—why, him and me will have a talk."

The little woman could not reach the rifle where it hung upon the wall. Her taller daughter handed it down to her—the weapon wherewith the girl's bridegroom was to be kept at bay. The little mother tucked it into the hollow of her arm with a wonted motion, jerked the old slouch hat down over her flying gray curls, and set out for a boulder which overhung the Garyville road.

At the gate she turned. Ozelma had pulled her sunbonnet about her face as though to shed tears. "You git into that there loom room, and let me hear that there loom goin' stiddy—so that I'll know that you're there—don't let me hear that loom stop nary minute!" ordered the woman with the gun. "Time I hear that thar beam stop a-chunkin' down you'll see me in the loom room."

Then peace, or rather ominous stillness, settled down upon the Teeters homestead. Except for the remittent "Chug!—thud!" of the loom, there was no sound from the little brown cabin nestling on the side of Big Turkey Track Mountain.

The summer afternoon wore on; bees boomed in the lilac blossoms; once or twice the old hound raised a knowing head and rapped a few times upon the porch floor with his tail, then back to his slumbers. The little figure sat on the boulder, rigid as fate, gun in hand, at first tensely expectant. Then, as the sunny white road wound away, dusty and silent, to lose itself in the laurel thickets, not even Ros on the old nag returned along its powdery surface to marvel at her, she relaxed a bit.

After 15 minutes of this sort of thing, she roused herself from what might have eventuated into a doze. "Looks cur'ous," she muttered; "not so much as a blind mule come up this road sence I been here."

The steady "Chug!—thud!" from the loom room gave her a feeling of perfect safety. She sank into a doze indeed—yet always with a half-awake ear for the sound of the loom, which never ceased nor slackened.

Suddenly she was broad awake, with the belief that she had scarcely slept at all. "That there pesky sun's so warm a body can't help from noddin'," she excused herself, and again the cheery "Chug!—thud!" of the loom calmed all sense of alarm. "Hain't nobody but Ozelmy to run that there thing—and she's bound to keep out of mischief while she runs it," the mother reflected grimly.

The deserted roadway began to be positively uncanny. Had she known it, it was hours since she had first taken her station upon the rock — surely somebody would have strayed up that road, in the mere course of affairs. Her arm was cramped from holding the gun; the boulder which had afforded so comfortable, not to say luxurious, a sun-warmed seat early in the day had become decidedly hard.

Aunt Prindy rose with sudden resolution—most of her resolutions were of that variety. "Ain't no mortal use of me settin' here this blessed afternoon. I bet that tike of a girl was jest a-foolin' me." She harkened comfortably to the thumping of the loom. "She's settled down mighty peacefully to her weavin'. If her and Mark Bushares had been aiming to wed, he'd 'a' been trottin' up this road a' hour ago—an' course the elder was bound to come up this way. I bet she was a-foolin' me." And with a grim smile she started back, gun on shoulder, to the cabin.

Half way up the ragged path toward the porch she stopped and listened. The loom room was a detached cabin, 25 feet from the residence proper. It seemed to her that she heard voices behind the closed door. But she was reassuredby the steady booming of the loom.

"Chug!—thud!" the sounds rolled out on the pleasant summer air. Aunt Prindy sheered from her course, and made for the weaving room. She threw open the door, and paused aghast upon its threshold. There, crowded into the back of the room, were a parcel of giggling young folks, the girls' pink and white faces making the group resemble a blossoming bank of mountain laurel. At the loom sat Ozelma, clad in her wedding frock, her foot upon the treadle, her left hand wildly fluttering to send the flying shuttle back and forth, while her right was clasped in that of a tall, brown, young mountaineer—Mark Bushares.

As Aunt Prindy halted an instant, she caught sight of Elder Pease's figure on the other side of the group, and the elder's sonorous voice rose above the clanging of the loom: "I then pernounce you man an' wife. Mark, son, salute yo' bride."

As Ozelma was swept from the bench by her husband's arm, her frightened eyes encountered the little mother in the doorway. Ros, who had climbed to a beam in the back of the room, saw her at the same instant. "Hi!" he crowed, "there's a back way to this here cabin, mammy. While you was so took up a-gyardin' of the front road, we-all croped up the back way."

This taunt turned the scale with Aunt Prindy. She raised the gun, and set its stock against her shoulder.

"Hold on! Don't shoot! Hit's done, and can't be helped," shouted some one from the back of the room.

"You'll make a widder of your gal!" chimed in another.

"I'll set the times fur weddin's in this house—an' funerals!" snapped Aunt Prindy; but she seemed decidedly miserable and unwilling. Her irresolute hand was stealing toward the trigger, when Mark's tall form suddenly leaned toward her, his long arm shot out like a piston rod and knocked the barrel up. The shot went harmlessly through the roof.

What is there in an explosion—if it is nothing more than the accidental going off of a gun—which so immediately clears the atmosphere? Aunt Prindy flung down her weapon, and held out her arms to the girl, with floods of tears—tears, always the vixen's finish.

"How could you turn ag'in' me that a-way, honey?" she asked brokenly.

"Why, mammy, I didn't. I kept the loom a-goin' every minute you was gone. I never stopped till you was standin' in the door—and you know you never told me not to wed."

PASTOR C. T. RUSSELL AT HOME.

(Continued from Second Page.)

to save that which was lost." (Luke 19:10.) The thing lost was human perfection and life and harmony with God and Edenic bliss. Our Lord has not yet saved or recovered mankind from these conditions of the fall; but, so surely as his word as a prophet is true, he will yet recover the world from its present dead and dying condition during the times of restitution of all things. Mark our Lord's repetition of the prophecy of Isaiah respecting him and his preaching. He declares that the prophet spoke of him when he declared his mission to be the opening of the prison doors and the setting at liberty the captives. That he did not open the literal prison doors and set the prisoners free is unquestionably the truth, and it is also true that the prison he referred to is the great prison house of death with its millions of captives, and as these are not yet set at liberty we have here a direct prophecy respecting the Lord's work in the times of the restitution of all things.

"He shall say unto the prisoners, show yourselves"—come forth. Then he will use the great key of authority and power secured by his redemptive work and will open the prison house of the grave and set at liberty the captives.

THE NOBLEMAN'S RETURN.

Notice again the force of our Lord's prophecy respecting the future, that "all that are in their graves shall hear the voice of the Son of Man and shall come forth," the few faithful ones to a resurrection of life, the great mass to a resurrection of judgment—to the opportunities for restitution through the chastisements and corrections and disciplines and instructions and rewards of the millennial kingdom, the times of restitution. Mark again our Master's words: "The dead shall hear the voice of the Son of Man, and they that hear shall live." (John 5:25). The knowledge of the Lord must reach all mankind, and those who obediently hear the message of good tidings of great joy which shall be unto all people shall thereby be revived, refreshed, restored, step by step, to all that was lost by Father Adam's disobedience.

Note again our Lord's illustration of the coming restitution times in his parables: When, after likening himself to a nobleman going into a far country, and who likened his followers to a nobleman's servants who were given certain pounds or talents of responsibility in his absence and who were called upon to report progress at his return, the parable pictures the return of the nobleman as a king, and thus illustrates the glory and majesty of our Lord at his second advent. It then tells us of the rewards granted to the faithful servants, that some were given authority over one, some over two and some over five cities as rewards. A clear intimation is that these faithful servants of the present time, faithful over a few things under disadvantageous conditions, will by and by be qualified and empowered to rule, to judge, to bless the world, and that ruling and blessing constitute a picture of the times of restitution and the kingdom under the whole heavens which then will be conducted along the lines of righteousness.

Let us remember, also, our Lord's words to the disciples when they asked him pointedly a question, saying, "We have left all and followed thee; what, therefore, shall we have?" He answered and said unto them, "Ye that have followd me in the regeneration shall sit upon 12 thrones," etc. What is this but a teaching of a coming time of regeneration for the world, to be conducted under the superintendency of the glorified Church, Head and Body? Neither the Lord nor his apostles nor any of his followers have yet been reigning over the 12 tribes or over any of the nations. We are still in the time of sufferings and trials, which attest our obedience and faith. It will not be until this testing time for the Church shall have passed entirely that we shall sit with our Lord in his throne and the times of the regeneration of the world shall begin—the times of the restitution of all things which God hath spoken.

Mary our Lord's parable of the sheep and the goats, a picture of the millennial age and its restitution work. The parable marks its beginning as taking place at the second advent of our Lord, for it says, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall he gather all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats."—Matt. 25: 31-32.

This parable has not yet begun its fulfillment, but is near at hand. As soon as the elect Church shall have been completed and changed, and the Lord shall take to himself his great power and reign, the Church will be with him in his throne, as he promised; and before that judgment throne of the times of restitution, the millennial age, the whole world of mankind, every nation, people, kindred and tongue will be put on trial—not a trial to see whether or not they were worthy of the penalties already pronounced and already inflicted against them as members of the sinner race, but, on the contrary, a trial or testing to demonstrate who of them might then desire under the light of that millennial kingdom to turn to the Lord with full purpose of heart to become the Lord's sheep.

As many as will thus fall into line with the divine arrangement will become the sheep, and gradually, during the millennial age, will be gathered to the right hand of the glorified Christ, while all others as goats will be repudiated and separated to the left. At the close of the millennium will come the ultimate and eternal settlement of the interests of both classes. The sheep will be received to everlasting life, the goat class be destroyed in the symbolical fire representing the second death, for the wages or punishment of sin is death.

We might proceed to quote from the apostles, who were in some measure prophets also, but we forbear; our time will not permit. We hold that we have established the truthfulness of our text, namely, that God by the mouth of all his holy prophets since the world began has foretold the coming times of restitution, when the whole world of mankind shall receive divine favors and blessings and gracious opportunities for return to divine favor, and that all this will be accomplished after and not before the second coming of our Lord, whom the heavens must receive (retain) until the times of the restitution of all things spoken by the mouth of all the holy prophets since the world began.

To those who are desirous of continuing an investigation of these discourses by the Apostle Peter, we suggest that our topic next Sunday shall be the two succeeding verses, namely, Acts 3: 22, 23. Although this discourse will be delivered in New Philadelphia, O., it will, as usual, appear in the columns of The Tribune.

The Lebanon Valley Iron Company is adding a 16-inch train to its finishing mill. A new furnace is also being added to increase the output of the mills from 25 to 30 tons a day. H. H. Light has been re-elected president. The Nes chain works, of New York, is running more hours a week than for two years. It is taxed with orders.

Directory of Labor Organizations.

National and International Unions and Local Trade Assemblies.

A

Actors' National Protective union, Lew Morton, 8 Union square, New York.

Allied Metal Mechanics' International Association of. George B. Buchanan. 321 Valentine building, Toledo, O.

B

Bakers' and Confectioners' International, Journeymen. F. H. Harzbecker, Harrington building, 236 Superior street, Cleveland, O.

Barbers' International union, Journeymen. W. E. Klapetzky, room 407 Electric building, Cleveland, O.

Blacksmiths, International Brotherhood of. Robert B. Kerr, New Mail building, Moline, Ill.

Boilermakers' and Iron Ship Builders, Brotherhood of. W. J. Gilthorpe, room 406 Portsmouth building, Kansas City, Mo.

Brickmakers' National Alliance, George Hodge, Blue Island, Ill.

Bridge and Structural Iron Workers of America, International association of. J. W. Pryale, 422 Wood street, Pittsburg, Pa.

Broom Makers' International union. R. Boyer, 387 South Prairie street, Galesburg, Ill.

Bookbinders, International Brotherhood of. James W. Dougherty, 216 East 76th street, New York.

Boot and Shoe Workers' union, Horace M. Eaton, 434 Albany building, Boston, Mass.

Brewery Workers National Union of United. Julius Zorn, 1314 Walnut street, Cincinnati, O.

C.

Carpenters and Joiners of America, United Brotherhood of. Frank Duffy, 505 State Life Building, Indianapolis, Ind.

Carpenters and Joiners, Amalgamated society of. Thomas Atkinson, 332 East 93d street, New York.

Carriage and Wagonmakers' International. C. A. Peterson, 54 Aiken avenue, Cleveland, O.

Carvers' Association of North America, International Wood. George H. Thobe, 513 Russell avenue, Covington, Ky.

Carworkers' International Association of. A. D. Wheeler, room 4, 211 Maine street, Buffalo.

Chainmakers' National of U. S. A. Russell L. Mohler, Howard, Pa.

Cigarmakers' International Union of America. George W. Perkins, room 820 Monon block, 320 Dearborn street, Chicago.

Clerks' International Protective association, Retail. Max Morris, box 1441, Denver.

Coopers' International Union of North America. James A. Cable, 542 Elizabeth avenue, Kansas City.

Coremakers' International union. M. F. Flaherty, 101 Baxter street, S. Boston.

Curtain Operatives of America, Amalgamated Lace. J. Robinson, 8414 Bodine street, Philadelphia.

D.

Drivers, International union, Team. George Innis, 14 Atwater street, West Detroit, Mich.

E.

Electrical Workers of North America, International Brotherhood of. H. W. Sherman, 731 Powers block, Rochester, N. Y.

Engineers, Amalgamated Society of, Coal Hoisting. T. E. Jenkins, room 3, Goldsmith building, Danville, Ill.

Engineers, International Union of Steam. R. A. McKee, 343 New street, Peoria, Ill.

Engineers, Amalgamated Society of William Dalahay, office 70 Elm street, cor. Franklin, New York.

Engravers, International Association of Watch Case. Wm. C. Haubold, 71 Sands street, Brooklyn.

F.

Firemen, International Brotherhood of Stationary. C. L. Shamp, 1169 Fulton street, Chicago.

Fitters and Helpers, National Association of Steam and Hot Water. W. L. Onstott, 2834 Wallace street, Chicago.

G.

Garment Workers of America, United. Henry White, room 39, Bible House, New York.

Garment Workers' Union, International, Ladies. Bernard Braff, 8 First avenue, New York.

Glass Bottle Blowers' Association of the United States and Canada. Wm. Lauer, rooms 930-931 Witherspoon building, Juniper and Walnut streets, Philadelphia.

Glass Workers' Union, American Flints. John L. Dobbins, rooms 18-20 Excelsior block, Sixth avenue and Grant street, Pittsburg.

Amalgamated Glass Workers' International association. Wm. Figolah, 3257 Union avenue, Chicago.

Granite Cutters' National Union. James Duncan, 46-48 New England building, 200 Summer street, Boston.

Grinders' National Union, Table Knife. A. J. Russell, 163 Ward street, Wallingford, Conn.

H.

Hatters of North America, United. John Phillips, 797 Bedford avenue, Brooklyn.

Horse Shoers of United States and Canada, International Union of. Roady Kenehan, 1548 Wazee street, Denver, Col.

Hotel and Restaurant Employes' International Alliance and Bartenders' International League of America. Jere L. Sullivan, Fisher block, 621 Walnut street, Cincinnati.

I.

Iron, Steel and Tin Workers, Amalgamated Association of. John Williams, secretary, House building, Pittsburg.

J

Jewelry Workers' Union of America, International. William Schade, 3032 North Eighth street, Philadelphia, Pa.

L.

Lathers' International Union of Wood, Wire and Metal. E. J. Bracken, 1137 Highland street, Columbus.

Laundry Workers' International Union, Shirt, Waist and. Charles E. Nordeck, lock box 10, Station 1, Troy, N. Y.

Leather Workers on Horse Goods, United Brotherhood of. Charles L. Conine, Gibraltar building, Kansas City.

Leather Workers' Union of America, Amalgamated. Fred Cahill, 211 South Eleventh street, Olean, N. Y.

Longshoremen's Association, International. Henry C. Barter, Colonial building, Detroit.

M.

Machinists, International Association of. George Preston, rooms 82-85 Corcoran building, Washington, D. C.

Meat Cutters and Butcher Workmen of North America. Amalgamated Homer D. Call, lock box 317, Syracuse.

Metal Polishers, Buffers, Platers and Brass Workers of North America. James J. Cullen, 25 Third avenue, Station D, New York.

Metal Workers' International Association, Amalgamated Sheet. John E. Bray, 313 Nelson building, Kansas City.

Metal Workers' International Union, United. C. O. Sherman, 264 Ogden avenue, Chicago.

Mine Workers of America, United. Wm. B. Wilson, Stevenson building, Indianapolis, Ind.

Mine Workers' Progressive Union, Northern Mineral. Matt Walsey, Ishpeming, Mich.

Molders' Union of North America, Iron. E. J. Denny, box 699, Cincinnati.

Musicians, American Federation of. Owen Miller, 604 Market street, St. Louis, Mo.

O.

Oil and Gas Well Workers, International Brotherhood of. Jay H. Mullen, Bowling Green, O.

P

Painters, Decorators and Paperhangers of America, Brotherhood of. Frank Heenan, box 52, Lafayette, Ind.

Papermakers of America, United Brotherhood of. George Godsoe, Brownville, N. Y.

Pattern Makers' League of North America. John F. McBride, 25 Third avenue, New York.

Paving Cutters' Union of U. S. of A. J. H. Patterson, Lithonia, Ga.

Plumbers, Gas Fitters, Steam Fitters and Steam Fitters' Helpers, United Association of. L. W. Tilden, 512 Ogden building, Chicago.

Plate Printers' Union of North America, International, Steel and Copper. T. L. Mahan, 12 LeRoy street, Dorcester, Mass.

Printing Pressmen's Union, International. W. J. Webb, 202 Lexington avenue, Brooklyn.

Potters, National Brotherhood of Operative. T. J. Duffy, box 50, East Liverpool, O.

R.

Railway Clerks of America, Order of. R. E. Fisher, 508 Ohio street, Sedalia, Mo.

Railway Employes of America, Amalgamated Association of Street. W. D. Mahon, 45 Hodges block, Detroit.

Railroad Telegraphers, Order of. H. B. Perham, Fullerton building, St. Louis.

Railway Trackmen, Brotherhood of. John T. Wilson, 2212 Olive street, St. Louis.

S.

Seamen's Union, International. Wm. H. Frazier, 1½A Lewis street, Boston.

Spinners' Association, Cotton Mule. Thomas O'Donnel, box 208 Fall River, Mass.

Stage Employes' National Alliance, Theatrical. Lee M. Hart, care of Bartl's Hotel, State and Harrison streets, Chicago.

Stove Mounters' International Union. H. P. Oberling, 728 South Eighteenth street, Quincy, Ill.

T.

Tailors' Union of America, Journeymen. John B. Lennon, box 597, Bloomington, Ill.

Textile Workers of America, International Union of. P. W. Greene, box 365, Columbus, Ga.

Tile Layers' Union, International Mosaic and Encaustic. James P. Reynolds, 108 Cory street, Allegheny, Pa.

Tin Plate Workers' International Protective Union of America. Charles E. Lawyer, rooms 10 and 21, Reilly block, Wheeling.

Tobacco Workers' International Union. E. Lewis Evans, room 56, American National Bank building. Third and Main streets, Louisville.

The International Laborers' Union, W. S. Critchlow, general president. Headquarters 38-40 Canby building, Dayton, Ohio.

Trunk and Baggage Workers' International Union. Joseph H. Schiekel, 1313 Chouteau avenue, St. Louis.

Typographical Union, International. J. W. Bramwood, room 8, De Soto block, Indianapolis, Ind.

U.

Upholsterers' International Union of North America. Anton J. Engel, 28 Greenwood terrace, Chicago.

W.

Weavers' Amalgamated Association, Elastic Goring. Thomas Pollard, box 46, Easthampton, Mass.

Weavers' Protective Association, American Wire. Fred. W. Ashworth, Belleville, N. J.

Wood Workers' International Union of America, Amalgamated. Thomas Kidd, 602-603 Garden City block, Chicago.

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Cumb., Wash & Balt	*1:00 pm
Connv., Un't'n & Morgant'n	!1.35 pm
Connellsv. & Mt. Pleas.	!1:35 pm
Connellsville Accom'dat'n	*4:00 pm
Morgantown, Clarksburg & Weston	!5:00 pm
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LINES WEST VIA WHEELING.	
Wash. (Pa.) & Wheeling Ac.	*7:00 am
Col., Cin. & St. L. Ex.	*8:30 am
Columbus and Cin'ti Ex	?12.05 a m
Wheeling Express	* 1.05 p m
Wash. (Pa.) & Wheeling	*4:35 pm
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Col., Cin. & St. L. Ex.	*8:50 pm
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(Leave P. & W. Station, Allegheny.)	
Butler	!7:00 am
Butler	? 7.30 a m
Butler, Foxburg	!8:15 am
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Butler	!10:40 am
Butler and Erie	! 1.15 p m
Ellwood City	!1:15 pm
Butler, Clarion, Greenville	!3:00 pm
Butler Ellwood, N. Castle	!5:30 pm
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PASTOR RUSSELL'S DISCOURSE.

He Delivers a Telling Sermon at New Philadelphia, Ohio.

New Philadelphia, O., Feb. 26.—Pastor C. T. Russell of Allegheny, Pa., preached at the Opera House here today at 1.30 p. m., on God's Oath-Bound Covenant with the Seed of Abraham. We transmit a report of his evening discourse from the words of the Apostle Peter: "Moses truly said, A prophet shall the Lord your God raise up unto you of your bretheren, like unto me; o him shall you hearken in all things whatsoexer he shall declare unto you. And it shall come to pass that every soul which will not hearken to that Prophet, shall be utterly destroyed from among the people."—Acts 3: 22, 23.

The speaker said:

Our text continues the topic to which we gave attention in Allegheny last Lord's Day and in New York city the previous Sunday, and which I understand reached quite a number of you through The Labor Tribune.

Thus we continue the thread of the apostle's discourse unbroken. His declaration of future times of refreshing, surpassing anything in the past, even Pentecost cheered our hearts; his assurance that then our sins, now covered from divine notice by faith in Christ, would be actually obliterated, blotted out, was also a consolation. We rejoice to think that in our new resurrection bodies, past imperfections will no longer be recorded or remembered. His declaration that these blessings would come at the second advent of our Lord Jesus confirms the testimony of all the Scriptures to the effect that our Lord's second coming means a great blessing to the world. His further assurance that at the time of our Lord's second advent the times of restitution would begin, fixed or settled in our hearts the glorious expectation that the groaning creation, now laboring under the curse, will not only be set free from the death sentence judicially, but will be lifted up, up, up, by restitution processes, to full perfection of human nature lost in Eden. This assurance also was comforting and refreshing. The very thought of such blessings to the world brought to our hearts joy unspeakable. Our examination of the Old Testament prophecies confirmed the Apostle Peter's declaration, that all the holy prophets has spoken something, at least, respecting these good tidings of restitution for which we are waiting.

THE TYPICAL PROPHET, RULER, MEDIATOR.

In the words of to-day's text the apostle calls attention to the fact that all these coming blessings were intimated in the words of the Prophet Moses, and that Moses himself typified the coming great Deliverer. We call to mind how great was the deliverance which God effected for the people of Israel at the hand of Moses—bringing them out of Egypt and through the Red Sea, making them his covenant people. Great and wonderful as all that was, it was merely the shadow of the much greater and much better blessings God intends to bestow. Moses was a type—a greater than Moses is the antitype; a typical servitude to a typical Pharoah under hard conditions and a deliverance therefrom, was the type—a severer bondage under Satan and a grander deliverance for the world of mankind, is the antitype.

A grand man, the meekest man in all the earth, Moses was the typical leader at whose hand as mediator the Law Covenant was instituted, offering blessings and curses to the people according as they would obey or disobey it. This was the type; the antitype must be much larger, much greater than Moses; and the New Covenant which he as Mediator will establish will be a much grander covenant, offering not temporal blessings but eternal ones, and not temporal punishments but everlasting ones. We pause here to remark that none of the punishments under the Mosaic law were torturous—that death was the extreme penalty.

But death inflicted for violation of Moses' law did not affect the opportunities for an everlasting life secured not only for the world but also for Israel through the great sacrifice at Calvary; hence all those cut off from life for disobedience to Moses' law will nevertheless have a blessing, an opportunity for life eternal under the antitypical Moses. But the death sentence which will come upon the disobedient of mankind under the ministration of the antitypical Prophet, the Christ, will be a never-ending penalty—not a never-ending torture, but a never-ending death; not a never-ending dying, but a death condition from which there will be no awakening, no resuscitation, no resurrection—the annihilation of being as described by the Apostle Paul, saying, "They shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power."

WHERE IS THE ANTITYPICAL PROPHET?

Where is this great Prophet like unto Moses? Where is his rule of righteousness? Where is the deliverance of the people from sin and Satan? Where is the predicted destruction of all who do not obey him?

Look where we will, either in heathen or civilized lands, we see no such condition as this prophecy implies; we see no such great Prophet as Moses reigning and executing judgments in the earth—rewarding right doing, and punishing wrong doing, and destroying all who will not obey him. Was the Apostle Peter mistaken, then? Did he tell an untruth? Was Moses also mistaken in his original prophecy of this great Prophet? We answer, No. The great Prophet and his great reign and the great deliverance of the people and destruction of those who will not obey—all these things are in the future. They all belong to the millennial age. All of the apostle's' presentations in Acts 3: 19-23, considered by us in the last three discourses, are future. We are still waiting for them, but now have evidence that they are nigh at hand. As our Lord directed, therefore, we are lifting up our heads and rejoicing, realizing that our deliverance is nigh.

But why should the Lord so long defer to send this great Prophet, to establish this New Covenant, to establish righteousness in the earth, to reward the good and evil deeds of the world? Remember what we have already seen, namely, that the times and seasons of the divine plan are in the divine power, and that every detail of that plan is being worked out according to the foreknowledge and predestination of him who knoweth the end from the beginning and who is working all things according to the council of his own will. According to his will the due time for our Lord to redeem the world was more than 4,000 years after the fall; according to his will also the time for bestowing upon the world the great blessing secured by our Lord's sacrifice will be during the great seventh day of the earth's great week, of which each day is a thousand years—during the millennial day.

THE GREAT PROPHET HAS MANY MEMBERS.

It may surprise some, but not all of you, I am sure, when I say that the great Prophet of our text is not our Lord Jesus only, but includes also the elect church of this gospel age, of which the apostle declares, "We are members in particular of the body of Christ." He again declares that our Lord Jesus is "the Head of the Church, which is His body." Indeed this is a familiar metaphor, with which all Bible students are well acquainted. It gives us a picture not only of the intimate relationship of all the saints with the Lord, their Head, but also of their relationship one to the other as "fellow-members of the one body." It carries, too, the thought of the joint heirship of the Church with her Lord in the great millennial kingdom for which we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven."

From this standpoint and from no other we are able to see the reason why so long an interval has been permitted between the great redemptive sacrifice "for the sins of the whole world" and the outpouring of the divine blessing upon the whole world.

The interval of this gospel was just long enough, according to the divine wisdom and foreknowledge, for the selection of the members of the body of Christ to be his joint heirs in the Kingdom which will bless the world. We must remember that this election is not an arbitrary one, such as might have been accomplished in an hour or a day, but rather it is an election in which each individual of the called is granted the fullest opportunity for making his calling and election sure by demonstrating his loyalty of heart to the Lord and to the principles of righteousness in his love for these and for the brethren. It has allowed time for the fitting and polishing of all the living stones which the Lord is preparing for the glorious temple of the future, which will be filled with his glory in the first resurrection "change." It has provided a sufficiency of time to correct, chasten, test, prove and make ready for the kingdom all those whom the Lord designates as his "jewels."—Mal. 3:17.

And is not such a fulfillment just what we might have expected, namely, that the antitype would be very much larger than the type? True, our Lord Jesus alone, the Prince of Life, the King of Glory, highly exalted by the Father, would have been a grand antitype of Moses, without the association of any of his faithful ones with him in the antitypes. But it pleased the Father to have it otherwise—as the apostle declared, God gave him to be the "Head over all to the Church, which is His body."—Eph. 1.22; Col. 1:18.

Surely we who are now his consecrated followers, probationary members of his body, and who hope to be faithful to the end of our race course and to be received into his glory as the permanent members of his body, have every reason to rejoice that the heavenly Father has so grandly planned not only for our redemption but for our additional call to glory, honor and immortality, joint heirship with our Lord. Truly eye hath not seen nor ear heard, neither hath it entered into the heart of man the wonderful things God hath in reservation for them that love him—supremely.

"MAKING OF TWAIN ONE NEW MAN."

The Apostle Paul calls this matter a "great mystery"—that is to say, a great secret. (Eph. 3:3-6; 6:19; Rev. 10:7.) It was not a great mystery or secret to the Jews that Messiah would have associates in his kingdom, for it was the very hope of Israel that the Lord would select their nation and use them as associates with Messiah in the work of blessing all the families of the earth and establishing righteousness in the world. But it was a mystery, as the apostle points out, that Gentiles were to be permitted to be "fellow-heirs of the same body." All Jews except those who were of humble heart, "Israelites indeed," were so prejudiced and self-conceited that they could not see in their own Scriptures the plain declaration of this fact which the apostle and others of the early Church saw there.

Endeavoring to make the matter plain, the apostle declares that the middle wall of partition between the Jews and other people was abolished, broken down, and their law covenant at an end, and hence the Lord was privileged to give other nations and peoples the same opportunities and privileges as the Jews. He refers to this on various occasions. In Romans 11 he pictures the whole Abrahamic seed as the olive tree springing out of the root, the oath-bound Covenant to Abraham. He tells us how all proper Israelites, Israelites indeed, were branches in that olive tree. All unbelieving Israelites were broken off, to the intent that their places might be given to worthier Gentiles out of every nation, people, kindred and tongue who would be engrafted in their stead. This was but one way of telling that Jews and Gentiles were to be fellow-heirs of the same promise—the promise of being members of his body, the promise of being members of the great Prophet, the great Teacher, the great ruler whom God would raise up for the blessing of the world.

In various Scriptures the apostle refers to the Church growing "till all come unto the measure of the stature of the fulness of Christ." (Eph. 4:13.) This great man of many members, whose Head is the Lord Jesus, is the great Prophet, the antitype of Moses, mentioned in our text. In Ephesians 2:15 the apostle points out that the Jewish covenant was abolished that the Lord might "make in himself of twain one new man." The twain were the Jews and those outside, and all shall be ultimately one body, one new man, the Christ, the anointed of the Father, under the blessed headship of their glorious Lord and Redeemer. It is of these ex-Jews and ex-Gentiles, who in Christ Jesus become New Creatures, that the apostle speaks, saying, "Ye are a Royal Priesthood, a peculiar people, a holy nation."

GREAT PREPARATIONS — A GREAT WORK.

When we reflect that the heavenly Father not only foreknew the fall, foreknew the redemption, foreknew the coming times of refreshing and restitution; and when we reflect, too, that he purposed in himself the selection of this seed of Abraham—Christ and the Church, which is his body—to bless all the families of the earth; and when we see that this promise was given more than 3500 years ago, that our Lord died and redeemed us more than 18 centuries ago, and that during this interval, since the Lord has been selecting his Church, the immensity of this preparation for the blessing of the world adds assurance to the testimony of all the holy prophets respecting the times of restitution, that they will be incomparably grand seasons of refreshing.

As we get a thought of the preparation for that time, it gives added weight to the Lord's declaration through the Prophet Isaiah, that in this mountain or kingdom of his dear Son and his joint-heirs—the millennial kingdom—God will destroy the veil of ignorance, superstition and shame which is spread over all people, and make unto all people a feast of fat things, and wipe away tears from off the faces and put away the reproach of his people, and swallow up death in victory.—Isa. 25: 6-8.

Truly an event which has been spoken of by the mouths of all the holy prophets since the world began, which is the center of all the types of the divine Word, which cost the life of God's dear Son, and to prepare for which the saints of 18 centuries have been in training and permited to suffer tribulations which would work out for them a far more exceeding and eternal weight of glory in association with this kingdom, must in its realization be stupendously grand. Let us assure our hearts that the Lord has not made such preparations in vain nor on too grand a scale; let us rather take his own word on the matter, which declares, "Their fears toward me are not of me, but are taught by the precepts of men. Again, "As the heavens are higher than the earth, so are my ways higher than your ways and my plans than your plans."

Truly the Lord's people of this gospel age—spiritual Israelites indeed—have blessings and refreshment of heart even in the midst of their trials and persecutions, difficulties and chastenings, by which they are learning the meaning of the word obedience. If these alone received the blessing of eternal life and the glories to which they are heirs through Christ, and if all the remainder of the world of mankind were completely blotted out, the results in many particulars would be grand, blessed, and those gaining the crown of glory would rejoice forevermore, even though they were but a little flock, even though the great remainder of the world, the great mass of twenty thousand million had never heard the name of Jesus, never understood the divine plan, never came to a knowledge of the truth, never came to know God, whom to know is life eternal.

Not only does a true view of the divine plan increase our appreciation of the divine character and increase our love for the heavenly Father, but it enhances the joy of the elect Church to realize the opportunities for blessing which will come to all the families of the earth. Occasionally their joy is increased in the thought of the privileges which they will enjoy with their Lord of being the Father's instrumentalities for the communicating, not only a knowledge of his character and law, but also as communicators of his blessings and uplifting influences which will constitute that the time of refreshing.

"HIM SHALL YE HEAR IN ALL THINGS."

The declaration, "Him shall ye hear," signifies not merely that all the families of the earth will be brought to a knowledge of the truth, but that additionally all must obey. As the King and his joint heirs in the kingdom will not reign through the suffrages of the people, but by divine authority and power, so likewise it will not be optional with the people then as now whether they will obey or not. Now the apostle urges that if we hear his voice that we harden not our hearts and thus miss the blessing which the Lord is now proposing to those who have the hearing of faith and the obedient heart. Now it is the still small voice that is speaking and only a few can hear. "He that hath an ear, let his hear." He who hears and who obeys gets the richest and grandest blessing that ever has been or ever will be offered. But the great majority hear not and see not, because the God of this world has blinded their eyes and stopped their ears—some with money, some with pleasure, some with hatred and strife, some with ignorance and superstition.

Now, only a few bow their knees in real worship and reverence and obedience to the King of Kings, for only a few recognize him and his authority. By and by, however, acording to the gracious promise, every knee shall bow and every tongue confess to the glory of the Father. It will no longer be a voluntary matter as to who shall bow and who shall obey, but a compulsory matter. "Every knee shall bow and every tongue confess." For a thousand years compulsion will rule the world. Of license for sin and evil-doing there will be none, of permission to sin there will be none granted; the Lord will lay righteousness to the line and justice to the plummet, and shall sweep away the refuge of lies. (Isa. 28:17.) Under the judgments of that time, rewarding those who obey and punishing even the slightest wilful disobedience, the world will learn righteousness, joy and peace and blessing will prevail.—Isa. 26:9.

"IT SHALL COME TO PASS."

It shall come to pass that any refusing to be obedient to that great Prophet, Israel's great King, Head and Body, Immanuel, shall be utterly destroyed from among the people. This had not come to pass, but was still future when the Apostle Peter was speaking. It has not yet come to pass; it is still future, "in that day." At the present time God permits sin, while condemning it and cautioning his people to hear his voice to depart from all iniquity. Nevertheless, he has neither taken in hand as yet to mete out punishments on the world nor to mete out rewards to those who are faithful to him and to righteousness.

True, the later have rewards in their own hearts by faith, but outwardly they are no better off than their neighbors—indeed it is not only a matter of experience but a matter of testimony of the Lord's word, that those who are faithful to him have more trying experiences in the present life than others—"Whosoever will live godly in this present time shall suffer persecution." It is also our experience as well as the teaching of the Word that punishments are not meted out by the Lord to evil doers in the present time. As the Prophet David has expressed it so we frequently find it, that the wicked have more than heart could wish and their eyes stand out with fatness.

This will be one of the chief characteristics of the new dispensation, that every evil deed shall receive its just recompense of reward and every good endeavor shall receive its proportionate blessing. Thank God for this assurance that "It shall come to pass." We can see why this is not the rule at the present time: Because, as the Scriptures assure us, Satan is the prince of this world; because the Lord has not yet taken to himself his great power and begun to reign; because such a suppression of evil implies the binding of Satan; because Satan at the present time serves the divine purpose in stirring up persecution of the Lord's faithful followers, and in thus making their way a "narrow" way to glory, honor and immortality.

"DESTROYED FROM AMONGST THE PEOPLE."

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There is no suggestion here of eternal torment, but in uniformity with other Scriptures the teaching is "everlasting destruction." True, sin and disobedience usually bring more or less pain in connection with their penalty, death; nevertheless, in the divine language the pain is not the penalty but the death—"The wages of sin is death." "The soul that sinneth, it shall die." It is in full harmony with this that the Lord declares that even when the whole world shall have been put on trial for eternal life and when outward disobedience will not be tolerated, there will be, nevertheless, a heart testing in the matter, and eventually, at the close of the millennial age, every one who shall have enjoyed its privileges will be tested to the utmost respecting their love for righteousness and hatred for iniquity, and only the willing and obedient may have the Lord's favor further and the everlasting life which he proffers only to those who love him. All others will be cut off in the Second Death, the everlasting death, from which there is no awakening, no resurrection, no recovery.

This Scriptural declaration of how God will deal with the finally impenitent, the finally unregenerate, is in accord with the highest conceptions of justice and love. Love, through the sacrifice of Christ, has prepared the way by which, justice being reconciled, eternal life may be offered to us who were once condemned as sinners unworthy of it. Love, nevertheless, could not advocate the giving of eternal life to any not in accord with righteousness; it would be an everlasting injury. Neither could justice.

Justice and love agree that all who have had an experience with sin and subsequently an experience with the knowledge of righteousness, if then they choose under clear knowledge and full opportunity not to hear—prefer the sinful way whose grievous results they already have discerned, and reject the good way of the Lord, whose beneficence they have already come to appreciate—let such die the death, let them be cut off from life in the second death. Why should they be kept alive in any place, either in torture or otherwise? What purpose could be served by the maintenance of their existence, seeing that they will then have enjoyed to the full all the opportunities that God has ever designed for them?

It will be not only for the best interests of all the Lord's obedient family, but without baneful influence to those who will suffer the second death. Anyway, whether we see the justice and love of the matter or not, this is the divine program as expressed in the Scriptures, "The wages of sin is death, but the gift of God is eternal life through his Son." That gift will be given to none except those in accord with the Lord. To others it would not only be not an advantage but in some respects a detriment. Besides, how else could God fulfill his promise that ultimately he will have a clean universe, so that every creature in heaven and in earth and under the earth shall express praises and thanksgiving and majesty and honor to him that sitteth on the throne and to the Lamb?

THE INFLUENCE OF THIS HOPE

The world can not be influenced by these things which God hath in reservation, because the world knows not of them. The world understood not and believed not the apostle's testimony nor does it believe ours. The Scriptures explain this, assuring us that at the present time the world is blind and deaf to the features of God's plan, and that the Lord's consecrated people only can know them because we only have the eyes of our understandings open—that we may more and more appreciate the lengths and breadths and heighths and depths of the divine character and plan. As for the world, their blind eyes will be opened by and by; but now, as the Scriptures declare, "None of the wicked shall understand." Thus it was also at the Lord's first advent—hearing they hear and do not understand; seeing they see and do not perceive, do not believe what they see. This is the case with the great majority, even those professing to be the Lord's followers.

But what is the effect of these things upon our eyes, that do see somewhat of the grace of God? The influence is beneficial, uplifting, cheering, comforting, hallowing, sanctifying. Let the grace and truth of the divine plan more and more fill our hearts, and it will crowd out more and more of the spirit of the world and of selfishness and sin, and make us more and more sanctified and for the Master's use made meet.

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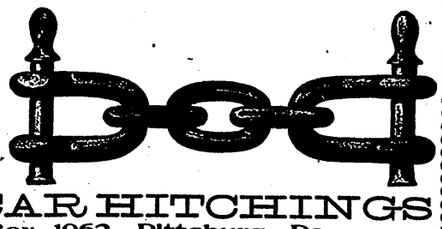
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FIGHTS OF OTHER DAYS.

(Continued from Sixth Page.)

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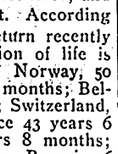

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PASTOR RUSSELL AT HOME.

Discussed Conditions Upon Which God Would Pour Out a Great Spiritual Blessing Upon His People.

Pastor Russell was with the Allegheny congregation Sunday. At 3 p. m., to a crowded house, he discoursed from the text:

"Prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:-10.

In order to a profitable study of the Bible, in order to secure therefrom the "meat in due season," it is necessary amongst other things, that we should understand that the Jewish nation—elected or selected from all the nations of the world as God's peculiar people—were, up to the time of their rejection at our Lord's first advent, a typical people. The things said and done to that people represented higher and typical lessons and promises to spiritual Israel, inaugurated at Pentecost. Until we learn this lesson and how to apply it we are deprived of much of the spiritual profit intended for us. The Lord points this out, telling us that those things which happened to them were for an example to us—our lessons being on a higher plane, spiritual. Again we are informed that their experiences were shadows of better things following. This principle properly applied to our text will furnish us spiritual food and refreshment under the Lord's blessing to-day.

At the time of the writing of this message to Malachi, the people of Israel were feeling much discouraged. They were not as prosperous as they thought they ought to be, considering the great blessings promised, to which they were heirs under the divine covenant with Abraham. They were not living in heathenish idolatry; indeed, after the Babylonian captivity the nation of Israel may be said to have been free from idolatry, which had previously brought upon them divine disfavors. Considering this absence of idolatry, coupled with outward loyalty to God, the Israelites were disposed to query why they were not more blessed in their various temporal interests, flocks, herds, granaries, etc. The Lord sends them through the prophet an answer on the subject, pointing out that, although acknowledging and worshiping the true God, they were not worshiping him with appropriate sincerity and devotion.

In the context they are invited to consider the fact that people in general, heathen people, in dealing with their gods do not steal from them, but rather present offerings to them over and above what might be considered their obligations. But in the case of Israel, the Lord points out that they were really robbing their God—the God from whom they received all their blessings and mercies. They acknowledged that it was from the Lord they expected blessings upon their families, flocks, herds and orchards. This being so, why should they not give to the Lord, according to their covenant with him, the required tithe or tenth of all the fruit of the field, of the flocks and herds, etc.? Why should they expect divine blessings while withholding the covenanted tithes? After pointing out that such withholding of the tithes was really robbery and that the Lord resented it, the message of our text assured them that if they would do their part in the agreement they would have abundance, more than they would be able to use.

SPIRITUAL ISRAEL'S DROUTH AND BARRENNESS.

Let us apply this lesson to antitypical or spiritual Israel. First, let us see what constitutes spiritual Israel and then proceed to apply the lesson. In typical Israel our Lord designated some as "Israelites indeed," and to these he addressed himself spiritually saying, "Blessed are your ears for they hear and your eyes for they see." He thus implied that the great mass of the nation, although nominally God's Israel, were not so in reality. As we look about us to-day we see the same thing to be true. We see a large multitude, the millions of America, Great Britain and Europe, posing as nominal spiritual Israel, yet in reality far from the Lord, far from being Israelites indeed—according to their own confessions. Indeed, while nominal Christendom represents less than one-fourth of the world in numbers, it really represents nine-tenths of the blasphemy and crime of the world. It is a sad picture and a disgraceful picture, yet a truthful one. We may be sure that the Lord's messages to spiritual Israel are not to this great mass, but to the little flock who are Israelites indeed, without guile, without deception, at heart sincerely devoted to the Lord. For such only is the blessing of our text, for the others have not the ears to hear, because they have not the hearts to appreciate the Lord's messages.

If, then, we find that the spiritual meat of our text belongs exclusively to those Christians who are Israelites indeed, without fraud or deception in the matter, let us examine the context further and note, if possible, whether or not this text has been generally applicable throughout the entire gospel age, or whether or not there is anything that would indicate some particular time when it should be specially applicable, when it should be especially meat in due season.

THE MESSAGE ESPECIALLY APPLICABLE NOW.

Examining the context, we find the second coming of our Lord brought prominently to our attention. "The Lord whom you seek shall suddenly come to his Temple (church): even the Messenger of the Covenant whom ye delight in. . . . But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire." Again, following our text the same thought is brought forward. Our Lord declares of the approved ones at his second advent, "They shall be mine, saith the Lord, in that day when I make up my jewels." Thus viewed our text is specially applicable to the present time. It appears to come as a special appeal from the Lord to spiritual Israel of our day. Many to-day are confessing their leanness and drouth, many are wondering why they have not the Lord's blessing more abundantly in their own hearts and homes.

In this we do not refer to nominal Christendom, which knows no yearnings—to those whose hearts are full of selfishness and meanness, fraud and deceit and guile, and all manner of uncleanness. We refer to those who are sincerely the Lord's people, who have made a full covenant of consecration to him, and who are perplexed at the present condition of things, at the fact that the love of many is growing cold, that faith in the Lord and his providential care is losing ground, and that the majority of those who attend divine service freely acknowledge that they believe little, that they have but a form of godliness and know nothing of its special power, that they use the Church as a social club, and would have no interest in it at all if it did not possess the club qualities.

TERMS OF THE DIVINE BLESSING.

Would that we had a clarion voice to reach the ears of all the true Israelites who are thus mourning and sighing as they perceive more and more clearly the drouth and dearth and approaching famine—not for bread nor for water, but for the hearing of the words of the Lord. (Amos 8:11.) To such the Lord sends this message—that upon his terms the desired blessing and refreshment of soul may be secured. Let such apply our text to his own soul—"Prove me herewith, saith the Lord of hosts, if I will not open to you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." But let us not make a mistake: this blessing is not promised to any except those who have the hearing ear: it is not promised to any except those who are hungering and thirsting and appreciating the drouth and desiring the blessing.

It is not to be considered, therefore, as God's proposition as respects the three hundred millions of Christendom, but merely as applicable to that small portion of the three hundred millions who are genuine and sincere Israelites, people of God, who have turned from idols to serve the living God. Upon this class the Lord is ready to pour out those wonderful blessings. He is ready to make them a feast of fat things from his Word, to spread them a table of bounties such as they never have enjoyed before, and to bless and make glad their hearts with his loving kindness and tender mercies—with the lengths and breadths and heighths and depths of his love and bounty and provision. But what are the conditions upon which they may have this great outpouring of divine blessing, that would be to them spiritual riches instead of poverty, that would give them sight for blindness, hearing for deafness, and gold tried in the fire of experience and the white garments of divine favor? Addressing this class, the last stage of the Church, the Laodicean stage, the Lord points out the difficulties and the needs and gives the proper counsel.—Rev. 3: 14-19.

OUR ANTITYPICAL TITHING.

In our context the Lord assured the Israelites who felt their dearth that it was the result of having robbed God by withholding the consecrated requirements—the tithe—the one-tenth of all their increase. What is the meaning or lesson of this to spiritual Israelites without guile who are seeking for the divine blessing?

It signifies that the dearth is upon them and which is rapidly beginning a "famine" is their own folly—is because they have not fulfilled their terms and conditions as spiritual Israelites. We are not of those who consider the tithing system instituted among the Jews as a law upon the spiritual Israelites—that each should appropriate to the Lord's work one-tenth of everything he posses or earns. That was the type. The antitype is something far higher, far grander. In the type one-tenth was to be devoted to the Lord because it would have been impossible for the people to have devoted all to the Lord. In the antitype the Lord calls for our all, for a full sacrifice to him of everything that we possess—of all that we are or hope to be.

The Lord's conditions upon which we may be his spiritual Israel and have his favor and enjoy an abundance of spiritual blessing from the opened windows of heaven, is expressed in the words, "My son, give me thine heart"—not one-tenth of your heart, but all of your heart. Our Lord sets this forth forcibly saying, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy strength." Not one-tenth, not one-half, not three-quarters, not nine-tenths, but all or everything is the requirement.

True, many are giving the Lord one-tenth of their hearts and some more and some less. It is true, also, that in proportion as more or less of the heart is given to the Lord, in proportion as the divine will is sought and done—that is, to the extent of one-tenth or more or less—in that same proportion there is spiritual blessing and spiritual favor. None except those who make a full consecration of their hearts, of all, do the Lord are accpeted by him to be his sons, and only such receive the begetting of the holy spirit as sons and adoption into the divine family. Only such are heirs of God and joint-heirs with Jesus Christ their Lord. But, do you say that those who have made a full consecration are few? I answer, Yes! and that the Scriptures also teach that the Lord's accepted followers who shall be joint-heirs with him in the kingdom are but a "little flock." (Luke 12:32.) I answer yes, again, from our context, that these who are the Lord's jewels are exceptions amongst the many stones found in nature.

We are not now speaking of how many ultimately will be saved. In our discourses of the past three Sundays, with which many of you are keeping track in The Tribune, we have referred to the great blessings of restitution and the grand opportunities of salvation that are to be brought to the world at our Lord's second advent, and we have referred also to how the Church of this gospel age, the "very elect," are to be the Lord's associates in that great work of blessing all the families of the earth. But now we are discussing merely the very elect class, merely the spiritual Israelites indeed. It is upon these that the Lord proposes to pour out his blessing at the present time, not upon the world in general—that will come in the future.

TO GET THE BLESSING BRING THE TITHES.

From our remarks it will be gathered that only those who have made full consecration of themselves to the Lord constitute the real spiritual Israelites who are the heirs of all the promises. It is these alone that we address, because these alone are referred to in our text. The exhortation to bring the tithes to the Lord's storehouse, applied to the spiritual Israelite, signifies that while they all have made the full consecration of themselves to the Lord, many of them have been keeping back a part of the price, have been following to some extent the example of Ananias and Sapphira—outwardly professing one thing, really performing another—"robbing God."

Our text urges these that their failure to live up to their consecration is the cause of their leanness and drouth, and if they will do their part, if they will turn over a new leaf, if they will see that the Lord gets all that they have covenanted, he in turn will see that they get riches of grace and bounties and mercies more than they could ask or think—in so great abundance that they will not be able to contain the blessing. It will overflow upon others and be a great blessing to them as well.

HOW WE GIVE ALL TO THE LORD.

If the Jew found it a task to give one-tenth of the fruit of his labor to the Lord, how will it be possible for spiritual Israelites, however well intentioned, to give all to the Lord under present conditions? Is not this impossible? We must eat, we must sleep, we must have raiment and shelter, and however plain and simple our provisions for these natural wants they will necessarily consume much of our time we have consecrated to the Lord. How, then, can we render to the Lord our all? Does the Lord ask or expect of us impossibilities? And if not, how can matters be explained?

The explanation is this: We give our all to the Lord in full consecration and he then makes us his stewards, authorizing us to use our time, our talents, our means, everything that we have or that may come into our possession to use of these, whatever may be necessary for the proper support of ourselves and those who are properly dependent upon us. Thus we give all to the Lord and he gives them back again to us not only spiritual rewards and blessings from the open windows of heaven, but he gives us all things richly to enjoy. Indeed, many spiritual Israelites find that with their all submited to the Lord, and with his blessing upon them in return, even plainer and far less expensive raiment can be enjoyed more richly than were the more elaborate provisions under other conditions.

Thus we see that the whole matter is in our hands under the Lord's arrangement. He has accepted our sacrifice, has adopted us into his family and has given us to use as stewards the things which we consecrated to him. He does not force or compel their devotion to him and his cause, but on the contrary he uses the opportunity to prove us, to test us, to ascertain to what extent we meant the consecration we made, to prove to what extent we are Israelites indeed in whom there is no guile. He tells us that our faithfulness in rendering to him and to his cause our little all—every moment, every dollar, every mite of influence that we possess—demonstrates the measure of our love for him.

He tells us that only those who love him supremely can be accepted to a position amongst the elect in the coming kingdom as joint-heirs with Christ; he tells us that we must love him more than we love houses or lands, parents or children or self or any other thing or creature; he tells us that this will be demonstrated by our course in life. If we love him and are sincere in our covenant we will delight to bring into the storehouse everything under our control. We will even seek to economize time and influence and money from earthly things—seeking to deny ourselves—that we may have the more to use in the Lord's service according to our best understanding of what will be acceptable to him as set forth in his Word.

"I WILL POUR YOU OUT A BLESSING."

Dear friends, I exhort all within reach of my voice, all within the range of my influence, to accept the Lord's terms and accept them promptly. I exhort that the Lord's promise be proved—"Prove me herewith, saith the Lord." See if you do not get the blessing for which your heart has hungered. And to those who already have the blessing, who have already proved the Lord's word faithful, who are already seeking day by day to lay down their lives in the Lord's service, seeking that whatsoever they do, all may be done to the glory of God, seeking that every day shall demonstrate their love for the Lord—to those who have already received the blessing and are rejoicing in the rich outpouring that has come to them, these are exhorted to continue faithful, steadfast, continue under the downpour of divine grace and truth, and trust that there is still more to follow, and esteem that every blessing received calls for notes of heartfelt praise, not merely notes from the lips, but also from your hearts, manifested through the actions of life.

Some may be perplexted and inquire in what way can we bring the trophies of our hearts and lives to the feet of the Lord? In what way can we spend our lives, our means, the cream of all we possess in the Lord's service? We answer that while these offerings to the Lord may be associated with every little affair of life if all is done as unto the Lord, nevertheless these sacrifices may be divided into two principal classes. (1) Our sacrifice of our own earthly tastes and desires that are not sinful in the interest of our spiritual development. This may signify less and less time spent in amusement, including amusing literature; it may mean less and less time spent in worldly pursuit, the pursuit of money, honors of men, investigations of philosophy, etc., the time taken from these things being devoted to our own personal upbuilding in the knowledge of God's Word, in communion and fellowship with him,, and in building up our hearts in the truth, in faith, in love, in the various fruits and graces of the holy spirit.

(2) It may mean to live in the more humble home, to practice greater economy in various ways, that we may have not only spiritual riches to give to others, but that we may have the earthly means wherewith to forward our spiritual aims and ambitions and affairs. These savings of time from business and savings of money will be evidences to the Lord of our heart loyalty to him and our love for the principles for which he stands, and our love and loyalty will be shown not only by our denials but also by the way we will use our savings of time and influence and money. To live economically, to practice self-denial either along literary lines or financial lines, and to thus gain time and money, mean responsibility in the use of the saved time and saved money. If the savings be accumulated merely with a view of getting rich, or if the time be saved merely to spend it in idleness, nothing is gained—perhaps, indeed, something has been lost.

The proper use of all that we can save for the Lord is its application either to our own spiritual development or to giving spiritual assistances to others of the household of faith, or, if this be not possible, the giving of assistance to those outside of the household of faith who give indications of having the hearing ear and understanding heart. Thus do the Lord's people lay up treasure in heaven at the expense of earthly treasures. As a result they may be less brilliant in conversation or less stylish in dress, or less esteemed amongst men from a financial standpoint, but they will be richer and richer in faith and in good works and in character likeness to their Master.

A GENERAL SHOWER—A DOWNPOUR.

While the work is an individual one, while each Israelite indeed must attend to the matter of bringing his own offerings and tithes to the Lord, while we can do little toward helping one another merely through advice, there will, nevertheless, be a great influence going forth from one to another of the Lord's people, which may bring a great shower of refreshment and blessing to all who are of the true Israelite class.

"Actions speak louder than words," is an old adage, but a true one, and hence all the preaching we may do, all the exhorting of others to bring their tithes, will not be nearly so forceful as our example. Example is contagious. Just look back at the Lord and the Apostles—at their forsaking of earthly prospects, counting them loss and dross that they might win Christ, and their faithfulness in laying down their lives in the service of the Truth, in service of the brethren: although they are 18 centuries distant their influence is most stimulating upon hearts and lives. Similarly every one of us, in proportion as he is devoted to the Lord and lives out that devotion day by day, is a living epistle known and read of all men, but especially known to and read by and influential with those who have made a similar consecration of heart and life to the service of the King of kings and the Lord of lords. Let us indeed more and more let our light so shine before men that they may see our good works and glorify our Father in heaven.

True, only a few will see because only a few have the eyes of their understanding opened; but, nevertheless, these are the most important ones. Our influence upon the brethren is of much more importance than our influence upon the world. If we are now successful in building one another up in the most holy faith, if the Bride class now make themselves ready, very shortly—when the "jewels" shall all have been gathered and shall shine forth in the brightness of the kingdom—they will have abundant opportunity then for blessing the world, which now has neither eyes nor ears for these things—Rev. 19:7; Matt. 13:43.

Let us who recognize the forgiveness of our sins in the redemptive work of Christ, and who have consecrated our all to him, be so faithful as to gain the blessing of our text. The result of the shining of such lights will be a blessing upon some at least and will glorify our Father in heaven.

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FASHION TIPS.

Surah silks are coming in again.

Faille is a popular fabric for the suit blouse.

The new chameleon silks are charming for Louis Sieze designs.

Long, tight cuffs to the elbow are becoming and modish.

Certain exquisite little French blouses are very simply made, with only tiny tucks and lace edging.

The "polo" hat is a little box turban, merely a crown, with a plume or flower cluster at the side.

In the wake of the elbow sleeves come long silk gloves in elbow length, finished like kid.

Plums and hollyhocks are sprinkled over certain of the new organdies.

One can get ready-made those silk and crepe blouses with a bunch of violets embroidered in natural colors in the front.

China silk is the smartest fabric for the business woman's blouse, and this should be white.

Very many light hats are worn and pale pinks, yellows and blues are much in evidence.

Skirts are still very full and about the same length all around.

A Norwegian inventor has discovered a way to sound deep places in the sea without the use of a lead. It is done by electrical waves, and a message is sent down through the water and rebounds from the bottom in some way, the depth being found from the time it takes the waves to travel down to the bottom and back.

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The Millinery of Spring.

Whimsically upturned brims characterize the hats of the moment, some of which are unusually attractive. Hats of the colonial order remain favorites because of their general becomingness.

The ostrich feather in its latest guise is manipulated into the flat shape of a quill and used in quill fashion to trim the smartest walking hats.

The spring colors in millinery are wonderfully attractive. That brilliant hues will be most favored is certain. Bright-colored headgear when worn with a harmonizing costume is vastly becoming, and the idea has an economical interest, since one hat may be made to do duty with several costumes. A pinkish mauve, which in the darker tones is closely allied to the Burgundy shades, is a modish spring color. The new pinks and reds are on the rose and raspeberry shades. There are shown, tailor models in straw that will freshen up the midseason's costume or provide the touch of completion to the new street suit. Both rough and fine, satiny straw braids are used to make these early-season hats and all the fashionable colors are procurable. The mixed straws are especially pleasing—several shades of one color or contrasting colors being blended. Those combining dark blue, green, yellow and red in a plaid wave are liked for youthful wearers. The hats are fashioned in a variety of shapes, and in almost every instance the only attempt at trimming is a shaded quill with straw bow or loops. For the dressy hat this is to take the place of the velvet creation of the winter, tulle or lace is used.—The Delineator.

Barbers say that the late summer is the best season for the sale of hair tonics and the best season also for scalp massage and for hair singeing.

Labor Tribune

JOS. TELFORD Pub'r.

Corner Fifth Avenue and Smithfield street,

(Over Pennsylvania Railroad Ticket Office.)

Terms, in Advance, $2 a Year.

☞No paper discontinued until amount due is paid, as required by law, except at option of publishers.

Entered as second class matter at Pittsburg, Pa.

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PASTOR RUSSELL'S SERMON

THE LENTEN SEASON.

Washington, D. C., March 12.—Pastor C. T. Russell spoke twice here today in Odd Fellows' hall to large and attentive audiences. His afternoon topic was, "To Hell and Back. Hope for the recovery of many of them." Incidentally he claimed to show from the Scriptures the erroneousness of the views taught by Spiritualists, Christian Scientists, Seventh Day Adventists and Mormons. The address was listened to with profound attention for nearly two hours. We report in full the evening discourse on true fasting and feasting, from the text:

"Then came unto him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? Jesus said unto them, Can the sons of the bridechamber mourn as long as the bridegroom is with them? But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast."—Matt. 9: 14-15.

The so-called Lenten season, which began last Wednesday and will continue until Easter Sunday, will be widely observed throughout the civilized world by several large denominations of Christians. It is not for us to find fault with the conscientious religious observances of any, Christian or heathen. Every man's conscience should be his guide and each should seek to have his conscience enlightened by the instructions of the Divine Word to the extent of his ability. We are not here to advocate the observance of Lent nor yet to condemn it. We are free to concede that although the observance is a mere formality with some, and probably hypocrisy with others, to still others who enter into it with a true spirit of devotion to the Lord it probably yields the peaceable fruits of righteousness to their souls, and at the same time with many has a beneficial effect physically, coming as it does at a changing of season, when an alterative of some kind is beneficial to nearly all.

The observance of Lent is of very ancient origin. Originally there was considerable discussion as to the number of weeks and the number of days in each week in which fasting would be properly observed. The 40 days' fasting by our Lord seems to have had considerable to do with the deciding of the question, a large number making exceptions of Sundays reduced the 40 days to 36, claimed to be especially appropriate as a tithe or tenth of a year. Undoubtedly good and loyal hearts had much to do with the establishment of the custom, but the general mistake has been made in this as in other things, namely, the attempt to apply the parishes, dioceses, States and hundreds of millions of people principles and practices which only a mere handful of them ever did or ever could rightly appreciate and observe. Nominal Christendom as a whole has merely a form of godliness, and by its daily words and acts denies the entire Christian institution, and really is injured by the Pharisaical fasting and praying which, being without the heart, are an abomination unto the Lord instead of a sweet savor. While this argument would be against the application of the Lenten season to nominal Churchianity, it in no sense impugns or even criticizes the appropriateness of its observance by the pure in heart.

FASTING IN GENERAL.

But let us lift our eyes and take a broader view of this subject of fasting. All Bible students are familiar with the record that Elijah on one occasion fasted for 40 days, that Daniel the prophet fasted on several occasions—once, he tells us, for seven whole weeks he tasted no pleasant bread. Our Lord, also, we recall, fasted absolutely without a morsel for 40 days, and there are various minor fastings recorded both in the Old and New Testaments. Examining the occasions we find that these fasts were intended for one or two purposes. (a) Some were manifestations of repentance, contrition for sin and desire for renewal of fellowship in the Lord. Thus King David tells us, "I humbled my soul with fasting," and "I chastened my soul with fasting." (Psa. 35:13; 69:10.)

(b) Fasts were performed with a view to bringing the heart into a closer communion with the Lord, from a desire to know and do his will, and without respect to any mourning for sins. For instance, our Lord's fasting was for this purpose. As soon as he had made his consecration and had symbolized it by baptism and was about to begin his ministry under the plenary influence of the holy spirit, he went aside to fast, to pray, to consider the divine will respecting what the course of his ministry would be. And Daniel, having received a revelation from the Lord which he only partly understood, fasted and prayed to the intent that he might come near to the Lord and as a special favor be granted special insight into the signification of his vision.

Similarly, our Lord said to the apostles on one occasion when they had failed to relieve one who was possessed of a demon, "This kind goeth not out save by prayer and fasting." He thus intimated an efficacy not only in prayer by also in fasting—intimated that by such fastings, self-denials, the heart would be brought nearer to God and a greater spiritual power would be enjoyed. In other words, the measure of the Lord's Spirit enjoyed by his people is the measure of their power in his service in any capacity, and whatever will empty the heart of selfishness and worldliness and pride and folly will permit a larger measure of the Spirit of the Lord to be enjoyed and a larger measure of the power of the Lord to be manifested through the individual.

What a lesson there is in this for all Israelites indeed in whom there is no guile. As illustrating this last-mentioned use of fasting, we note that Paul, Barnabas, Simeon, Lucius and Manaen, the chosen elders of the Church at Antioch, observed fasting in connection with their ministry, and that after the Church at Antioch, in harmony with the guidance of the Spirit, commissioned Paul and Barnabas to be the Church's representatives in a missionary tour, they fasted and prayed on the subject before sending them forth as their representatives.—Acts 13:2,3.

We notice again that Cornelius the Gentile was fasting as well as praying at the time that the Lord sent him the message that his prayers were heard and that he should send for the Apostle Peter, who would give him the instruction by which his prayers would be fulfilled—he should be saved from condemnation and accepted into the family of the Lord's people. (Acts 10:-30.) We notice again, in the report of the work of Paul and Barnabas on their missionary tour, that when they appointed elders in the various little churches they did so with prayer, after fasting.

THE TRUE IMPORT OF FASTING.

Fasting, like baptism, may either be a mere form, injurious rather than beneficial, or it may be observed with spiritual profit. Just as a man might be sunk five fathoms deep into the ocean without being baptized, so he might voluntarily die of starvation without having fasted from the divine standpoint. No honest person, for instance, could have the least sympathy for the man who affected an outward observance of the Lenten restriction to one cup of coffee by providing himself or the occasion with a bowl which really held two cups. And this is but an illustration of how forms of godliness are observed while the heart is far from a fasting attitude in the Lord's sight. To the class called in the Scriptures "New Creature" in Christ Jesus, the essence of fasting in any event must be measured in the Lord's sight by the condition of the heart.

We may safely conclude that all "abstaining from fleshly lusts" or desires is real fasting, the kind most approved in the Lord's sight. The apostle explains that these fleshly desires war against the soul, against the Spirit-begotten New Creature, which is seeking to walk in the footsteps of the Lord in the narrow way. Every denial of appetite for food and drink or the lusts or appetites of the mind for worldly pleasures, whether sinful or innocent, if practiced with the desire thereby to glorify God and to advance our new minds in a spiritual way, must surely have the Lord's approval and result favorably to the upbuilding of the New Creature and to the bringing of the old nature more and more into subjection to the new. This is the real fasting, the important fasting, the essential fasting, without which none can hope to enter the glorious Kingdom for which we hope, and for whose reign of righteousness over the world we pray, "Thy Kingdom come, thy will be done on earth as it is in heaven."

Outward forms and outward fastings and kneeling in prayer, water baptism, etc., as enjoined by the example of the apostles, undoubtedly are assistances as well as illustrations of the spiritual matters which they illustrate; but whoever sees and appreciates no further than the outward forms will never make his calling and election sure to the glorious things which the Lord has set before the elect Church of this gospel age. He may indeed enjoy some of the blessings and divine favors that are for the world in general during the next age, but he will miss the high calling, the heavenly calling of this age. It is for this reason that the Lord continually referred to the true fastings, true sacrifices, and never commanded and only incidentally commended the outward fasting.

THE FASTING WHICH OUR LORD COMMENDED.

As illustrations of the kind of fastings our Lord declared necessary to those who would be his disciples, to those who would be joint-heirs with him in his kingdom to come, to those who would sit with him in his throne, to the "little flock" to whom it is the Father's good pleasure to give the kingdom, he said, "If any man will come after me, let him deny himself (fast in the true sense) and take up his cross, and follow me (follow my example in this)." "Take my yoke upon you and learn of me, for I am meek and lowly of heart"—learn of me complete self-denial, renunciation, complete consecration, complete giving up of the will that the Father's will might be done in me. "I came not to do mine own will but the will of him that sent me." "Let this mind be in you which was also in Christ Jesus." "If a man love not less father and mother, houses and lands, yea, and his own self also, he can not be my disciple." Here again: self-denial, self-renunciation, fasting in the highest and strictest sense of the word is enjoined. Abstaining from fleshly desires both good and bad in the interests of the Lord's will and for effective service in his cause are the highest forms of fasting.—Matt. 16:24; 11:29; John 5:30; Phil. 2:5; Luke 14:26.

FASTING AND PRAYING IN SECRET.

Our Lord frequently condemned the hypocrisy of the Pharisees in that they disfigured their countenances, giving them a drawn appearance, that they might seem to men to be suffering from severe fastings and might be esteemed very religious. He condemned their prayers in public places to be heard of men for similar reasons. This provoked our Lord's unstinted denunciations. Woe unto you scribes, Pharisees, hypocrites, for ye make long prayers and disfigure your faces that ye may appear unto men to fast and be religious—ye have your reward. You are not seeking the reward of God's favor and closeness of communion with him; you are seeking the approval of men; you the getting the approval of the ignorant and easily deceived; you need expect nothing of a reward from the Lord for your fastings, for they are not done as unto him.

Warning his disciples to a contrary course, our Lord admonished that when they prayed they should do so privately; that their prayers were intended for the ear of God even when offered in a public assembly of his people and so audibly that others might hear and join their hearts in the same petition. He enjoined also that their fasting should be similarly as unto the Lord and not unto men. His words were, "When ye fast be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verilly, I say unto you, they have their reward. But thou, when thou fastest, anoint thy head; and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."—Matt. 6: 16-18.

"IN THOSE DAYS SHALL THEY FAST."

Our text clearly shows that Jesus did not enjoin fasting upon his disciples. The fact was remarked by the disciples of John the Baptist, from whose numbers some went to Jesus and became his disciples. Our Lord's words have a rich significance when we remember that he was the Bridegroom, present with and the joy of those who thus recognized him as the Messiah. Their hearts would be so full of joy and thankfulness and praise to God that everything akin to mourning and sorrow would naturally be considerably dispelled. As our Lord remarked, how could they mourn or manifest any evidence of lack or dissatisfaction or cravings while he was with them, the source of every good, the center of every hope, the joy of every heart?

Why should they fast?. Their sins had been forgiven them, they had been accepted of the Lord as his disciples, and had been taught to look up to the Almighty and call him "our Father in heaven." Not a thing had they to wish for, because in Christ their Lord, present with them, was a full supply of wisdom on every subject, of guidance for all their affairs and for instruction unto every good word and work. It was those who did not recognize the Lord's presence who properly enough might fast and hunger and thirst for the bread and water of life, which they had not yet received, of which they had not yet become aware. Those Israelites indeed of more advanced development, who had found Jesus and had realized that he was the Messiah, had their prayers and fastings of the past all answered, all fulfilled in him.

Our Lord's words were a prophecy of a coming time after his ministry in the flesh should be ended, after his resurrection and ascension to the Father had been accomplished. In those days, all through this gospel age, his followers would indeed find many occasions in which their hearts would crave divine guidance, in which they would seek divine wisdom, and in those days appropriately they might fast because of the Bridegroom's absence and because, according to his gracious promise and instruction, they were waiting for his return, and hoping and striving to be faithful to him that they might be approved at his coming, that he might then say unto them, "Well done, enter thou into the joy of thy Lord." Yes, all through the gospel age it has been appropriate that the Lord's followers should indeed fast with the true fasting of self-denial, hungering and thirsting after righteousness, striving against the baits of the world, the flesh and the Adversary, which, tempting them, would seek to lure them away from the close fellowship with the Lord and the following in his footsteps of self-denial which he had enjoined.

FASTING MUST AGAIN LEAD UP TO FEASTING.

Our Lord's words intimating that the Bridegroom's absence would be an occasion for fasting, imply also that with his return the fasting will cease and a great feast of joy be ushered in. If our Lord's presence in the end of the Jewish age as the typical Bridegroom, presenting himself to the typical people invited to become his Bride, was a time for rejoicing, much more will his second coming as the King of Glory to receive "the very elect" unto himself, and to consummate the marriage of the Lamb, usher in experiences of feasting rather than of fasting.

For more than 18 centuries we have had the fulfillment of the Lord's words, "In those days shall they fast." Speedily following the death of the apostles the Dark Ages began to be ushered in; the doctrines planted by the Lord and the apostles began to be confused and corrupted by the traditions and philosophies of men. The food supply of the family, thus made more and more unnutritious, forced a fast which, as the Scriptures foretold, ultimately amounted almost to a "famine for the hearing of the word of the Lord."—Amos 8:11.

Correspondingly, too, our Lord declared that at his second advent he would send forth to his people, the true family of God, an abundance of spiritual food and refreshment. His words were, "Blessed are those servants, whom the Lord when he cometh shall find watching. "Verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them." (Luke 12:37.) Again he declared respecting the same time, and as referring to the same spiritual refreshments to his people, that he would send forth at the hands of his servants things new and old, meat in due season for the household of faith.—Matt. 13:52; 24:45.

On previous occasions, as well as in the six volumes of the Studies of the Scriptures, I have endeavored to set before you and all of the Lord's hungry family some of these spiritual viands, "things new and old," from the storehouse of the divine Word, showing also that the reason for the present abundance of grace and truth for the hungry ones is that we are again living in the "days of the Son of Man" (Matt. 24:37); showing, further, that present increased knowledge of the divine Word, like present increased knowledge upon all scientific and mechanical subjects, is not that mankind is wiser and greater and nobler and better, but that God's due time has come for putting before us the treasures of grace—because we are on the very threshold of the new dispensation, the millennium—because the time of the Lord's parousia is the time for the preparation both of his people and of the world for the wonderful changes just at hand. The change to his people will be the First Resurrection to glory, honor and immortality; the change for the world will be the great time of trouble which, as a great cloud, a dark night, will eventuate in a speedy bursting forth of the Sun of Righteousness with healing in its beams, the promised hope of the ages and of the world.

OUR LORD'S PAROUSIA.

This being true, it is no surprise to us that those of the household of faith who are awake to their privileges and aware of the Lord's parousia have a feast to their souls, a season of spiritual refreshment and joy such as they never knew before, such as was not possible previously. The Lord in his parable pictures the coming glory of the kingdom as a wedding feast, and his consecrated people of this gospel age as guests invited to that feast. But matters have so far progressed that those who are widely awake to the situation can figuratively realize the various preparations in progress for the sumptuous affair, can realize the preparations of the banqueting room and can already scent the sweet odors of the good things which God hath in reservation for them that love him. Yea, already it is fair to say that the feast is begun, that we have at least a sample of it all in the menu provided by the King. How all this causes our hearts to rejoice, even before the door is shut, even before the marriage of the Lamb has been consummated.

"A little while; now he has come;
The hour draws on apace—
The blessed hour, the glorious morn,
When we shall see his face.
How light our trials then will seem!
How short our pilgrim way!
The life of earth a fitful dream,
Dispelled by dawning day!"

Courage, then, dear brethren! Be faithful to him who has called us out of darkness into his marvelous light. Let us continue the fasting of self-denial, self-restraint, in respect to everything that would be a hindrance to the growth of grace of ourselves or others. But since we are in the "days of the Son of Man," of the Bridegroom, let us seek more and more to appreciate and to digest the spiritual food he is now supplying through his faithful ones—let us feast indeed not only upon the milk of the Word but upon its strong meat—let us grow strong in the Lord and in the power of his might, that we may run with patience the race set before us, laying aside every weight and sin and looking unto Jesus, the author of our faith, until he shall become its finisher.

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THE LAND QUESTION.

C. B. Power Forcibly Tells of Its Good Qualities.

Fayette City, Pa., March 12.

Editors National Labor Tribune:

The building of war ships and other implements of destruction, also the building of castles for private use is not a natural productive industry.

Farming, building houses, digging coal and ore, lumbering, manufacturing etc., for things we need to live, are natural productive industries. Justice will lead us in the paths of peace, and enable us to conquer the world without a warship or firing a gun. And justice is simple. It makes a proper distribution of natures bounty. That is death to a war spirit or bragadocia.

The best missionary to go to the heathen is an example of justice and equity at home. If we at home recognize that each one of the human race are here on earth by the same warrant, and therefore each have an equal right to the bounties of nature, and further recognize that the taxing of land values, and nothing else, for public dues is the simple and only way to secure equity in the distribution of natures bounty, then all would be peace, harmony and prosperity here and the heathen at home and abroad would soon see how easily our equal chance for life is secured and promoted; they would see that the fear of poverty would be eliminated forever and the people therefore would be dominated by the desire for the esteem of our fellow and that would develop the law of service.

Would it nt be a curisity seeing the people each serving the other to merit their esteem? We could be brothers in practice. Then we could be obeying the second commandment which is like unto the first.

But we do not teach the heathen this way. We have a land system that allows the few to rob the many of their great real estate and we send missionaries to the heathen to rob them of their best lands and franchises. There are a few exceptions, but nine out of ten of our ministers at home as well as our missionaries abroad say nothing about our robber land tenure. It would be great for the kingdom of rightness in the state and in our hearts for the church and colleges to use the nine tenths of their effort to spread the light of the single tax. We would then have a true and pure church.

All we have to do is to take the robbery of our land tenure. The single tax does this, nothing more and nothing less. Therefore the religious aspect of the "Single tax" is intensely interesting.

Come now, dear reader, and investigate honestly the single tax. It will do more to uplift the human race than all other efforts combined. No one who has honestly investigated the little simple way to be just to our fellows but knows this to be true.

Who then would advocate the building of warships, when we could conquer the world by staying at home and paddling our own canoe? We could say to land grabbers of other nations come on, we will give you all the valuable land you want. We have an abundance for a thousand million of people, and the land of these United States is waiting to be scratched, and us eighty millions cannot scratch the one tenth of it. This chance would disarm any set of people coming to make war on us. (It is always for land that nations make war)

Come now and let us not stop till our country quits breaking the eight commandment at least in our land tenure and instead follow natural productive industries so that all can find leasure and time for higher and higher walks in life.

C. B. POWER.

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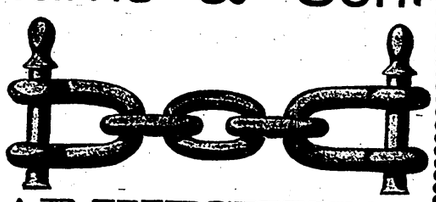

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JOS. TELFORD Pub'r.

Corner Fifth Avenue and Smithfield street,

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Terms, in Advance, $2 a Year.

☞No paper discontinued until amount due is paid, as required by law, except at option of publishers.

Entered as second class matter at Pittsburg, Pa.

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

The Texas Iron & Steel Company, recently incorporated under the laws of Michigan, expects to do business in Texas. It will build a rolling mill to manufacture merchant bar iron, spikes and fish plates. The officers have looked for several sites, but have not definitely decided as to location, which will be somewhere in the southern part of Texas. It is expected that the building of the plant will be begun within sixty days. Its capacity will be about 75 tons a day. W. S. Patterson, Utopia Hotel, Detroit, Mich., is one of the interested parties.

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PASTOR RUSSELL'S SERMON

THE FIGURATIVE RESURRECTION FROM SIN AND DEATH.

Pastor C. T. Russell addressed the Bible House congregation Sunday and was heard with great attention, as usual. His text was:

"Awake thou that sleepest and arise from the dead, and Christ shall shine upon thee."—Eph. 5:14.

The discourse follows:

Our text naturally divides itself into four heads. (1) The sleepers. (2) The awakening. (3) Arising from the dead. (4) The light of favor then bestowed.

Nothing in this text has reference to the actual resurrection in the future, nor does it refer to actual sleepers and literal awakenings. The world in general is in a state of lethargy, asleep, and only the few have awakened. The prevalence of sin is, we believe, less the result of intentional wrongdoing than of a numbness of mind, an obtuseness, a lethargy on the subject which the inspired writer denominates sleep. This comatose condition is otherwise spoken of as blindness and deafness, and the apostle assures us that the god of this world has blinded the eyes of them that believe not. They see not, neither do they understand, matters from their true standpoint; they need to be awakened.

We can readily see how easy a matter it would be for the Almighty to awaken the whole world in short order. Indeed we have the assurance of the Scriptures that such an awakening is to be one of the particular features connected with the new dispensation of the future—the millennial age. The Lord will no longer allow the world to lie in stupor and asleep respecting right and wrong, but will call their attention to the principles at stake by the judgments which he will establish in the earth—judgments of approval for and toward all well doers, judgments of disapproval and condemnation toward all evil doers.

HOW QUICKLY A CHANGE.

Who can not see that if judgments and rewards followed swiftly upon the heels of wrong doing and right doing, the world would very soon get awake to the new conditions? The lethargy, indeed, results from the fact that the majority have little faith in the Lord and in the rewards and punishments which he has promised. Their attitude is that of the agnostic, though the majority profess some religious creed. They perceive that many who do righteously to the best of their ability suffer from poverty and sometimes from injustice; on the other hand they perceive that many evil doers prosper and, as the Psalmist declares, their eyes stand out with fatness and they have more than heart could wish. Under the circumstances, perplexed and bewildered, they gradually become indifferent or go to sleep in respect to such matters—their doubts and their fears about balance one another.

But since we can not hope for the establishment of divine judgments upon the good and the evil until the reign of Christ begins—until the time when we will take unto himself his great power and reign, until the time mentioned in his prayer when God's kingdom shall come and his will be done on earth as it is done in heaven—we must deal with present conditions and note what there is in the divine plan and arrangement at the present calculated to awaken these sleepers—"Awake thou that sleepest!" As a rule, but not as an invariable rule, some great trouble, some calamity or some fall into special sin, awakens the conscience, causing the individual to get awake and to come to some reasonable appreciation of his need for a Saviour and a great one. Awakenings, therefore, not infrequently follow some great calamity or some condition of dire poverty, when faith in men and faith in self are strained to the snapping point. Then frequently comes the turning to the Lord as the only unchangeable and all-powerful friend, and an awakening to a sense of unworthiness results. Considerably of this nature seems to be the recent awakening in the mining districts of Wales, where large numbers have been awakened to the fact that they are sinners, to a realization that they have ben living in a deplorable and immoral condition and almost like heathen. The considerable measure of prosperity now prevailing in the United States is not favorable to this kind of an awakening. Those who are well satisfied with the good things of this life, "full," are not easily awakened to an appreciation of the great facts of life and righteousness.

THE AWAKENING OF THE TRUTH.

Another thing which may bring an awakening is a glimpse of the error and confusion frequently prevailing among Christians and represented in many of the creeds. As the darkness of the error is discerned, if a glimmer of the truth be present to show that the error is not of God but a result of failure to walk in the way of the Lord, this sometimes leads to an awakening—an awakening of the most desirable kind—an awakening to a realization of the goodness and justice, the wisdom and love of the Almighty, sure to be attractive and helpful to hearts of the right character. An awakening of this kind is quite possible at the present time, it would seem, for never before have men been thinking as much as now respecting the truth and falsities handed down to them from the dark ages.

The difficulty is that just as soon as some get awakened to a realization of the error, they are met with deceptive snares under the name of a new light—false doctrines such as the apostle describes, saying that they present themselves as angels of light, inviting the awakened ones to doctrines more untrue than those they already had, but labeled a new light and presented in a more specious form. Spiritism, Christian Science, Theosophy, Mormonism, etc., are all along these lines, and whosoever is deceived thereby is not wise. The thing that is better than the creeds of the Dark Ages is the Truth of God's Word, cleansed from the defilement of human tradition—not something new under the sun, but the old theology of Jesus, the apostles and the prophets.

Thousands are gradually getting awake in this latter sense of the word, and it behooves all that have tasted that the Lord is gracious and who realize that the foundation of the divine plan rests not merely upon Jesus (whom all are inclined more or less to acknowledge), but upon the work which Jesus did, the ransom price which he paid in his own death, the redemption of Adam and his race which he effected, and the great blessing which is to follow as a result of that redemption in his "due time." I trust, dear friends, that all of this audience have gotten awake in this proper sense of the word, awake to the realization of their own insignificance and unworthiness, awake to the realization that they are sinners, that they can not do as they would nor keep the law of God except as they shall have a covering of the sins that are past through the merit of the great sacrifice of Christ, and also as they shall have, through the Redeemer, grace to help in every time of need all the journey through. Let us be glad that we have awakened; let us help to awaken others, and yet realize no disappointment if many whom we desire to awaken be so thoroughly immersed in pleasure or business or what not as to be beyond all our powers to arouse to a realization of their own condition and needs.

"ARISE FROM THE DEAD."

The world in general is reckoned "dead" from God's standpoint for two reasons: (1) As the children of Adam and inheritors of his estate, both good and bad, they have inherited a death sentence under the Lord's words, "Thou shalt surely die." (2) Under this death sentence depravity, blindness and weaknesses have come over our race to such an extent that they are all dead, helpless and hopeless so far as the attainment of everlasting life by their own efforts is concerned. We can neither pay for our share in the original sin and free ourselves from that penalty, nor if freed from that penalty would we be able to maintain a righteous standing before the Lord, so ingrained has sin become in our natures.

There is just one way to arise from this dead condition, "dead in trespasses and sins" as well as under sentence to death. That is to accept the forgiveness and reconciliation which God provides for us in Christ. The provision is very simple: the Lord shows that we who were sinners in and through Adam have been bought with the precious blood—that Jesus has paid Adam's penalty, and incidentally thus paid the penalty of his race, who were in him and partook of his fall, sentence, weaknesses and death. We can scarcely believe at first that the Lord proposes that if we accept of Christ by faith and determine to reform to the extent of our ability, he will count us as having passed from death unto life—he will reckon that old things have passed away and that all things have become new to us; he will reckon the trespasses and sins in which we were dead as covered, hidden from his sight through the imputed merit of the great Redeemer's sacrifice. This is arising from the dead in the sense of our text.

It means more, however, than a mere resolution, for the justifying forgiveness continues to be ours so long as we maintain this attitude of heart, this desire to be free from the state of sin and death and to be alive toward God through Jesus. To maintain this standing implies that our hearts' desire is for righteousness, and the new life in harmony with God will exercise itself and seek so far as possible to control the depraved appetites and desires which are ours as inheritors of Father Adam's sin and death. If any should turn away from this position he would be turning again from life back to death. The apostle describes some such, saying that they turn like a dog to his vomit, turn like a sow to wallow in the mire. (II Peter 2:22.)

Those who continue the new life and strive against the weaknesses of the flesh to the extent of their ability are counted as perfect all the way along, as the Apostle declares, "The righteousness (the full requirement of the law) is fulfilled in us who walk not after the flesh but after the spirit." The Lord does not demand that we walk up to the spirit of his law, for that is impossible so long as we have the new mind in these earthen vessels, in these mortal bodies. The new mind can express itself in thoughts and words and deeds only along the lines of the possibilities of the earthly body, but all the time the awakened one—who has arisen from the dead by accepting Christ—has all of his unintentional blemishes and imperfections covered by what the apostle designates "justification by faith."

Companions may think it strange that we run not with them to the same excesses as formerly. They may rail against us, call us hypocrites, etc., but those who passed from death unto life, who have arisen from the dead, realize a peace and a joy and a blessing which for outweighs the sneers of former companions, who know us not even as they knew him not. Our worldly friends, while conceding that the gospel of the Lord and the blessed hopes we have received have a transforming effect upon our lives, are sometimes disposed to cavil and to claim that we are not perfect yet. This we freely admit; not that we glory in it, but that in honesty we confess our faults, our blemishes, which we deplore, which we continually strive against, which so long as we are in these mortal bodies we shall not be able fully and permanently to overthrow.

But here we have the divine promise that the Lord's grace is sufficient for us, that he remembereth our frame, he knoweth we are dust, he expects of us nothing more than we are able to render. Yea, he is very generous, for we all sometimes have the consciousness of not doing all that we might have done on the side of righteousness and truth; but so long as the Lord reads in our hearts that we are not wilfully associating with wrong, that at heart we repudiate sin and see to walk in his steps, so long will he be pleased to forgive us our sins and to cleanse us from all unrighteousness—giving us more and more the experiences in life necessary to our development, that our hearts may be fully in his likeness, and that by and by in the first resurrection we may be absolutely like him and absolutely free from sin, because then we will be perfect—have perfect bodies promised us.

"CHRIST SHALL GIVE THEE LIGHT."

It is not to the sleeping one that Christ gives light before he is awakened. It is not to the dead one that Christ gives light after he has been awakened and before he has experienced the resurrection change of passing from death unto life, from sin unto holiness. It is after these two great steps of awakening and arising up out of death and condemnation have taken place that the Lord is prepared to give the light, and that the awakened and arisen one is in a condition to receive the light.

Here we see a matter which not only greatly perplexes the world but many Christians as well, who somehow fancy that all the light of God's Word and revelation is as much for the worldly and unregenerate as for the Lord's consecrated ones. Indeed some claim that the Scriptures are mainly to the wicked, and that after one has become a Christian he has little need for the Scriptures. This is all a great mistake, all contrary to the divine promise on the subject. The Lord does not wish the world to understand the deep things of his plan; it is better for the unregenerate that they should be left thus in a measure of darkness, and hence the Scriptures declare, "Light is sown for the righteous and truth for the upright in heart;" again they declare, "None of the wicked shall understand, but the wise (the sincere) shall understand."

In accordance with this wrong thought many preachers seek to use the Lord's Word as a hammer to break the hearts of the ungodly, the unregenerate; and, on the contray, when any have become the Lord's true people they seem to consider the study of the Scriptures as rather a waste of effort on their part because—they are saved? Not so, we answer; the Lord's Word is not a hammer. On the contrary, the suggestion of Scripture is that men's hearts are being broken with sorrows, trials, difficulties, and disappointments incidental to sin and our present imperfect condition as sinners, and we are specially informed that the gospel is intended to bind up the broken hearted.

True, the Scriptures, too, speak of the Word of God being quick and powerful, sharper than a two-edged sword, to separate between the thoughts and intents of the heart; but this is not applicable to the world, the sleeping, the unregenerate, but merely to believers. After they have become the Lord's people, then the Scriptures help them discern between the wishes and desires of the old nature, the flesh, and the will of the Lord, and often draw very fine distinctions, for, as the apostle declares, the natural heart, the natural mind, would sometimes deceive us, being deceitful above all things and desperately wicked. The new mind needs to contend against this deceptive old mind or will of the flesh, and the Word of God is the only power which makes such fine distinctions and really can separate a thought and divide its elements and show us which features of it are of the flesh and which are of the spirit.

When the Apostle Paul was reasoning before Felix respecting right and wrong, truth and untruth, and the certainty of the Lord calling all eventually to an account, we read that Felix trembled. He very nearly got awake, he shook a little in his sleep, but evidently he did not get awake, did not become one of those to rise from the dead, did not get the great enlightenment promised to this class. Similarly King Agrippa said to Paul, "Almost thou persuadest me to become a Christian." He was half awake, perhaps wholly awake, but he did not arise from the dead, he did not take the necessary step of fully consecrating his life and its every interest to the Lord and his cause. He did not, therefore, go on to get the higher and better light promised in our text. The Apostle Paul himself was asleep in respect to truth and righteousness, but being sincere at heart the Lord, even miraculously, shook him awake. At once we see the loyalty of the man in his prompt exclamation, "Lord, what wilt thou have me to do?" and in his obedience to the heavenly voice and in his faithfulness in after days and years in laying down his life for his Lord and the brethren.

ST. PAUL AN ILLUSTRATION.

The Apostle Paul is an illustration of those upon whom the Lord shines—of those whom he enlightens. His prompt transfer of his affections and desires and everything that he possessed to the Lord is most beautifully expressed in his own language. "I count not my life dear unto me so that I may finish my course with joy and the ministry which I have received of the Lord Jesus to testify of the gospel of the grace of God." "What things were gain to me I count loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."—Acts 20:24; Phil. 3:7,8.

In the Apostle Paul we see one of the grandest illustrations imaginable of the awakening of a true noble character, his passing from sin unto righteousness, from death unto life, and his subsequent enlightenment by the Lord. What a knowledge came to the Apostle after he had been awakened and after he had passed this figurative resurrection and become reckonedly a member of the Church, the Bride of Christ. Then all things were his, because he was Christ's' and Christ's was God's. And so it is with all who become the Lord's true people in this true sense—all things are theirs richly to enjoy. They may enjoy the things of the present life even though they have not much of this world's goods, as the apostle was frequently in straitened financial circumstances; and even though, like him, they suffer the loss of friends through their fidelity to principle, and even though, like him, they be counted fools for wasting time and talent which otherwise might be used in the acquirement of worldly fame or worldly riches—notwithstanding all these things they are rich toward God, and are able to appreciate the spiritual riches to such a degree that the things they part from are esteemed of no real value, as "loss and dross and dung," as the apostle expresses the matter.

GROWTH IN GRACE AND GROWTH IN KNOWLEDGE.

We are not to expect that those who are awakened and then pass from sin and death to righteousness and life conditions through faith in Jesus, and on whom he then shines the light of the riches of his grace and a knowledge of the divine plan—we are not to expect that these will receive all the light suddenly; but, as the Scriptures explain, having come into the place where the Lord is pleased to reveal himself and his plan to them, it is their privilege thereafter to grow in knowledge as they grow in grace. Each new step in grace brings additional privileges, and each new step in knowledge brings more fervent devotion and further growing in grace. Thus those whom the Lord is leading from darkness into his marvelous light progress day by day and step by step in the heavenly way.

The degree of this development is suggested by the apostle in Ephesians 1:18; 3:19, when he says, respecting some who had been awakened, who had passed from death unto life, and who were to some extent developed in the knowledge of the Lord—I pray God for you that the eyes of your understanding being opened, you may be able to comprehend with all saints the lengths and breadths and heighths and depths of the love of God which passeth all understanding. Let us, then, dear brethren and sisters, not only make sure that we have taken the first of these steps, that we have gotten awake to what really constitutes sin and to what is the real standard of righteousness as represented in the perfect law of God, but let us make sure additionally that we have taken the step mentioned in our text—out of darkness and sin and degradation and condemnation into the light, into the fellowship with God and into the endeavors of the new life. And let us additionally see that we are going on, and that by the Lord's grace "still more beauty may we see and still increasing light" in his great storehouse of truth, the Bible.

The apostle speaks of the lengths and breadths and heighths and depths of favor and knowledge, and yet is seems to me that all that the early Church enjoyed in these respects was less than the Lord is pleased now to make known to the same class who along similar lines are seeking to know the Lord and to walk in his way. As in the end of the Jewish age there came a time when further light was possible upon the prophecies of the Old Testament, bringing to light hidden things of previous days, so it is apparently in the ending time of this gospel age, in the dawning time of the millennial day. It is possible by the grace of God to have clearer views respecting the divine plan than were enjoyed either at the beginning of the age or throughout its length. Not that we have new revelations nor that we need them, but that God's promise has been that he will supply his people with meat in due season. We have the meat of the past and its rich nourishment and strength, and so now we have also the meat in due season, which is specially appropriate and necessary in the present time, that the Lord's people may grow, that they may understand and be on guard against the various wiles of the Adversary, which we are assured will be in great force in this harvest time.

WHY ALL ARE NOT AWAKENED NOW.

We have already seen that present conditions are not favorable to the awakening of the world, and that many who do get just a little awake prefer rather to fall asleep again, as did Felix and Agrippa. Why is this? Why does not God thoroughly arouse the whole world? Would it not be as easy for him to do it as not? We answer, Yes, and that when his due time shall come the whole world will be awakened. He indeed has assured us that when the judgments of the Lord are sent abroad in the earth, the inhabitants of the world will learn righteousness. We are glad to know that the time is coming when all these sleeping ones will be awakened; that the time is coming when all these dead in trespasses and sins, but redeemed by the precious blood, shall have full opportunity for release from their condemnation and of coming to an accurate knowledge of the truth, that they may be saved.—Tim.

The reason why the Lord does not now deal with the whole world in this manner is that in his great plan he has purposed first of all to select from amongst mankind a "peculiar people," a "little flock," to whom he has promised joint heirship with the Lord in the next age, that they may become co-laborers with the glorified Jesus in the work of extending to every member of the human race the precious privileges secured to all through his death. When the awakening shall come matters will be much more favorable for the world than they are at present, though the reward then obtainable will be much less valuable than the one now held out as a prize to the Church.

Then the Lord's arrangement will be that all who desire may by obedience to the Lord and the laws of the Kingdom secure eternal life, or by disobedience bring upon themselves the wages of sin, death—the Second Death—from which there will be no hope of recovery. The Lord's arrangement for this gospel age is also one of life and death—eternal life and a death that will never cease, a death from which none will ever be awakened, the Second Death. But the life that will be granted to the overcomers of this gospel age will be life on a spiritual plane, whereas the life offered to the world in the age to come will be an earthly life under good but earthly conditions. Moreover, in addition to the life now offered to the faithful, is the glory, honor and immortality which the Lord holds out as a triple crown for all of his faithful who by a manifestation of the Spirit of Jesus shall be counted worthy to be his joint heirs in the Kingdom.

We might even say that it is necessary that all the world should not be awakened in the present time. If all had been awakened and had known really what they were doing, who amongst the Jews, Pilate's soldiers, would have crucified the Lord of glory? The apostle explains, "I wot that in ignorance ye did it, as did also your rulers." Similarly, had all the world been awake throughout this gospel age, it is not supposable that the consecrated people of God would have had any opportunity for suffering with the Lord, for if the world had known them as the children of God and heirs of the coming kingdom, they surely would not have persecuted them even if they did not glorify them. Hence in the outworking of the divine plan it was proper to permit some of the world to remain in blindness and ignorance, asleep, dead, that they might work the works of the evil one and thus unwittingly accomplish the divine purpose of chiseling and polishing and preparing the members of the body of Christ for the coming glory.

PRESENT CONDITIONS NECESSARY.

We may say also that the permission of this asleep and death condition in the present time is necessary or advantageous to the world under present conditions. For the masses of the world to get awake now would be a disadvantage to the mapority of them. In their weakness, blindness, ignorance and perversity they need a strong hand of government, they need the instructions and corrections of righteousness which the Lord proposes to give them during the millennial age and which he does not propose to introduce during this gospel age.

This must not be considered, however, as any encouragement to sleep on. Rather "Blessed is he who hears the voice of the Son of Man," who is awakened thereby in this present time. His present blessing in accepting the divine favor would be very great indeed and his future privileges and opportunities in the Kingdom in association with the Redeemer and little flock, his Church, would be superlatively precious. Whoever, therefore, gets awake in any degree should be on the alert to improve his opportunities. He should hearken to the Lord's word, "He that hath an ear, let him hear"—let him obey, let him get the great blessings which are now possible to him. He who has not heard, who is fast asleep, let him rest. He can do nothing else and it is the best for him.

It is still, therefore, our privilege to cry with the apostle, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light," notwithstanding the fact that we must not expect many wise, many great and many noble, or many rich, nor indeed many of any kind, to obey our call, even as few responded to the Master's own invitation. The thought that all the sleepers will awaken, and all the blind eyes will be opened and all the deaf ears unstopped in the future is a comfort to us, not only in connection with our own dear ones who have not heard in the presen time, but also in connection with the whole world of mankind.

Pastor Russell is advertised to speak at the opera house in Greensburg, Pa., next Sunday afternoon at 2:30 o"clock.

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JOS. TELFORD Pub'r.

Corner Fifth Avenue and Smithfield street,

(Over Pennsylvania Railroad Ticket Office.)

Terms, in Advance, $2 a Year.

☞No paper discontinued until amount due is paid, as required by law, except at option of publishers.

Entered as second class matter at Pittsburg, Pa.

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PASTOR RUSSELL'S SERMON

CHRISTIANS SHOULD JUDGE THEMSELVES.

Greensburg, Pa., March 26.—Pastor C. T. Russell of Allegheny, Pa., spoke at the St. Clair Opera house here this afternoon to a large audience, his subject being "To Hell and Back. Who Are There? Hope for the Recovery of Many of Them." The evening discourse, which we report in full, was from the text, "If we judge ourselves, we eshould not be judged. But when we are judged of the Lord we are chastened; howbeit we are not condemned with the world."—I Cor. 11:31,32.

Our text is one amongst many that point out that the judgment of the Church is totally separate and distinct from that of the world. It is not surprising, therefore, that many of the Lord's people who have not discerned this fact are confused rather than enlightened by it. They do not comprehend, for instance, the full import of the apostle's declaration that "God hath appointed a day (a future thousand-year day) in the which he will judge the world in righteousness by that man whom he hath afore ordained. (Acts 17:31.) Thinking of the judgment of the world as now in progress this Scripture would seem inconsistent, because it positively puts the judgment of the world in the next age, and indicates that in no sense had it begun in the apostle's days, but was still future, "appointed." Again the apostle's statement, "Know ye not that the saints shall judge the world?" (I Cor. 6:2), perplexes those who think of the world's judgment as now being in progress. They well know that the Church is not judging the world now. They must see, too, that the judgment or trial of the Church must be a thing of the past before the overcomers of the Church could be associated with the Lord in his great work of judging the world.

One great difficulty connected with the subject is the erroneous idea respecting the meaning of the word "judgment" in such connections. A misconception of the divine character and plan has interpreted the reference to a coming day of judgment of the world to signify a 24-hour day, and such a hasty acquittal or condemnation as would be possible in so brief a time for the living 1,600,000,000 and the dead 20,000,000,000. No wonder the proper thought of judgment is lost sight of from such a standpoint. No wonder that instead of thinking of the coming judgment of the world as signifying a schooling, a disciplining, a time of trial under righteous conditions, may have come to think of it as merely the time for the expression of a sentence. Indeed we see how even a sentence upon each individual of the human family would be impossible within a 24-hour day under any imaginable conditions, reasonable or unreasonable. It is here that we need to remember the words of the Apostle Peter: "Be not ignorant of this one thing, brethren, that a day with the Lord is a thousand years" (with man). (II Peter 3:8.) If this thought, that the world's day of judgment which God has appointed is a thousand years long, be kept in mind, the character of the judging then to be done will the more readily be discerned.

THE CHURCH NOW BEING JUDGED.

This gospel age of nearly 19 centuries has been the Church's period of judgment or trial. During this time those who have been called and who have accepted the call, and who have been begotten of the Holy Spirit and received as probationary members of the Church of Christ, have been on trial, have been subjected to testings and instructions in righteousness with a view to develop in them the Christian graces, the fruits of the Spirit—in preparation for the glories and services to which they have been called by the grace of God. The Apostle tells us that these are subjected to "corrections in righteousness." He tells us they will need and receive chastisements at the Lord's hand, to the intent that they may develop proper characters and learn the proper lessons of obedience and be trained up in the way they should go for the inheritance to which they are called as sons of the Highest. The apostle intimates that there is no exception to this rule, saying, "If ye be without chastenings, then are ye bastards and not sons."—Heb. 12:8.

Here the apostle uses the word chastisements as signifying judgments, disciplines, corrections in righteousness. Indeed the word judgments is broader than the word chastisements, because the latter is applicable only to corrections for wrong doing, whereas judgments include the thought of either punishments for wrong doing or rewards for right doing. "The Lord shall judge his people," his blessing shall be upon those who seek to walk in the narrow way, upon those who hear the Shepherd's voice and follow him. His corrective chastisements or corrective judgments will be upon those who incline to wander from the narrow way, and are not destructive but corrective—intended to reclaim, to bring back, o teach, to establish in the ways of righteousness.

True, those who have entered the school of Christ and who are subject to these judgments of the Lord, these rewards and corrections, will be liable to the extreme penalty of the divine law should they wilfully, intentionally, perversely oppose the divine leadings, and sin wilfully after they have received a knowledge of the Truth. For such the apostle tells us there is nothing to hope—"There is a sin unto death." Such, resisting the rewards and chastisements of the Lord and hardening their hearts, who put the Lord to shame wilfully and intelligently, dishonoring and trampling upon that blood of the covenant with which they were once sanctified—there remaineth no more a sacrifice for their sins, and hence nothing that we could hope for them. We must merely look forward in the case of such for the ultimate manifestation of God's destructive indignation, to be manifested in the Second Death, which will be their portion.—Heb. 10:26,27.

The point we wish to impress is the finality of the judgment in the case of the Church—namely, of one class being received into life eternal and the other class going into the Second Death at the close of the judgment. The judgment itself consists of the innumerable encouragements and chastisements, rewards and punishments, corrective in their intention and results. How thankful we are that this is so! How reasonable it is that the Lord should thus judge his people! And if the judgment of his people in the present time be after this manner, it gives us a clear outline of what the righteous judgments of the Lord will be toward the world of mankind during the great thousand-year day of judgment, for which such great preparations have already been made in the appointment of Christ to be the great Judge and in the election of a little flock of his saints from the world to be his associate judges. We see, too, the great preparation that God is arranging whereby that millennial age of judgment shall afford the world every opportunity for a "righteous judgment." How grand that will be! How like the Lord it will be to provide just such a plan for mankind in general.

In our discourse of a week ago, which reached some of you through the columns of The Tribune, we noted the fact that the Scriptures uniformly speak of the world as blind and deaf and asleep, hence not on judgment now, not on trial now. We pointed out that only those who have heard the Lord's voice have been awakened thereby, that only these see and hear and understand the wonderful privileges that are being offered by the Lord during this gospel age—the privilege of association with the Lord Jesus in the heavenly nature and kingdom and glory and the privilege of being schooled and judged in advance of the world, that they may be thus prepared for the work of ruling, instructing, correcting and judging the world when its day of judgment shall have come, when all the sleepers shall be awakened, when all the blind eyes shall be opened and when all the deaf ears shall be unstopped, and when, consequently, the knowledge of the Lord shall fill the whole earth as the waters cover the great deep. Thus seen, all who can get awake now, all who can open wide their eyes now, all who can hear now, all such who obey, who rise from the dead condition of the world and who receive the light and instruction of the Lord Jesus and who become children of God through faith and consecration and adoption—all these are specially favored. Blessed their eyes! Blessed their ears! Blessed their hearts! Blessed their instructions, their trials and triumphs. To these all things are working together for good, because they love God and have been called according to his purpose by joint heirship with their Lord and Master in the Kingdom.

NOT CONDEMNED WITH THE WORLD.

Before coming to the pith of our lesson in its special application to the awakened ones, let us get the force of the sharp distinction which the apostle makes between these and the world in the words, "Howbeit we shall not be condemned with the world." The question arises, "What is the condemnation of the world? When will it be condemned? We reply that the world is already condemned—condemned to death; and when we were of the world we were also under this condemnation of death, as the apostle declares, "We have escaped the condemnation which is upon the world." As already seen we have been awakened—"Awake thou that sleepest and arise from the dead." We have arisen from the dead, arisen from the condemnation which is upon the world. We are justified to life through faith in the precious blood, through obedience to the voice of him who speaketh from heaven.

The world still lies, then, under the original Adamic condemnation; the condemnation upon the world is death; its members have not passed from death unto life—they are yet in their sins; they have not accepted God's provision for their sins through faith in his precious blood. There is no other name given whereby they must be saved; they have not yet heard, not yet been awakened, not yet seen the grace of God. Those of us who have tasted of the Lord's grace and who have learned through his Word are glad to know that the divine plan will not leave the world in blindness, deafness, slumber, ignorant of the only name given under heaven and amongst men for salvation, but will ultimately rescue them from that condition. We are glad and rejoice in the great things the Lord has promised shall be accomplished—"in the day of Jesus Christ"—in the millennial day—in the period of the Kingdom of God's dear Son.

But now we have seen that the world is still under this condemnation, and the apostle is telling us in our text that we who are of the Church, we who have gotten free from the Adamic condemnation and have reached the plane of justification, who have passed from death unto life and become the Lord's consecrated children and who are in the school of Christ and undergoing our judgments, disciplines, corrections, etc., may know that even though it be necessary that we should receive chastisements we are still separate and distinct from the world, and nothing that we could do would put us back again under the condemnation that is upon the world. We can not get back again under Adamic condemnation and sentence. So far as we are concerned this is settled and finished once for all.

With us the instructions of the Lord must either result in our instruction in righteousness, bring us nearer to him and develop in us the character likeness which he would approve, or else it must land us in the Second Death. The latter condition would be still worse than that of the world, because the world is yet to have a share and benefit and oportunity and blessing as the result of Christ's redemptive work; but if any of the Church shall fail to be influenced by the Lord's corrections and chastisements, it will mean for such the end of all hope, oblivion—because they will have enjoyed all of their share of the redemptive sacrifice. There will remain for them no more a sacrifice for sin; they have misused the blood-bought opportunities presented to them by the grace of God.

IF WE WOULD JUDGE OURSELVES.

The apostle points out to the class he is addressing, the Church, the awakened ones who have passed from death unto life, who are no longer of the world or under the world's condemnation, an alternative. They are favored of the Lord in having their judgment or trial, experiences, encouragements, rebukes and chastisements toward righteousness in advance of the world; and now, if they will note the privilege, it is largely with themselves to determine how quickly they will learn the lesson of full obedience to the divine requirements. The apostle pointed out how we may become adept pupils, who will need the less of the Lord's chastisements and corrections. He points out how we can learn our lessons more quickly, and with the greater joy and with the realization of pleasing our heavenly Father and the Lord Jesus. This the apostle calls "judging ourselves."

The word here rendered judge is 'diakrino,' and signifies to search ourselves thoroughly, to prove ourselves, and carries with it the thought of correcting ourselves. When we bear in mind that the Lord's people during this gospel age are being judged, not according to the flesh but according to the spirit, according to the intention, according to the desire of their hearts, we see that this matter of judging ourselves means not merely a judging of the flesh but a special judging or scrutinizing of the thoughts and intents, the motives and desires of our own hearts. Of course this will include the correction of our flesh in so far as is possible. The apostle assures us that "out of the abundance of the heart the mouth speaketh," and so we may correspondingly conclude that the activities of life are largely governed by the atitude of our hearts.

Hence the importance of criticizing or judging our hearts, the necessity of purging from them everything rebellious and sinful, that we may be of the class mentioned by our Lord, saying: "Blessed are the pure in heart"—the pure in intention, the pure in effort, in desire—they shall see God. Not only shall they see God in the future, when they shall have experienced the resurrection change and be like the Lord Jesus and see him as he is and share his glory, but they shall see God in the present life with the eye of faith, after the manner suggested by the words of the poet:

"Sun of my soul, my Father dear,
I know of no night when thou art near.
O! may no earth-born cloud arise
To hide thee from thy servan's eyes."

OUR JUDGMENT OF OTHERS.

The majority of people, saints as well as sinners, seem to find it very much easier to judge others than to judge themselves. They know how to critically examine the words and conduct of others; they think they know how much blame should attach to imperfections of thoughts and words and deeds of others, but generally there is a blindness toward the weaknesses and imperfections of self. Our Lord points this out in one of his discourses, suggesting that a man with a beam in his own eye is very apt to offer suggestions respecting the removal of a mote or speck from the eye of another, and using this as an illustration of the fault-finding disposition common in the world.

The divine instruction to the Lord's people is, not that we should be wholly blind to the weaknesses and failures of others so as to be imposed upon by them or to foster evil, but we are continually exhorted in the Scriptures to be generous-minded and disposed to take a charitable view of the weaknesses and frailties of others, and to hope that their misdeeds were not so much the result of evil intention as of temptation and weakness. Everywhere, throughout the New Testament especially, this attitude of mind is encouraged. Our Lord indeed assures us that unless we learn to look kindly and mercifully upon others we must expect no mercy ourselves at his hands; he assures us that this is the condition upon which we may be the children of our Father in heaven, who is kind to the unthankful. He declares that if we forgive not men their trespasses neither will our heavenly Father forgive our trespasses, and with what measure we mete out punishments or threats or condemnations upon others, we may know that we will be in a condition to deserve and receive, for a time at least, similar chastisements without mercy.

Realizing this to be the divine teaching on this subject, and the teachings of our Lord and the apostles, what manner of persons ought we to be, how kind and merciful, how generous and sympathetic in dealing with the poor blind, drowsy, deaf world, as well as in dealing with the brethren of the household of faith. Not that our mercy should blind us to what would be the best interests of others and our proper dealings with them, but that nothing should be done toward them in a spirit of strife and antagonism and vain glory, but that all of our conduct in respect to them should be actuated by love, kindness and desire for their welfare. We are to remember that although called of the Lord to be the judges of the world, we are not authorized to judge others now—we are not qualified to be judges yet. Not until we shall have our new resurrection bodies, with their perfect powers and the perfect knowledge of that time, will we be competent for the judging of the world.

Until then we must view others leniently and give them credit for any good motives they claim to have, especially if they are of the household of faith—though not to the extent that we would jeopardize our own interests or the interests of others in our care by a confidence not warranted by the outward conduct. But however our judgments may tell us that some people must be held at arm's length, our hearts should be committed to no bitter judgment against them; rather we should hope that they possess an honesty of intention to the extent that they have light and knowledge, and should hope for them also that, under the favorable conditions which God will ultimately grant to all, they may develop characters which will be pleasing and acceptable to God and result in his bestowal upon them the gift of God, eternal life, at the close of the millennial age.

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HOW WE JUDGE OURSELVES.

This is the pith of the lesson: it concerns everyone who has named the name of Christ, everyone who has awakened and arisen from the dead and made a consecration of their lives to the Lord, everyone who is seeking to be enlightened by the Lord. The apostle assures us that we may advance more rapidly in the school of Christ by giving attention to the lessons set before us, by not waiting to have these lessons impressed upon us by divine corrections and chastisements, by not waiting for the rod of affliction, but instead by coming so fully into accord with the divine will that we shall be watching our own characters, conduct, etc., scrutinizingly and correctively, seeking that the words of our mouths and meditations of our hearts and, so far as possible, all the conduct of life may be such as would have the divine approval. Nevertheless, with the best of intentions, as all Christians know, it is not possible for us to walk in the narrow way without making mistakes without errors of word and thought and deed. The apostle's suggestion is that we scrutinize our conduct and words and thoughts carefully, with a view to finding any that would be contrary to the mind of the Lord, any that he would be disposed to correct; and that we wait not for the divine correction, but immediately proceed to correct ourselves along the lines of deficiency.

The first step in correction is unquestionably to go to the throne of grace in prayer. This implies faith in God's mercy; faith also that he has opened the door, the way, by which we may avail ourselves of that mercy; faith in the value of the precious blood of Christ, which not only effected for us a cancellation of our old sins or Adamic condemnation, but which also is effective for the cleansing of all the blemishes which our hearts through weakness of the flesh inherited from Adam. The apostle, speaking of such, declares that they have boldness (courage) to approach the throne of the heavenly grace that they may obtain mercy and find grace to help in every time of need. The request for mercy implies, first, the realization of weakness and of failure in our endeavors to walk in the ways which our hearts desire—the ways which we realize to be of the Lord's appointment.

It implies, secondly, that we have confidence in the redemptive work, and that we remember the inspired words, "He is just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9.) We find grace to help for every time of need; no matter what has been the difficulty, we will not only realize the divine forgiveness in connection therewith, but we will grow stronger by reason of asking this forgiveness and of exercising our wills to fortify them against a repetition of the weakness or fault which has sent us to the Lord to ask forgiveness.

SELF-IMPOSED DISCIPLINE.

Another step in connection with this judging of ourselves is the imposition of restrictions and sometimes of penalties. This, however, should not be considered in the nature of atonement for sin. Such a suggestion would be repugnant to the entire plan of God as set forth in the Scriptures. There is only one who can make atonement to God for sin — Jesus Christ, the righteous. We who are of the sinner race can neither atone for the sins of each other nor for our own, because the penalty of sin is death, and the payment of our own penalty would imply our annihilation. It was for this reason that God provided the great atonement once for all, and each must accept his share in this same sacrifice as a gift from God through Jesus Christ our Lord—"By grace you are saved." To attempt to make reparation to God for our transgressions would therefore improperly signify a belief that we are incapable of dying for our own sins and that we disregarded the finished work of Christ. Our only course, then, is to go to God in supplication for the forgiveness in the name and merit of the Redeemer, our Lord Jesus.

The sense in which we may correct and judge and discipline ourselves is a different one. After having received divine forgiveness we can properly manifest our disapproval of sin and our penitence of heart and our thankfulness to the Lord by putting restrictions upon ourselves, upon the flesh, along the lines of the disobedience, with a view to strengthening character in those particulars, with a view to being more guarded when next a temptation shall come to us along that line, with a view to impressing upon our flesh the lesson which the new mind desires it to learn. As an illustration a story is told of a wealthy man, who, when driving, passed a poor man whom he recognized as a proper object of charity. He concluded to give him a quarter, and then the thought came, why will not a nickel do as well? His better judgment realized that this was an assault of selfishness upon his new self. He resented the matter, and by way of penalizing himself he determined to give the poor man a dollar.

In every avenue of life we may see opportunities for judging ourselves, and the apostle's assurance is that these will be pleasing to the heavenly Father: that if he sees us thus intent upon the establishment of righteousness in all the interests of life, he will approve such a course and bless it, and in consequence it will not be necessary for him to send special chastisements or punishments for such errors. Not that we can hope that any man will or even could live so exactly as to merit the divine approval in all things at all times and never to need chastisings of the Father, but that as loyal children we should deplore it if we needed these chastenings frequently, or especially if we should need to have them repeated because of a repetition of the same error. We should deplore it because this would seem to show inattention on our part if pupils in the school of Christ, disloyalty on our part as sons of God. Nevertheless, we are glad of the apostle's assurance that if we should become overcharged or careless or indifferent, we would not be permitted to lose the Lord's spirit utterly without first receiving chastenings to reawaken us and draw our attention to our shortcomings and our need to lay aside every weight and every besetting sin, that we might run with patience the race set before us, looking unto Jesus, the author of our faith, until he shall become its finisher.

Brethren, let us judge ourselves that we may not be judged of the Lord, for if we need chastisement he will not spare the rod, because he loves us and because he has separated us from the world to himself, and is disciplining us for the glorious things which he has in reservation for all them who love him, called, chosen, faithful.

A new coal mine is to be opened near Oakdale, Pa., by the Chartiers Coal and Coke Company, of Carnegie, Pa. A tract of 484 acres has been acquired by the company, for which $195,000 was paid. It is believed that about 400 miners will be employed.

Strain On Ore Supplies.

All the iron ore that had been stored in furnace yards early in the winter and intended for the winter season's consumption has been used up, according to the furnace reports from the valleys and the Pittsburg district, and the reserve supply at the lake docks is being called for in such large quantities that the railroads are finding it difficult to supply the cars demanded.

The conditions confronting the iron producers are such as have never before been experienced. The storage ore at the furnace yards has nearly always held out during the winter months, and until the shipment from the mines in the spring began. This year, in spite of the large tonnage at the furnaces, the heavy demand—almost unexpected—emptied the ore bins and has forced a falling back on the stocks at the docks.

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Entered as second class matter at Pittsburg, Pa.

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ANCHOR

PASTOR RUSSELL'S SERMON

THE WORLD'S HEART-CRAVINGS AND WHAT WILL SATISFY THEM.

Pastor C. T. Russell spoke at Bible House chapel, Allegheny, Sunday at p. m., taking for his text a part of our Lord's last recorded general prayer, "Sanctify them through thy truth; thy word is truth."—John 17:17.

Although the Scriptures teach that our race six thousand years ago, in its representative, Father Adam, by disobedience fell from fellowship with God, and that the result has been degeneracy, mental, moral, and physical, they do not teach, as many of us were taught, man's total depravity. To fall from divine favor under the curse of death, to thus lose the perfection of the divine image, is one thing, and to lose every trace of the divine image and thus to be totally depraved is a very different matter. Everyone not prejudiced by a false theory will surely admit some good traits, occasionally admirable qualities, in nearly every race under the sun. These, we hold, are elements of the original character likeness of God possessed by Father Adam and not obliterated by the six thousand years of degrading experiences resulting from the fall and from alienation from God.

The apostle calls this to our attention when, speaking of certain heathen, he declared that they were "feeling after God, if happily they might find him." The implication is that even in the fallen and depraved condition of the heart there is a dissatisfaction, a lack of ease, a restless feeling and longing desire to be something better than we are, to have the nobler elements of our being in close touch with our Creator, and to render to him the obedience of righteousness which to some extent is instinctively recognized as his due. But, as the apostle intimates, there is a difficulty, a blindness; they can not see the Lord with the eyes of understanding, they can not hear distinctly his voice—hence their feeling after him.

Wherever such an inclination is found, wherever there is a hungering and thirsting after righteousness and feeling after God and desire for relationship to and fellowship with him, there we may be sure is a heart of good soil which some time will produce good fruitage. All that such hearts lack is the plowing and harrowing, the sowing of the proper seed, and the proper showers of refreshing from the presence of the Lord, to bring forth much fruit. And these blessings to the world in general are promised at the second coming of Christ, as the apostle declares, "Times of refreshing shall come from the presence of the Lord And he shall send Jesus Christ, which before was preached unto you, whom the heavens must retain until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

MANY PARTIALLY ENLIGHTENED.

The Lord through the prophet differentiates between darkness and gross darkness, and calls the condition of the heathen gross darkness and the condition of the remainder of the world darkness. He says, "Darkness covers the earth and gross darkness the heathen." How thankful we should be who live in civilized lands that we are freed from the gross darkness and gross superstition of heathendom, but none who are right minded are satisfied with present conditions. Though glad that we are free from the gross darkness we are still dissatisfied and desire the light. More light! And the Lord has more light for us in proportion to our readiness to receive it upon his conditions—thorough faith in his Son, faith in his plan centered in that Son's death and resurrection.

Looking over Christendom, so called, we find that a belief in a God is general and a belief in Jesus Christ as his Son is general. The life and works of Jesus have, by their manifestations of love and mercy, helped to clear from the darkened imaginations of mankind much of their latent fear and dread of the Almighty—have helped to manifest the true God in his true character to many—and yet how few have any proper knowlege of the true God. The majority of Christendom have before their mind's eye a God that is proud, arrogant, severe, unsympathetic, and dreadful because of his Almighty power. They know not and therefore can not worship in spirit and in truth the true God, the very essence of whose character is love. We do not say that the God of love is without other characteristics—wisdom, justice, power—but we do hold that according to the Scriptures all of these divine qualities are co-ordinate and co-operative, in full harmony with each other, so that while justice is the foundation of the divine throne, love is the crown of the divine character, and wisdom and power cooperate in carrying forward what love has designed and justice has approved.

Only a few in darkened heathendom and fewer in less darkened Christendom, are feeling after God with earnestness, with zeal, with a determination to do all they can to have fellowship with him, walking in his ways. Their feeling after the Lord is rather of a stealthy kind, one element of their being drawing them closer to him while other elements draw them away from him, assuring them that to find the Lord would be to find curtailments of sinful pleasures and unrighteous ambitions. Hence there is in nearly every human heart this double sentiment, one toward the Lord and the other away from him. The latter usually predominates in its influence over the life—in such a degree, at least, as to hinder the great mass from an earnest quest for fellowship divine.

KNOWING GOD MEANS LIFE ETERNAL.

Our Lord in one of his prayers declared that to know the Father signifies that one has passed from death unto life, is in relationship with the Father and has life eternal. (John 17:3.) From this we may see that comparatively few even in Christian lands have really passed from death unto life, have really become children of God, who may now consider God as their heavenly Father and love and trust him accordingly. And this agrees with the Scriptural declaration that the whole number of the Lord's faithful in this present Gospel age is a "little flock"—composed of not many great, not many wise, not many noble, not many learned, but chiefly the poor of this world, rich in faith, heirs of the Kingdom.

But how comes it that, with every element of their natures crying out for fellowship with God as the only thing that will satisfy their heart longings, the majority of mankind do not come to the Lord? We answer that the difficulty lies in the attractions of this world. Notwithstanding the misery, the suffering, the sorrow, and the fact that present things are recognized as transitory, fleeting, they have an attraction for the human heart that is stronger than the attraction which the Lord presents. This is so for two reasons:

(1) What the Lord presents is all faith, all of mentality, not of sight, not of physical experience. On the contrary, all the world presents is all actual, all tangible, and hence appeals more strongly.

(2) Sin has taken such a hold upon human nature, has so bent and warped and twisted every passion and desire, and is so entrenched, that the higher elements of human nature are powerless as respects the control of life. Indeed until the heart comes into relationship to the Lord and obtains from him new hopes, ambitions, etc., it sees nothing else of comfort and pleasure in life than the gratification of the earthly ambitions and pleasures, even though it recognizes that their gratification is usually associated with a violation of the divine law—sin. We can not wonder if under these conditions comparatively few become wholly the Lord's, presenting to him their wills, their all in all.

THE HOPE FOR THESE.

While recognizing every good trait displayed by the world, heathendom as well as Christendom, while giving all credit of having traces of the original divine likeness still unobliterated, we can not concede that even the mass of Christendom have secured such a relationship to Christ as under the terms of the Gospel would signify their salvation. Actually the masses of Christendom are not better prepared at heart than the masses of heathendom; they merely have a little more light, and have this because they were born under more favorable conditions. Their devotion to righteousness is probably on the whole little greater than that of the masses of heathendom. They do not come up to the divine standards as set forth in the Gospel.

Although they have what might be termed a faith respecting Jesus and his death, a faith that tentatively admits that probably Jesus lived and died, that probably he was a great teacher, that probably his teachings have been a blessing to the world, and that probably any future salvation is somehow or other associated with him. But that is not the faith nor the obedience which the Scriptures require—that is rather the degree of faith which the devils have, as the Bible again declares. "Devils also believe and tremble."

The number is small of those who through faith and obedience have accepted the Lord, his mercies, his promises and his instructions. These alone have the Son in the sense that our Lord declared, "He that hath the Son hath life, he that hath not the Son shall not see life." These alone are seeking to walk not after the flesh but after the spirit in their daily course of life. These alone have set their affections on things above and not on the things of the earth. These alone have the spirit of adoption, and consquently these alone can in sincerity and intelligently address the Almighty as their Father and realize themselves to be obedient children, not fashioning themselves according to their former lusts and desires of the flesh, but in accordance with the divine will as expressed in the divine Word.

If, then, the number receiving Christ is so small, and if the Spirit of the world and power of wrong and sin are so strong with the majority, what hope is there for their salvation ever? We answer that the hope lies in the great promise of God's Word, that after the election of the Church class under present unfavorable conditions—which attract only those who can walk by faith and not by sight—a reign of righteousness will be introduced into the world by the Father through the Son and the elect Church glorified as spirit beings. These, called the Kingdom of God, will restrain the present powers of evil, scatter the darkness of Christendom and the gross darkness of heathendom, and cause the Sun of Righteousness to shine over all the earth with healing and restitution in his beams. Social conditions will then be totally changed, and the organs of ambition and avarice natural to mankind will be appealed to and operated only in connection with the proper objects and in a proper manner.

The true light will then shine and dispel the fear which now hinders so many from coming to the Lord. Every sin will then receive a prompt rebuke and chastisement, and every effort for righteousness will be blessed and rewarded. Under those favorable conditions may we not reasonably hope that all who have any craving after God and righteousness will be delivered both from the powers of darkness and of sin which now restrain, and be enabled to see the Lord with the eyes of their understanding, to hear and obey him with their hearts, and to thus come into fellowship with the Lord and to really know him whom to know is life eternal? Is it any wonder, then, that our Father instructed us to pray, "Thy Kingdom come, thy will be done in earth as it is done in heaven?" Is it any wonder that all the apostles and prophets looked down to the second coming of Christ as the grand day of earthly release from the thraldom of sin and death?

ADVANTAGES OF THE NARROW WAY.

Few have sufficient trust of heart in the Lord to appreciate the teachings of his Word respecting the advantage of the narrow way which Jesus trod, and in which he has invited all that would be his disciples and associates with him in the Kingdom to follow him. And even those who have some ear to hear and whose eyes of understanding have to some degree been opened are hindered by the great Adversary, and scared off, as it were, from a proper investigation. Ignorance, fear, superstition, are the lashes of the whip by which he drives those whom he would into the slavery of sin and death. He thus also deters some who have really found the Lord and pledged themselves to be his disciples—he hinders these from making progress in the knowledge and love of God. He has succeeded in weaving into every creed of Christendom a sufficient amount of error to make it a bondage and restraint, hindering further growth in grace and knowledge. It, therefore, behooves all who see the situation—who recognize that there are brethren under restraint, who need to be brought to a clearer appreciation of divine things—to bestir themselves and thus to show their love for the Lord, their love for the Truth and their love for the brethren.

They fear to cut loose from the ways of sin, from its joys and pleasures, hopes and ambitions, and to enter the narrow way lest the latter should be devoid of pleasures and comforts and joys. They know that grace sufficient is promised to all that enter the narrow way, but their faith is not strong enough to grasp the promise and to follow it. Let us bestir ourselves to make known to others the joys of the Lord—the joys of the narrow way. Let us realize this day by day as we make progress in the footsteps of Jesus; let us realize his presence with us, the joys of his forgiving love, the comfort and strength we have through him as our Counsellor and Guide. Let us have the realization that he who is for us is far stronger than all that be against us, that the promise for the present life is that all things shall be overruled for our good; and let us appreciate to ourselves the exceeding great and precious promises that pertain to the everlasting future of glory, honor, immortality, joint-heirship with our Lord in the Kingdom and the privilege of association with him in the great uplift that is to come to the world in general.

As we learn to appreciate these things we make more rapid progress, growing in grace, growing in knowledge and growing in love toward the Lord and the brethren, toward the Truth, toward our friends and neighbors—yea, toward the world and even toward our enemies. Let us learn to tell the story of our blessing so wisely and so well that all of our friends and our neighbors who have proper eyes to see and ears to hear and hearts to appreciate will receive a blessing through our daily ministries—that we may be indeed living epistles of the Gospel, known and read by all with whom we have contact.

TRUTH ALONE SANCTIFIES.

Our belief in the Lord Jesus as our Redeemer is laid down in the Scriptures as the first step toward God, but not less explicitly do they teach that the second step is a full sanctification of the heart—a full setting apart of our wills to follow the Lamb whithersoever he goeth. All who have attempted to walk in this way have found it a difficult one at first, and wise have those been who, finding the difficulties, have appealed to the Lord in prayer and who have hearkened to his Word, the Scriptures, for his answer. The majority have not done this, but have been inclined to lean rather to their own understanding, and, while not disloyal at heart to the Lord, they have been ruled rather by their own wisdom. Hence the majority of those who have entered the narrow way have made little progress, have remained very close to the entrance, and have required the Lord's hand of chastisement and discipline to move them along. The better way, the way set forth in the Scriptures, the way mentioned in our text, is the sanctification of the heart and the life produced by the Truth.

The general endeavor seemes to have been to produce sanctification by fear, superstition, etc., but this is a failure. It may produce what men call sanctification, but not what the Lord desires or will approve and reward with the Kingdom blessing. Sanctification does not mean perfection in every thought, word and act of life—it does not mean the pharisaical and hypocritical pretensions to such perfection. It does mean perfection of intention—so far as possible the bringing of our thoughts and words and deeds into accord with that perfect intention; realizing the while that we are attempting the impossible because of the imperfection of the flesh, but that God's arrangement with the sanctified in Christ Jesus is that, because of the right intention and endeavor, all the results shall be reckoned as though they were fully up to the intentions. How gracious a provision this is! How well adapted to the various degrees of imperfection amongst the Lord's sanctified "little flock!"

In our text the Lord indicates the proper, yea, the only means of attaining the sanctification which is pleasing to him—"Sanctify them through thy Truth; thy Word is Truth." Whoever, therefore, has the desire of heart to approach the Lord step by step, and to attain a full sanctification or setting apart of himself to do the Lord's will in every particular, should give earnest heed to the Truth, should realize that he will reach his goal only by conforming to the Truth. There are various truths on various subjects, and while a love of the truth in general is commendable and implies an honesty of heart and purpose and is of great assistance in attaining the approved sanctification, nevertheless there is just one particular line of truth which has in it the sanctifying power.

Truth on the subject of mathematics or geology or astronomy will not sanctify. One of the best evidences on this line is the fact that there are many men, able scholars in these various sciences, who, instead of being led nearer to the Lord and into a fuller and fuller consecration to him, as we might expect, have as a matter of fact gone further and further from the Lord as they have progressed in these various sciences. When we think on the words of the Psalmist, "Day unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard," we might suppose that astronomers, studying the mighty works of God, delving into that great science or field of truth, would be sanctified by their experiences; but we find, on the contrary, nearly all of them evolutionists and many of them out-and-out professed infidels. It is the heart which seeks first the Lord and his righteousness, fellowship and oneness with him, that is prepared to appreciate the divine handiwork in nature and to ascribe it to its proper source. Our Lord settled the matter as to what truth would sanctify, saying:

THY WORD IS TRUTH.

Well did the prophet write, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The reverence of the Lord is clean, enduring forever; the decisions of the Lord are true and righteous altogether."—Psa. 19: 7-9.

The mistake of some people is to suppose that to have a Bible in their possession is to have the Truth in their possession. A great mistake! The Bible is not the Truth; it is merely the expression of the Truth. Whoever would have the Truth must get it through the Word directly or indirectly, but the Truth is the spirit of the Word—its meaning, its intention, its real essence. In proportion as any Christian has attained to a knowledge of the Truth, in that same proportion he has attained the power which, rightly used, would produce sanctification in his heart and life. In proportion to his lack of the Truth must be his lack of the necessary power of God provided for his sanctification. If all Christians could realize this what a searching of the Scriptures there would be! What an endeavor to get at their real spiritual essence or meaning on the part of those who are hungering and thirsting after righteousness, who are seeking to be more and more at one with God!

This matter of the importance of sanctification and the necessity for the Truth as the sanctifying power is generally overlooked by Christian people, with the result that few are sanctified and few have much knowledge of the Word, even amongst those who are sincere Christians and esteemed to be advanced Christians. The majority know little if anything more than mere justification—be first step in the Christian way. This is one of the reasons why revival movements run a rapid course and leave little fruitage that could be found a year later. Indeed, in many instances those brought to a measure of repentance for sin and of acceptance of the Lord and then fall away into sin are in a worse condition, more difficult to be reached by the Truth than if they had not had their conversion experience. Our Lord referred to people of this kind at his first advent, when he said to some, "Ye compass sea and land to make a proselyte—a convert to Judaism—and when he is made he is two-fold more a child of destruction than he was before."—Matt. 23:15.

LET US HAVE TRUE CONVERSIONS.

Let us have all the conversions possible, but let us have them along the right lines that will do people good, permanent good, everlasting good. Let us not only start people in the way of righteousness but let us give them, as the Lord directed, first the milk of the Word, and afterwards its strong meat of doctrines and of righteousness, which will then develop them as children of God, fruit-bearers, followers of the Lamb. The usual course is that as soon as anyone has confessed his obedience to him, to say to such an one, "Now you are saved; you are all right; go out now and convert others." We believe, of course, that activity in Christian service is amongst the best methods of Christian developmene; but to thrust out a new born babe in Christ without instruction, without being fed upon the milk of the Word, without growing thereby to the use of the strong meat of its doctrines and appreciation of the divine plan, manifests a total misunderstanding of the object and purpose of this Gospel age. Such a mistake is a result of the error that for so long has choked everything good in Christian thought and endeavor, namely, the doctrine of eternal torment.

The appeal to the new convert is on a wrong basis, a false basis, which misrepresents the divine character in toto, and when he accepts of Christ he is instructed that now it is his duty to pull others out of eternal torment. Very soon, when the excitement passes away, reason asserts itself, and the man or woman, in spite of all the teachings he has received all his life, can not really believe in an eternity of torture, nor that he escaped such a penalty, nor that others are in danger of it; and in proportion as he is sincere, in the same proportion he will desist in his efforts to mislead others by preaching any such false statement of the Gospel. What, then, shall he do? On inquiring and finding nothing else to do he ceases all such activities and becomes starved, because there is no proper arrangement for his sustenance through the milk and meat of the Word. Very soon he is drawn into the activities of business or the home or pleasure or what not, and religion, while still respected, has no particular power in such a heart. The conversion never reached the sanctification stage, and was therefore a failure as respects the divine call of this Gospel age.

AID FOR BABES IN CHRIST.

The assistance which should be rendered to the new converts who have accepted Christ as their Redeemer, and are trusting in him for forgiveness of sins and seeking to walk contrary to sin in the paths of righteousness, is to bring to them the word of God's grace, instructing them why and how they are no longer sinners but accepted in the Beloved One, in what sense their sins were laid on Jesus, and his robe of righteousness imputed to them as a covering for their weakness and imperfections, past, present, and to come. They should be shown clearly and distinctly how and in what sense Christ was a ransom for sinners, how and in what sense he paid the penalty for our sins, and how God is willing to accept all who are trusting to him for forgiveness and who consecrate their lives fully to him.

By that time the willing and obedient would be ready to inquire, What shall we do that we may work the works of God? How can we serve our Lord and Savior? In what manner can we use the remainder of our lives in his service and to his praise? Then will come the opportunity of answering these questions in the words of the apostle, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice unto God, holy, acceptable to God, your reasonable service." Those thus instructed, who are of appreciating hearts, will answer in the words of the apostle, "The love of Christ constraineth us, because we thus judge . . . that we should not henceforth live unto ourselves but unto him who has died for us".—II Cor. 5:14.

Those who during the gospel age have thus consecrated themselves wholly to the Lord, have been begotten of the Holy Spirit as "New Creatures."

Henceforth they are reckoned as embryo spirit beings, whose development must progress throughout the remainder of life under the care and discipline and assistances of the Lord, to be perfected in the first resurrection. Their consecration, then, it will be seen, is not the end of the matter either, but merely the taking of the second step, the raising to the proper level on which they may progress along the narrow way, enduring hardness as good soldiers, fighting the good fight of faith, laying hold on eternal life, growing in grace and knowledge and love and becoming more and more the character-likeness of the Lord Jesus and thus of the Father himself.

Every step of this journey in this narrow way toward the heavenly city, toward the perfection of the first resurrection, requires the meat in due season from the Word of Truth and grace—requires study of the Word and growing knowledge and appreciation of the divine plan. Nor is this schooling an unpleasant one, but quite the contrary; the rich unfolding of the divine plan and Word to those thus sanctified by the Truth and being taught of God is a rich and continual feast. They have joys of the heart and mind and of communion with the Lord which the world knoweth not.

Those of you, brethren, who have not yet taken these steps, be persuaded that they are a reasonable service, and, entered into in a right spirit, are a joyful service, for as the Master himself said, "My yoke is easy and my burden is light." However hard or difficult they seem to others the Lord's grace supplied with them enables those who are his to triumph in all these things.

You, brethren, who have taken these steps, who have received the Truth in sanctifying power, and who are rejoicing in the Lord's favors and blessings and instructions in righteousness—who know the favor of your Lord and rejoice more and more, and tell the good tidings to others to their comfort, edification and joy and to your own strengthening and upbuilding, while you continue to pass along the narrow way to the heavenly city, see that all your efforts with others, all your endeavors to assist them, shall be along these lines in harmony with the Master's Word—seek to produce in others what you yourself have enjoyed of the sanctification which is of the Truth and which affects and influences all the affairs of life, which gives us as full joy as is possible to be ours under present conditions, and the assurance that by and by the joy shall be full and everlasting.

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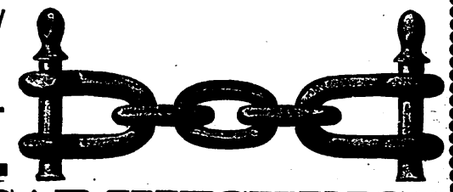

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ANCHOR

PASTOR RUSSELL'S SERMON

WHAT IT COSTS TO BE A CHRISTIAN OF THE GENUINE SORT.

Newark, O., April 9.—Pastor C. T. Russell of Allegheny addressed a large audience here in the Y. M. C. A. Auditorium at 3 p. m. Sunday, his topic being, God's Oath-Bound Covenant to Abraham and His Seed and How It Will Be Fulfilled—the Christian's share in it, the share of the Jews and the share of the world. He had an extremely attentive audience. His evening discourse was for the specially interested. He prefaced it with the remark that next Sunday evening would be the exact anniversary of the night on which our Lord was betrayed, 1872 years ago—the night, therefore, in which Jesus instituted the annual Memorial Supper, the remembrancer of his death on our behalf, which the Lord requested all of his true followers to celebrate in his memory. The discourses published in The Tribune, he believed, reached a considerable number of earnest, thinking Christians, and through this channel he had been seeking to lead the minds of these nearer and nearer to the standpoint of true discipleship, in the hope that on this memorial occasion many might celebrate the Lord's death with a fuller appreciation of its meaning and of their relationship to the Redeemer. Because the capacity of the Bible House chapel, Allegheny, would be insufficient for the large attendance usual on Memorial Sunday, Carnegie music hall had been secured for both the afternoon and evening services on that date. The afternoon topic would be Christian Baptism and its Import. He had many inquiries along this line, and, through The Tribune, hoped to answer many who would not be able to be present personally.

The topic this evening was, What it Costs to Be a True Christian, from the text, "Whosoever it be among you that renounceth not all that he hath, he can not be my disciple." (Luke 14:33.) The discourse follows:

The bane of true Christianity is that doctrine of devils respecting the eternal torment of all who are not Christ's disciples—of all who, according to our text, renounce not all that they have to follow the Lord. This unholy, unscriptural teaching has not only cost pain, sorrow, perplexity and confusion to the Lord's true people, but it has injured the world as well. It has been the spur and lash which the Adversary has used in connection with exciting revivals to the injury of many; more are in insane asylums on account of this false doctrine than is generally supposed. Others, of stronger minds, recover from the excitement only to fall into a calloused and hardened condition, where they are more difficult than ever to reach along the proper Scriptural lines, more difficult than ever to convert truly to the Lord and to his cause.

MORALITY NOT CHRISTIANITY.

This lash of superstitious fear the Adversary used to build up the various sectarian systems to their present proportions. Now these systems are great and popular in the world. They stand chiefly for good morals, which the whole world recognized as proper and right, irrespective of religious profession. We are to distinguish between Christianity and morality. Many noble men and women, total unbelievers according to their own professions, have been moralists, some of them even priding themselves on this point.

Our Lord was not a revivalist according to the ordinary acceptance of that term. He never attempted to work his hearers into a spasmodic enthusiasm; he never carried the lash over them to drive them through fear to the Mercy Seat. On the contrary, he took a course which positively repelled those who were not in a right attitude of heart to receive his message, as we read, "He spoke unto them in parables and dark sayings," to the intent that only those who were of earnest heart would seek to know the true and deeper meaning of his words, and that these alone should be instructed thereby. He continually held out before those to whom he preached the extreme difficulties associated with discipleship. He told about the narrow way and the few who would find it, and that whosoever took not up his cross to follow after him could not be his disciples.

Our text is another illustration of this principle of fending off, hindering those who might think lightly of the responsibilities of discipleship. He would have them understand that to do the will of God under present conditions, during this present gospel age, would signify the forsaking of all else—the abandonment of earthly aims and hopes and ambitions, and the substituting for these of heavenly hopes and ambitions, which would transform their minds by renewing them, and would change them in character likeness from glory to glory, preparing them for a share in the first resurrection, a change to "glory, honor and immortality" of the "divine nature."—Rom. 2:7; II Peter 1:4.

OUR LORD'S ILLUSTRATIONS.

To make the matter particularly plain—that none might misunderstand him to be trying to inveigle any into a consecration that was not really wholly meant; to hinder any from professing discipleship who did not fully appreciate what it signified, our Lord gave two illustrations in the verses preceding our text. In verse 28 he points out that any man intending to build a tower would, if exercised by a sane mind, sit down and calculate its cost, whether or not he could afford to build it—whether or not it would pay. Undoubtedly the Lord's method of preaching the gospel was the correct one, and those who follow any other method or standard are in error, no matter how conscientiously they may believe that they do God's service. Let us note the difference: Revivalists in general attempt excitement, and sometimes evidently have the Adversary's assistance in producing hypnotic results, which attracts tares and not merely the wheat class, the regenerate.

Many evangelists without divine power and the gifts of miracles possessed by our Lord and the apostles counts far more converts in a season than our Lord and his twelve apostles, and the seventy also, gathered during the three and a half years of our Lord's ministry—the total number being stated as 500 brethren. But the Lord gathered no tares—only wheat; the message which he preached was not attractive to the tares; he took special pains to make it unattractive. He said, "No man can come unto me except the Father which sent me draw him," and he laid down the terms of discipleship so plainly that those who were not fully consecrated, not Israelites indeed, turned away and walked no more with him.

I seek to walk in the Master's footsteps, and to make known the same message, and expect that it will specially appeal only to the "very elect," the "Israelites indeed in whom there is no guile." But I am not seeking to build up a sect or party. I recognize the Church of Christ as one and not many. I recognize that the Lord gave no commission to me nor to anyone else to establish sects and parties and churches—that he established the one Church of the Living God, whose names are written in heaven. It is not my effort, therefore, to build up a glorious earthly system, nor to draw the worldly by preaching such things as would be attractive to the world. It is my commission to preach Christ, to hold him up, to point out to the Israelites indeed of all denominations that their earthly associations will not avail them; that the only thing which constitutes membership in the Church of Christ is membership in the body of Christ, union with Christ, the Head; and that this union cannot be effected through human channels, but must be effected, if at all, by a personal faith in the Redeemer and a personal consecration to him.

WHAT IT MEANS TO "FORSAKE ALL."

Our text speaks of forsaking all to be the Lord's disciples. This does not mean merely to forsake all forms of sin. No one has a right to commit sin, whether he be Christ's disciple or Plato's disciple or anybody's disciple. True forsaking of sin and moral living are connected with all decency of life and connected with discipleship to Christ, but the abandonment of sin is not even mentioned by our Lord when speaking to his disciples. It is taken for granted, as we shall seek to show.

To get the picture before our minds the Scriptures speak of Satan as being the prince of darkness and of the world as lying in darkness. Sin of every form is related to this period of darkness, this night time, and we are bid to hope for the glorious epoch to come, in which sin shall be utterly banished from the world; and instead of Satan being the prince of this world, as the Scriptures teach that he now is, Jesus shall be the King of Glory, the Light of the World, Immanuel. We are distinctly informed that in the divine plan the darkness is permitted for a season, and that the times and seasons are in God's own power; and that when the time shall come for the grand transformation and the establishment of the reign of righteousness under the whole heavens, then God's will shall be done on earth as it is done in heaven. We are taught to pray in harmony with these hopes set before us in the gospel.

More than this, the Scriptures distinctly teach that our Lord is now calling during this time of darkness and night for those who are out of sympathy with sin and selfishness and fraud and licentiousness, who are out of accord with these works of darkness which now prevail in civilized as well as in uncivilized quarters. The Lord is calling upon these to take their stand for righteousness, for truth, for purity, for holiness, for godliness, for the principles of love and righteousness. The Scriptures tell us that few have the ear to hear the Lord's message—few are so out of accord with sin and shame and ungodliness as to desire to escape from these and to come into full sympathy and acord with the Prince of Light at this present time. By and by, when all the evil conditions will be under restraint, no doubt there will be many who will prefer righteousness to sin; but at the present time to hear the voice of righteousness and to obey it means the opposition of the flesh, the world and the Adversary, and few care to hear that voice and to inquire further as to the divine will.

FINDING THE ELECT.

The Lord takes this method of finding the peculiar people, the very elect, mentioned throughout the Scriptures. He is seeking for those who love righteousness and hate iniquity, and now—in a time when darkness covers the earth and gross darkness the heathen—is the time best adapted for finding those whom the Scriptures denominate the children of the light—that is, those who have a special love for righteousness, purity, truth, etc. These the Lord is calling, these he is drawing, these he is encouraging, these he is assisting, these he is leading from glory to glory, because they love him, because they have enlisted under his banner even in this night time, preferring to stand with the Lord on the side of right and truth and holiness and purity at the cost of the sacrifice of earthly things, earthly pleasures, earthly aims and earthly hopes.

These the Scriptures denominate the Lord's "jewels," whom he will gather at his second coming. Again, they tell us that these shall constitute the Bride, the Lamb's wife, the very elect, who shall be with him and share his Kingdom and his glory and be associated with him in the conferring of the divine blessings of the millennial age upon the world in general. These, with their Lord, shall constitute that Sun of Righteousness which shall arise with healing in its beams, to scatter all the night and darkness and sin and misery and trouble, and to bring in life eternal to as many as will receive it under the favorable conditions of that time.—Matt. 13:43.

What a manifestation of divine wisdom we have in the fact that the Church is sought during this period of darkness, of sin, before the clouds roll away, before the great Adversary, Satan, is bound. Now we see from this standpoint two particular things not previously seen, and we see their relationship to each other: (1) We see why the Lord did not emphasize the forsaking of sin, and we see (2) why he did emphasize the forsaking of all and the taking up of the cross.

Our Lord was calling only for the class that would be so in accord with himself and his mission, so in accord with the principles for which he stood, so in harmony with the light as children of the light, that they would be willing to forsake all—even life itself, as declared in the preceding verse. Manifestly, anyone who would renounce all to be associated with Christ in his work of opposing and putting down sin would not require to be exhorted to oppose sin in his own heart. Sin would have no place in such a heart, but, as the apostle declared, "Those things which once I loved, now I hate." The heart that loves sin, that is full of pride and envy and malice, strife, backbiting, slander, covetousness, evil desires, is a heart that has not been transformed, has not been renewed, but is still in the gall of bitterness, still belongs to the prince of darkness. The heart that has renounced all the works of the flesh and the devil, all the things of darkness, is the heart of the true disciple of Christ.

Note that the apostle calls attention to this matter, saying, "How shall we who are dead to sin live any longer therein?" Describing the condition of some of the children of darkness he says, "Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (I Cor. 6:9-10.) This description does not merely cover the gross violations of righteousness; the words effeminate, covetous, revilers, extortioners, take in a vast multitude of proceedings more or less countenanced by the world, more or less the practice of all except the sanctified, the washed, but the latter can have no sympathy with these things because they are the children of the light. They love the light, the purity, the truth, the love which is of God, and they hate the darkness and sin and selfishness and meanness and violence which is of the Adversary.

"THIS TREASURE IS AN EARTHEN VESSEL."

A point here needs to be guarded along lines set forth in the Bible: We are not to judge others nor even to judge ourselves wholly by the possibilities of the flesh. We are to remember that having been begotten again by the new mind, by the Holy Spirit, old things have passed away and all things have become new to our minds, to our hearts, to our wills, to our intentions. But we are also to remember that the old body has not passed away and that it will not pass away until death. We are to remember that the new mind, the new heart, has no other channel or vehicle of thought or action than this mortal body, once the servant of sin. We are to remember that now it is the servant of the new nature and thus the servant of the Lord. But we are not to trust it too far. We are to keep continual guard over it, realizing its weakness and tendency toward sin through the fall.

We are to reckon it dead indeed unto sin, and alive toward God and toward the performance of good instead of evil works. But we are not to trust it for a moment; as the apostle declares, "We are to have no confidence in the flesh." We are to criticize every suggestion of the flesh and to anticipate that the majority of them are selfish and tending toward sin. We are not to seek to gratify the flesh and thereby to pamper it, knowing that it would only grow the stronger and be more difficult for us as New Creatures to manage in the future. On the contrary, as the apostle declares, we are to wage warfare against every inclination of the flesh that is on critical examination found to be in opposition to the new mind to which we are committed as children of the light.

Nor are we left to this battle entirely of ourselves. It is the Lord who has declared, "My grace is sufficient for thee, my strength is made perfect in your weakness." It is the Lord's promise that he will not suffer us to be tempted above that we are able, but with the temptation will provide a way of escape. It is for us as New Creatures to be on our guard against the wiles of the Adversary, the spirit of the world and the weaknesses of our own flesh, lest these in any degree captivate us or hinder us from waging a good warfare against sin in its every form and in favor of the Lord and truth and righteousness in general.

In one of the illustrations preceding our text, the Lord says that before consecrating ourselves to him to attempt to walk in the narrow way, before renouncing all to be his disciples, we should sit down and count the cost. One of his illustrations is that of a king with a small army going forth to battle against a king with a greater army. How necessary it would be to count the cost, if defeat could be avoided. So with us. It is well that we count the cost and see our own weakness and our own littleness and our own inability to cope with and to vanquish the world and the Adversary and our own imperfect flesh. Not until we do see this will we be properly ready to become the Lord's followers, to have him on our side as opponents to the great Adversary and the various powers of darkness of this present time. If we once learn this lesson properly and make our alliance with the Lord, with the full realization of his words, "Without me ye can do nothing," then our course will be the right one and success will be ours through our Lord in the end. We through him shall gain the victory, win the crown and the great prize that is promised to those who love him—the privilege of being associated in the great work of "restoring all things" during the millennium.—Acts 3:19-21.

THE IMPORTANCE OF LITTLE THINGS.

Make straight paths for your feet, the apostle admonishes. He has arranged your affairs so that you will not be stumbled in the narrow way. Put away the things that would remind you of the pleasures of sin, that would tend to preserve the pride and fond desires of the flesh. Become what your worldly friends would consider an extremist to the extent that you will copy the Lord and the apostles and their instructions. Cultivate humility instead of pride, meekness instead of boastfulness, generosity instead of selfishness, loving-kindness instead of hypocrisy. Seek the companionship of the good, the pure, the consecrated and especially the companionship of the Lord himself. Speak to him frequently in prayer and seek for his answer in the inspired Scriptures. Be faithful in the little things of life. Realize that you can not, as a New Creature, measure yourself by the standards of the world, but have a higher standard according to which you will always be imperfect until your change shall come in the First Resurrection.

If while pursuing this course you fall into various trials and difficulties, take them patiently, realizing that this is another evidence of God's favor toward you, an evidence that he is pruning and testing you to make you ready for his further use either in the present or in the future life. Should you even be overtaken in a fault, much as you would regret the matter, be not discouraged, but take it to the Lord in prayer, and tell him how as a New Creature you are not in sympathy with sin or any weakness, that you will strive to learn a lesson from your experience which will make you stronger for the future, and accept the gracious assurance of his Word that the robe of Christ's righteousness covers your imperfections and blemishes. Thus you may bear a song away and find each day a happy one, because it brings you a little nearer to the grand ideal standard and a little nearer to the glorious time of your change.

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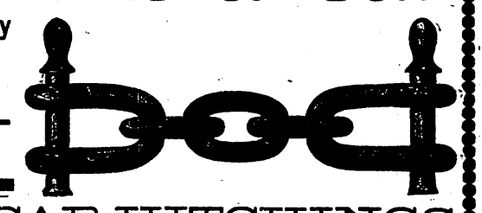

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

The United States Steel Corporation has awarded a contrac to the eMsta-Riter-Conley Manufacturing Company for the construction of a modern blast furnace at Mingo Junction, to cost in the neighborhood of $800,000 or $1,000,000. Ground has already been broken for the new furnace, which will be rushed ahead for completion sometime this fall. The contract is understood to be only one of a number which will be awarded by the Carnegie steeel company at its various plants in the Pittsburg district.

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BAPTISM TRUE AND FALSE.

The congregation which usually meets at Bible House chapel, Allegheny, met Sunday afternoon and evening at Carnegie hall. Their chapel, usually, crowded, would have been quite insufficient for Sunday, which was a special occasion. In the evening the annual memorial service was held, which Pastor C. T. Russell explained commemorated Christ's death on its anniversary, corresponding to the time when our Lord, taking some unleavened bread and fruit of the vine, instituted the Memorial Supper, by which he requested his followers to celebrate every year his death and their release from the slavery of sin and Satan, instead of the Jewish Passover Supper, which celebrated the typical release from Pharaoh and Egypt. About four hundred partook of this communion in the evening.

The afternoon service was evidently a preparatory one, on True Baptism, Its Import and Its Symbol, from Romans 6:3-5. Following it quite a number were buried symbolically (immersed, at Bible House chapel font. The discourse follows:

Christian people are a unit in understanding that the New Testament teaches Baptism, although there is a great diversity of confusion of thought respecting its mode and significance.

EARLY DEFLECTION ON THIS SUBJECT.

The great falling away from the faith, alluded to by the apostles in the New Testament, had gained such headway by the second century that very superstitious views respecting Baptism had gained control in the nominal church of that time. Water baptism was supposed not only to bring the subject into relationship with God by cancelling past sins, but also to bring to him certain graces or favors from God as a member of the Church of Christ, which could not otherwise be secured. Hence, at that early day, not only did believers seek baptism for themselves, but also for their children; and because infants could neither believe nor enter into covenant for themselves, an arrangement was made by which other than the parents might become sponsors for the children—"spiritual parents." They solemnly promised that the children should believe in the Lord and walk in his ways. These were called godfathers and godmothers, or sponsors.

Both the teachers and taught progressed rapidly to formalism. In the third century special fonts for baptismal purposes were built outside the churches. They consisted of a private room which connected with an outside porch, the latter being open to the public, in whose presence the baptismal vows were taken, after which the subject was baptized in the font privately. The officiating minister exorcised the candidate to cast out devils, blowing in his face three puffs of breath, as representing the Father, the Son and the Holy Spirit.

BAPTISM IN "HOLY WATER."

The water in which the baptism took place was consecrated by an elaborate formula, constituting it sacred water, a part of the formula being exorcism or casting out of evil spirits from the water. The candidate was stripped of clothing, as representing the complete putting off of the old man, and was baptized three times, once in the name of the Son, once in the name of the Father, and once in the name of the Holy Spirit. All this was done outside the Church, to intimate that the candidate was not yet a member of the Church and could not be a member until thus inducted. After the baptism service the candidate for membership wore white clothing until the following Sunday.

Later on, the separation of the baptistry from the Church ceased, and the baptismal pools were built in the churches. The Roman and Greek Catholics still maintain to a considerable degree the elaborate ceremonial of the third century, changed and applied to sprinkling.

It is not surprising that Protestants of the fifteenth and sixteenth centuries, having inherited these traditions and participated in them, would be considerably under their influence, and that while divesting themselves of much of the extreme ceremony, they maintained many of the same views and ceremonies. Even to-day otherwise intelligent people have a superstitious fear respecting what might be the everlasting future of their children dying in infancy without having been baptized—without having received remission of sins, and induction into the Church.

WILL THE UNBAPTIZED BE TORTURED?

In harmony with these superstitions, we find that although every effort is made in all denominations to keep all power, privilege and authority in the hands of the clergy and out of the hands of the laity, nevertheless it is very generally the custom that in extreme cases, where an infant is not expected to live, and where the services of a clergyman can not be secured in time, any person may perform a baptism service—the thought being that no risk is to be taken in respect to the child's eternal welfare. The privilege of the laity under such circumstances is clearly recognized even in the Roman and Greek Catholic churches, and in the rubric of the Church of England in the time of Edward VI the matter was ordered thus: "Pastors and curates shall often admonish the people that without great cause and necessity they baptize not children at home in their houses; and when great need shall compel them to do so that then they minister it."

We quote the following explanation of baptism from the authorized Roman Catholic catechism (page 248):

"The first and most necessary sacrament is baptism," "because before baptism no other sacrament can be received," and "because without baptism no one can be saved." "In baptism original sin and all sins committed before baptism are forgiven; the temporal as well as the eternal punishment is remitted by baptism." "In baptism we are not only cleansed from all sin, but are also transferred in a spiritual manner, made holy, children of God and heirs of heaven."

The Luthern Church holds to a very similar statement on the subject.

The Church of England, though with a slightly varied wording, attaches the same significance to infant baptism. The following extracts from their Book of Common Prayer show this:

"Sanctify this water to the mystical washing away of sin; and grant that this child, now to be baptized therein, may receive the fullness of thy grace, and ever remain in the number of the faithful and elect children."

"We receive this child into the congregation of Christ's flock; and do sign him with the sign of the cross."

"Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits."

"We yield theee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with the Holy Spirit."

PRESBYTERIANS LESS STRICT

The Westminster Confession, Article 28, says: "Baptism is a sacrament . . . a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins," etc. It declares it to be applicable to infant children one or both of whose parents are Christians, but not to other children. It adds, "Although it be a great sin to neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated."

Attaching less importance to baptism, Presbyterian rules permit none but minister to perform the service, and by its ministers laying stress upon the importance of baptism, and comparatively few knowing of the last-quoted clause, it follows that Presbyterians as well as others fear the consequence of their infants dying unbaptized.

A PERPLEXED PHYSICIAN.

As illustrating this matter an anecdote is told of a certain doctor who was called late at night to attend a dying infant. He arrived just a moment in advance of the clergyman sent for at the same time. It being evident that the physician could do nothing further for the child, he at once stepped aside, while the minister hastily took a bowl of water, sprinkled a few drops in the face of the child, saying, "I baptize thee in the name of the Father, the Son and the Holy Spirit.' The child a moment later expired, and as the doctor and minister left the house together the former remarked to the latter, "You arrived just in the nick of time; two minutes more and you would have been too late. May I ask what kind of shoes you wear?" "Congress gaiters," responded the clergyman. "Ah, how fortunate!" said the doctor. "Had you worn laced boots you would not have been in time, and think what disaster that would have meant for the child!"

True, many of the more enlightened Christian people would deny any such false superstitions thought as that God would hand over an unbaptized infant to devils to eternally torment it, or do anything else to its detriment. Nevertheless, many of these same people manifest great concern if by any means one of their children should die without this ceremony; and some of the illiterate certainly have a most positive belief in the necessity of the rite and a most torturing fear of the consequences if it is omitted—so strong is the influence coming down to us from the centuries of false beliefs—the "dark ages."

SOME REPUDIATE INFANT BAPTISM.

Amongst those who recognized that baptism is enjoined upon believers, and that one person can not believe for another, infant baptism is repudiated as being unscriptural. Moreover, the same people generally hold that nothing constitutes the baptism commanded by our Lord and the apostles except an immersion in water. These call attention to the fact that the Greek word signifying baptism, baptizo, has the significance of immerse or cover or plunge or completely make wet, and that wholly different words are used in the Greek when sprinkling is referred to.

These believers in immersion in water generally practice one immersion, backward, in the name of the Father, Son and Holy Spirit, though a few practice it face forward three times, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Spirit, the explanation of the latter form being that Christ bowed his head forward when he died, and hence his followers should be immersed in the likeness of his death, face forward. It does not seem to occur to these Christian friends that Christ was not buried face downward, and that the Father and the Holy Spirit neither died nor were buried at all, and that, therefore, such symbolizations are wholly inconsistent, and that the significance of the words, "in the name of the Father, Son and Holy Spirit" would properly be—by the authority of the Father and of the Son and of the Holy Spriti.

"CHRISTIAN DENOMINATION ERRS."

Of those who practice one immersion backward are Baptists and Disciples, who, nevertheless, perform the service with very different sentiments respecting its significance and the results. The view of the Disciples of Christian denomination is that baptism (immersion in water) is for the remission of sins and that such as have not yet been immersed in water are still in their sins, "children of wrath."

This view of the subject cuts off the great mass of humanity, and even professed Christians of all denominations, not immersed — Congregationalists, Methodists, Presbyterians, United Presbyterians, Lutherans, Episcopalians, Roman Catholics, Greek Catholics, etc.—as sinners, unjustified before God and, therefore, exposed to the wrath of God, understood by nearly all, including the "Disciples," to mean an eternity of torture.

This is a hard position to take, especially in regard to Christian professors, and we do not wonder that our "Disciple" friends generally avoid pressing the question to so extreme a statement, although the logic of the proposition is evident. We can not accept this to be a correct view of baptism—to us it is neither Scriptural nor reasonable. The Christian denomination errs. We deny that the Lord has made the eternal welfare of our race dependent on their immersion in water. The explanation of their proof-texts we already have in print, and have not the time to consider them in detail here.

SAYS BAPTISTS ALSO ERR.

Our Baptist friends, while no less strenuous in their advocacy of immersion in water as the only baptism, set up a totally different claim respecting its efficacy. They deny that it is for the remission of sins, which can only be experienced through faith. They hold, however, that baptism is the door into the Church, and that only those who have been immersed have really entered the Church, and that others should not expect nor be granted the privileges and blessings belonging to the Church, either in the present life or that to come.

In harmony with this, Baptists in general decline to welcome to the communion table any not immersed in water, saying that it is not for the world, but only for the Church, and that none are in the Church except those who have passed through the door of water immersion. The few Baptist churches which in recent years have relaxed their rules have done so in contravention of their theory. In illustration of this subject we quote from a recent article, by the Rev. J. T. Lloyd, in the Religious Herald. He says:

"Christian baptism is the immersion of a believer in water in the name of the Father, Son and Holy Ghost—nothing else is baptism. Baptist churches are the only Christian churches in existence. Pedobaptists (child baptizers) have no right to the Lord's Supper. Whenever they partake of the Lord's Supper they partake unworthily, and eat and drink damnation to themselves."

ONLY THE IMMERSED SAVED.

If the Baptist theory be the correct one, it follows that all members of other denominations of professed Christions who have not been immersed in water have deceived themselves in thinking that in any sense of the word they belong to the Church of Christ. We do not wonder that our Baptist friends, and especially those of the highest standard of heart and intellect, hesitate to press upon the public these, the only logical conclusions of their belief. To do so would be to bring down upon them the indignation and contumely of many whom they are bound to respect as Christians, notwithstanding their theory to the contrary. But what would it mean if this Baptist theory were true? We answer that according to all the creeds of Christendom it would mean that only immersed persons would be saved, and that all the remainder of all denominations would be lost; for is it not the theory of all the creeds that only the Church is to be saved, and that all others hastening to destruction or eternal torment or some other awful future, the destiny to which is fixed at death.

WE ARE FORCED TO DISSENT.

From all the foregoing as imperfect human theories, whose inconsistencies are clearly manifest. The mere statement of them carries instant conviction of their erroneousness to every intelligent and unprejudiced mind. We can not admit that either the Disciple denomination or Baptist denomination, or both of these, constitute the "Church of the Living God, whose names are written in heaven," to the exclusion of all the unimmersed of other denominations. We can not admit that when the Son of Man sowed the good seed of the Gospel in the field, the wheat was all brought under Baptist fencing, and that the tares were all outside. Nor can we even admit that all the wheat is to be found amongst those immersed in water, and all the tares as well, so that all other Christians would be excluded from the Lord's parable of the wheat and tares. (Matt. 13.) We claim that all these conflicting theories are wrong—disapproved of God. We claim that all sects and denominations are contrary to the divine institution—one Head, one faith, one body, one baptism. We are not claiming that the Lord's Church, the new creation, is multitudinous, but admit that in all it is a little flock.

CONSIDER NOW OUR TEXT.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"

The apostle is addressing those who are already members of Christ. He says, "Know ye not that so many of you as were baptized into Jesus Christ"—he does not say, so many of us as were sprinkled with water, nor so many of us as were immersed in water, but, "So many of you as were baptized (immersed) into Jesus Christ"—as members of his body, the Church. How do we get into the body of Christ? The apostle answers that we were baptized into it, and hence we are now counted as members of our Lord—not members of the Baptist or Disciple Church.

But let us inquire particularly what was the process by which we came into membership in Christ Jesus. The apostle answers the question in his next statement, "So many of us as were baptized into Jesus Christ were baptized into his death." Not a word about being baptized into him by being baptized into water. No, no! How evident it is that if we were baptized a thousand times in water it would not bring us into membership in the body of Christ! But, accepting the apostle's statement, we realize that our union with Christ, our membership in his Church or Ecclesia, whose names are written in heaven, dated from the time that we were baptized into his death.

But when and how were we baptized into the Lord's death? We answer that this baptism into death with the Lord, this overwhelming or burial of ourselves, our flesh, which resulted in our incorporation by him as members of his body, as new creatures, took place at the moment when we made the full surrender of our wills to him—consecrating our all, to follow and obey him, even unto death.

The will represents the entire person and all that he possesses. The will has control of the body, hands, feet, mouth, eyes and brain. It has control, too, of the pocket, the bank account, the real estate. It controls our time, our talent, our influence. There is not a thing of value that we possess which does not properly come under control of the will, and hence, when we surrender our wills to the Lord—or, as the Scriptures sometimes represent it, our "hearts"—we give him our all; and this burial of our human wills into the will of Christ is our death as human beings, our baptism into death—the burial of self. "Ye are dead; and your life is hid with Christ in God." (Col. 3:3.) This death, this burial, is our baptism into his death. Henceforth, from the divine standpoint, we are not to count ourselves as human beings, of human nature, of the earth, earthy, and as having earthly aims, objects, and hopes, but as new creatures in Christ Jesus.

THE OLD WILL BURIED.

The instant of this burial or immersion of our wills into the will of Christ was followed by our begetting to newness of life—to a new nature. As our Lord consecrated his human nature to death in the doing of the Father's will, and gradually spent his earth life and was raised from the dead to a newness of nature, so do we thus in consecration become "dead with him," sharing in his consecration, will not be left in death, but shall ultimately be granted a share in the First Resurrection. Nay, we by faith may reckon our resurrection as already beginning, and may instantly rise through faith to a realization of our kinship to the Lord as new creatures. Thus the apostle declares. "Ye are not in the flesh, but in the spirit, if so be that the spirit of Christ dwell in you."—Rom. 8:9.

WHEN JESUS' BAPTISM ENDED.

That our Lord did not receive water immersion at the hands of John as the real immersion, but merely as its figure or illustration, can be readily demonstrated. In evidence mark his words about the time of the Last Supper: "I have a baptism to be baptized with, and how am I straightened until it be accomplished." (Luke 12:50.) Here our Lord shows that his baptism was not the water baptism, but the death-baptism—baptism into death, in harmony with the divine arrangement, as man's redemption price. He consecrated himself to this death baptism at the earliest possible moment, when he attained 30 years of age, and having during the three and one-half years of his ministry carefully carried out the provisions of that consecration—"dying daily," "pouring out his soul unto death," using up his life, his energy, his strength, in the service of the Father, in the service of his followers, and, in a large sense in the service of his enemies. His baptism into death was completed on the cross, when he cried, "It is finished!" and died.

The "mystery" of our relationship to Christ is sacrifice, in death-baptism now, and the resulting relationship and union with him in the glory that is to follow, is incomprehensible to the world. It should, however, be appreciated by the Lord's faithful, and is asservated repeatedly in the Scriptures—"If we suffer with him, we shall also reign with him;" "If we be dead with him, we shall also live with him." We are "heirs of God, and joint-heirs with Jesus Christ our Lord, if so be that we suffer with him (if we experience death baptism with him as his body members) that we may also be glorified together."—II Tim. 2:12; Rom. 6:8; 8:17.

In the fourth verse the apostle repeats the same thought from another standpoint, saying, "Therefore are we buried with him by baptism into death." Again no suggestion of water baptism, but a most positive statement of death-baptism, our consecration unto death. Proceeding, the apostle carries forward the picture, stating the reason of our baptism into Christ's death, saying, "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Only indirectly does the apostle here refer to our share in the First Resurrection, when we shall share the glory of the Lord in the Kingdom. He refers chiefly to the present life. All who make full consecration of their lives to the Lord, to be dead with him, to be joint-sacrificers with him in the service of the Truth, are to reckon themselves while living in the world as being separate and distinct from others around them. They covenant to die to earthly things which so engross others, and may, therefore, only use them as servants of the new creation. As new creatures we became alive through the Redeemer to heavenly things and prospects which the world around sees not, understands not. In harmony with this our lives in the world should be new, distinct, separate from those of others about us; because we are animated by the new spirit, new hopes, new aims, the heavenly.

PLANTED AND RESURRECTED TOGETHER.

Coming to the fifth verse the apostle still makes not the slightest reference to the water baptism, although some, at first, might think otherwise of his words, "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." If this being planted together in the likeness of his death be understood to mean water baptism, it would be laying more stress upon it than any teacher in the world would be willing to admit—that water baptism will insure a part in the First Resurrection.

But when we understand this verse, in harmony with the two preceding it, to refer to baptism into death, to planting in the likeness of Christ's death, then all is plain, all is reasonable. Having been called of the Lord to be joint-heirs with his Son, and to suffer with him and to be dead with him, and to live with him and to reign with him, how sure we may feel that if we are faithful to this call, if we are planted or buried into his death, like as he was buried in death, we shall eventually get the full reward which God promises to such viz., a share in the First Resurrection—to glory, honor and immortality.

DEMONSTRATION OF OUR ARGUMENT.

Baptism into death is the real baptism of the Church, as it was the real baptism for our Lord; water baptism is only the picture or symbol of it to us, as it was to him. This is conclusively shown by our Lord's words to two of his disciples, James and John, who requested that they might have his promise that eventually they should

(Continued on Third Page.)

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THE WEEK IN IRON CIRCLES.

THE MARKET AT LARGE.

The Iron Trade Review says:

"Buying is slower-paced in a number of iron and steel lines, and the situation is being scanned closely for light on the question whether the near future will bring more congestion at mills or work out into an easier condition. The testimony is not all one way. Unprecedented outputs have done much to fill up stocks depleted all last year, and there are signs here and there that the heavy orders placed in the late weeks of 1904 have given jobbers more material than the moderate wants of small buyers are absorbing. The fact that the recent pressure upon the mills has come so largely from railroad buying, and that this railroad activity has not yet resulted in an equal stirring of all channels of the metal-working trades, still gives an undertone of conservatism.

"At present all southern furnaces are willing, as was not the case two weeks ago, to sell No. 2 iron freely at $13.50 Birmingham for delivery to the end of the year. In the east, where general foundry buying has been better for several weeks than in the central west, quotations are now 25 to 50 cents lower for later deliveries than at the opening of the month. Basic and forge irons show for the time being more than ample supply and prices are easier. Bessemer iron, with no further large buying the past week, is firmly held at $15.50 at valley furnace.

"Steel billets are still conspicuous for the premiums paid over the association price.

"New rail orders booked in the past week amount to fully 75,000 tons. Both trolley and steam roads are good buyers.

"The plate, structural and bar tonnage now on the books, that is traceable to railroad buying, has given the present prosperity of the mills very much the aspect of a railroad boom. The question of most moment with the trade is whether as the pressure from this quarter subsides, there will be a reinforcement from the numerous minor consumers not now so prosperous. In the southwest, for example, much is still to be desired in metal wrking industries dependent upon cotton.

"Prices in the finer finished forms are scarcely steady at the prices last fixed officially—this applying to sheets, tin plates, pipe and tubes and wire goods. Some resale material is appearing. Cotton tie prices will probably be fixed in the next few days. The business has rounded up rather later than usual this year."

• • •

PIG IRON.

The iron market is exceedingly quiet, the foundries in this district having covered some time ago, while the absence of the small buyer who buys for one or two months would indicate that the revival in the foundry trade is yet by no means general. The overproduction of forge iron at all the merchant furnaces tends to hold prices down and it is freely offered at $15, valley furnace. On prompt business $16 at furnace is quoted on No. 2 foundry iron, but this can be shaded 25 cents a ton for delivery during the next three to six months. There is practically no demand for Bessemer iron. Quotations are unchanged.

• • •

STEEL.

New business in billets and sheet bars continues to exceed production and the premiums for prompt delivery range from $4 to $5 a ton. At the quarterly meeting of the billet association held in New York last week prices were reaffirmed. Billets for early delivery are quoted at $25 to $26 and sheet bars at $26.50 to $27. Rods are held at $34 to $35.

• • •

FERRO-MANGANESE.

The demand for foreign ferro, 80 per cent, continues heavy and numerous small sales were made during the week. Carloads for prompt delivery are quoted at $51, and for forward shipment $49.50 to $50 can be done in carload lots. Ferro-silicon, 50 per cent, is quoted at $93 to $94, delivered Pittsburg in carload lots.

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MUCK BAR.

We note the sale of 500 tons of neutral bars at $28.50, Pittsburg.

• • •

SKELP.

While shipments are heavy the market is not particularly active. We quote grooved steel at 1.50c to 1.55c and sheared at 1.60c to 1.65c. Grooved iron is held at 1.65c to 1.70c and sheared at 1.75c to 1.80c.

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RAILS AND TRACK MATERIAL.

The rail mill of the Edgar Thomson steel works is now running at almost the limit of its capacity, in view of the transfer of considerable tonnage from the Illinois Steel Company, while practically all of the western business is now coming to eastern mills. We quote: Fifty lb. and over 500 tons, $28; car lots and less than 50 tons, $30; less than car lots, $32; light rails, 16 lb., $27 to $28; 20 lbs., $26 to $26.50; 25 to 45 lb., $25 to $25.50; angle bars for standard sections, 1.25c; spikes, 1.75c to 1.80c.

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PLATES.

The Carnegie Steel Company is now transferring a considerable portion of its plate tonnage to the plate mills of the American Steel and Wire Company. This week the Chesapeake and Ohio railroad placed an order with the Pressed Steel Car Company for 1,500 steel cars requiring about 15,000 tons of plates. Plate quotations have been reaffirmed.

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STRUCTURAL MATERIAL.

The railroads are asking bids on a large tonnage, while inquiries for steel for new building projects are numerous. We quote as follows: Beams and channels up to 15 in., 1.60c; over 15 in., 1.70c; angles, 3x2 up to 6x6, 1.60c; zees, 1.50c; tees, 1.65c; angles from 3 to 16 in., 1.60c; universal and sheared plates, 6¼ to 14 in., inclusive, 1.50c; over 14 in., 1.60c base.

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BARS.

The shipment of steel bars from local mills continue to break all records, the two merchant mills of the Carnegie Steel Company at Duquesne last month having produced 18,000 tons. Demand for iron bars is light. We quote: Bar iron, 1.65c to 1.69¾c Pittsburg; hoops, 1.65c, and bands, 1.50c, both taking bar extras. Bessemer steel bars, 1.50c; open-hearth steel bars, 1.50c; plw and cultivator, 1.50c, net; channels, angles, zees and tees, under 3 in., 1.65c. The following differentials are maintained on steel: Less than 2,000 lb. of a size and not less than 1,000 lb., 10 cents advance; less than 1,000 lb. of a size, 30 cents advance.

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SHEETS.

The new business in sheets continues to be placed at concessions of $1 a ton below schedule quotations. Considerable resale material is offered and these quotations must be met by the mills in order to secure business. We quote black sheets in carloads as follows: No. 30, 2.80c; No. 29, 2.70c; No. 28, 2.40c; No. 27, 2.30c; Nos. 25-26, 2.25c; Nos. 23-24, 2.20c; Nos. 18-20, 2.15c; No. 16, 2.10c; Nos. 12-14, 2.05c; No. 9, 2c; No. 8, 1.95c. Galvanized, No. 30, 4.35c; No. 29, 3.85c; No. 28, 3.45c; No. 27, 3.25c; Nos. 25-26, 3.05c; Nos. 23-24, 2.85c; Nos. 18-20, 2.70c; No. 16, 2.55c.

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WIRE AND WIRE NAILS.

The largest producer is permitting jobers and consumers to specify on requirements until June 30 at the contract prices, most of which were made before the last advance became effective. While shipments are heavy new business is light. We quote: Wire nails, jobbers' carload lots, $1.80; retailers' carload lots, $1.85, and less than carloads, $1.95; painted barb wire, $1.95 for jobbers in carloads; retailers' carloads, $2, with 30 cents for galvanizing. Annealed smooth fence wire is held at $1.65, with the usual differentials to retailers. Iron cut nails are held at $1.85 Pittsburg, and steel at $1.75.

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MERCHANT STEEL.

Demands for shafting and all kinds of merchant material continues heavy and local mills are operating at their capacity. We quote: Cold rolled and ground shafting, 50 per cent off in carload lots, and 45 of in less than carload lots, delivery in base territory; tire steel, 1.65c to 1.75c; open-hearth spring steel, 2.25c to 2.50c; sleigh shoe flat, 1.75c to 1.85c; smooth finished machinery steel, 1.80c to 1.85c; toe calk, 2.05c to 2.15c.

PASTOR RUSSELL'S SERMON.

(Continued from Second Page.)

sit with him, the one on his right hand and the other on his left hand in the Kingdom. Our Lord's answer to them was: "Ye know not what ye ask. Are ye able to be baptized with the baptism that I am (being) baptized with?" Their avowal of their willingness to share not only his ignominy, but also his baptism into death, our Lord approvingly answers, "Ye shall indeed drink of the cup that I drink of and be baptized with the baptism that I am baptized with." (Mark 10: 35-39.) Whoever of his called ones are willing at heart for these experiences, the Lord will grant them the privileges and also the assistance. Such shall indeed be immersed into Christ's death, and, as a consequence, have a share with him in the first resurrection and in the Kingdom glories appertaining thereto.

That Our Lord here made no reference to water baptism is apparent; for these two disciples had been with him from the beginning of his ministry, and as his representatives had been baptizing multitudes in water, "unto repentance and remission of sins"—John's baptism. (John 3:22, 23;4: 1, 2; Mark 1:4.) Our Lord's inquiry respecting their willingness for a share in his baptism was not misunderstood by the apostles. They had no thought that he wished them again to be baptized in water; they understood well that it meant the baptism of their wills into his will and the Father's will, and, accordingly, their participation with him in his sacrifice—dying daily, laying down their lives for the brethren, to the finish, unto death actual.

ALL TRUE CHRISTIANS IMMERSED.

From this standpoint it may be observed that there may be members of the true Church, baptized into Jesus Christ, by being baptized into his death, amongst Presbyterians, Methodists, Lutherans, Episcopalions, Congregationalists, Roman Catholics, etc., as well as amongst Disciples and Baptists. On the other hand, undoubtedly the majority of all denominations (including Disciples and Baptists immersed in water) have neither part nor lot in the "body of Christ," the true Ecclesia, because of not having come through the real door into the real Church, by the real baptism into death, "his death." This proposition is incontrovertible.

In accordance with a notice posted at the different plants of the Thomas Iron Company, of Easton, Pa., several weeks ago, an advance of 10 per cent in the wages of employes was made April 1. The advance is in force at the Hokendauqua, Alburtis, Hellertown and Island Park furnaces, as well as at the Richard mine and other outlying operations.

TIMBER AND FARM LANDS.

Are you looking for an investment in oak, ash, cypress, or long leaf pine or other timber, or do you want to invest in fruit, truck, stock, dairy, cotton, or general farming lands that will pay handsome return on money invested? If so, write for free descriptive matter and full particulars today to E. A. Richter, Passenger and Land Agent, Illinois Central Railroad, 617 Bessemer building, Pittsburg, Pa.

WINONA LAKE THIS SEASON

Will Be Particulary Attractive for an Outing.

The sumer of 1905 is to be an especially attractive season at Winona Lake, the beautiful resort of Northern Indiana on the Pennsylvania Lines. The Presbyterian General Assembly will convene there May 18th. Noted speakers and musicians have been engaged for the summer entertainments. There will be conventions and social and religious conferences from May until September. The literary representation will be prominent. In brief, it will be a most profitable season educationally. Teachers and students who attend the summer school will derive much benefit.

Winona Lake has golf links, tennis courts, base ball and cricket grounds, boating, fishing, swimming and camping facilities. The Pennsylvania Lines run direct to the park entrance. Season and 15-day excursion tickets may be obtained from J. K. Dillon, District Passenger Agent, 515 Park building, Pittsburg, Pa. Information about Winona Lake, the season's program, hotel accommodations, etc., can be ascertained from S. C. Dickey, secretary and General manager, Winona Lake, Ind.

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JAPANESE LABOR.

It Will Be Used to Build the Panama Canal.

The announcement was made at Washington last week by members of the new canal commission that Japanese labor would be used almost entirely on the isthmus. Neither West Indian nor Chinese laborers will be employed to any extent, except such West Indians and Chinese as are now in the canal zone. The Japanese will be brought direct from Japan and not from Hawaii, as has been suggested. It is expected that a contract will soon be closed with one contractor for several thousand Japanese laborers. Chief Engineer Wallace feels more men must be had as soon as possible, and 12,000 will probably be put to work.

Several reasons have led to selecting Japanese labor. The Panama exclusion laws against Chinese are stringent. It is impossible to get white labor from this country, as white men can not stand the work of shoveling under a tropical sun. West Indian labor is fickle and unsatisfactory, the negroes there having a habit of working a few days and then remaining idle until they have spent their wages.

The Japanese government has strict laws governing emigration, and a contractor who takes laborers out of Japan is held sharply to account for the condition of the men by the mikado's government. This is a great protection to the commission. The cleanly habits of the Japanese constitute another important factor.

The former Panama canal commission previous to the time it resigned was about to sign a contract for 2,000 Japanese laborers to work on the Isthmian canal. The contract provided for a work day of 10 hours, and a question arose as to whether the government could employ laborers for more than eight hours in any calendar day. The subject was referred to the attorney-general for an opinion. That opinion has not yet been rendered, and the matter will again come up before the new commission. A question also has been raised as to the right to import contract labor in the canal zone, but it is held that the canal zone is not like other territories of the United States, and therefore is not subject to the contract labor law.

Col. Gorgas, chief sanitary officer in the canal zone, has just submitted to the governor of the zone a report for the month of February as to the health conditions existing among the canal employes, which he regards as highly creditable, and he makes an interesting comparison between existing conditions and those under the French regime, which he is enabled to do through the complete hospital records left by the French. The sick report shows a percentage of only 1.95 per cent of sickness, which, it is stated, would be considered excellent in any part of the world.

CHINA'S FIRST STEEL MILL.

Plant is to Be Built in the Valley of Shanghai.

Westinghouse equipment is to be installed in the first iron and steel plant to be built in China, the contract for a large portion of the machinery, including a big electric charging outfit for the blast furnaces, having been undertaken by the Wellman-Seaver-Morgan Company. Westinghouse motors will operate the plant throughout. The works are to be built in the vicinity of Shanghai. They will be operated by the Hangyan Iron and Steel Company.

A large steel wire drawing mill to be constructed in Japan by the Wellman-Seaver-Morgan Company will also have Westinghouse electric apparutus. The contract was placed by the New York office of the Japanese government contracting firm of Okura and Company.

The Japanese firm of Takata and Company has allotted an interesting contract to the Wellman-Seaver-Morgan people for the equipment of a rolling mill to be constructed in connection with the government arsenal at Kure. The plant will be driven by electrical machinery of Westinghouse build.

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WHERE THEY MEET.

Date and Place of Conventions of the Different Labor Organizations.

May 1, New York, N. Y., United Cloth Hat and Cap Makers of North America.

May —, New Brunswick, N. J., National Print Cutters' Association of North America.

May 1, Philadelphia, Pa., Amalgamated Lace Operatives of America.

May 2, Detroit, Mich., Amalgamated Association of Iron, Steel and Tin Workers of the United States.

May 8, Holyoke, Mass., International Brotherhood of Papermakers.

May 8, Kansas City, Mo., Hotel and Restaurant Employes' International Alliance and Bartenders' International League of America.

May 8, Buffalo, N. Y., Order of Railroad Telegraphers.

May 9, Wheeling, W. Va., Tin Plate Workers' International Protective Association of America.

May 15, Detroit, Mich., American Federation of Musicians.

June 5, York, Pa., Chainmakers' National Union of United States of America.

June 5, New York, N. Y., International Ladies' Garment Workers' Union.

June 12, Boston, Mass., Ceramic, Mosaic, and Encaustic Tile Layers and Helpers' National Union.

June 12, New York, N. Y., International Brotherhood of Tip Printers.

June 19, Quincy, Ill., International Union of Flour and Cereal Mill Employes.

June 19, San Francisco, Cal., International Printing Pressmen's Union.

June 21, Boston, Mass., International Steel and Copper Plate Printers.

July 10, Terre Haute, Ind., Glass Bottle Blowers' Association of the United States and Canada.

July 10, Buffalo, N. Y., National Brotherhood of Operative Potters.

July 10., Newark, N. J., International Jewelry Workers.

July 10, Detroit, Mich., International Longshoremen, Marine and Transport Workers' Association.

July 11, Galveston, Tex., Retail Clerks' International Protective Association.

July 15, Belleville, N. J., American Wire Weavers' Protective Association

August —, New York, United Gold Beaters.

August 1, Chicago, International Glove Workers' Union of America.

August 7, Boston, Mass., National Association Heat, Frost, General Insulators, and Asbestos Workers of America.

August 7, Philadelphia, International Brotherhood of Teamsters.

August 8, Chicago, Ill., Shirt, Waist, and Laundry Workers' International Union.

August 8, Chicago, Ill., Stereotypers and Electrotypers' Union.

August 13, Toronto, Can., International Typographical Union.

August 14, Sandyhill, N. Y., National Association of Machine Printers' Color Mixers.

August 28, Toronto, Can., United Garment Workers of America.

September 4, Boston, Mass., International Association of Machinists.

September 7, Springfield, Mass., Table Knife Grinders' National Union.

September 11, Easthampton, Mass., Elastic Coring Weavers' Amalgamated Association.

September 11, Boston, Mass., International Union of Elevator Constructors.

September 11, Toronto, Can., International Union of Steam Engineers.

September 18, Springfield, Ill., American Brotherhood of Cement Workers.

September 18, Philadelphia, Pa., International Association of Bridge and Structural Iron Workers.

October 2, Kansas City, Mo., Wood, Wire, and Metal Lathers' International Union.

October 2, Chicago, Amalgamated Association of Street and Electric Railway Employes of America.

October 2, Chicago, International Union of Shipwrights, Joiners and Calkers of America.

October 2., St. Paul, Minn., International Brotherhood of Blacksmiths and Helpers.

October 2, Buffalo, N. Y., International Photo-Engravers.

October 17, New York, United Textile Workers of America.

October 26, New York, International Compressed Air Workers' Union.

November 6, Pen Argyl, Pa., International Union of State Workers.

December 4, Denver, Colo., National Alliance of Bill Posters and Billers of America.

December 4, Cleveland, O., International Seamen's Union.

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Local Lodge Directory

INTERNATIONAL ASSOCIATION OF MACHINISTS.

Pittsburg District Lodge No. 6—Headquarters room 308 Arnfeld building, No. 1119 Penn avenue. President, Calvin Sullivan; secretary, Anthony Snyder; business agent, Wm. A. Mineely.

Pittsburg Lodge No. 52—Meets every Saturday night at No. 318 Fifth avenue.

Fort Pitt Lodge No. 228 meets first and third Tuesdays at McKnight's hall, corner Federal and Lacock streets, Allegheny.

Duquesne Lodge No. 199 meets first Tuesday in the month at 4:30 p. m. at 535 Smithfield street.

Braddock Lodge No. 32 meets second and fourth Thursdays at Ninth street and Braddock avenue, Braddock, Pa.

McKees Rocks Lodge meets second and fourth Wednesdays at Schendehutte hall, Bell avenue, McKees Rocks.

Verona Lodge No. 132 meets first and third Friday of each month at K. of P. hall, Verona.

Lawrence Lodge No. 487 meets every Monday, Dublin hall, Fifty-fifth and Butler streets.

McKeesport Lodge meets every first and third Wednesdays at Machinists' hall, 440 Market street, McKeesport.

Pittsburg Junior Lodge meet first and third Fridays at 8 p. m., Fifth avenue and Chestnut street, Pittsburg.

PATTERN MAKERS' LEAGUE, PITTSBURG ASSOCIATION.

Pittsburg Association meets at 412 Ferguson block every Wednesday.

AMALGAMATED SHEET METAL WORKERS' UNION.

Local No. 12 meets at Moorhead hall, Grant street, Friday evenings at 8 o'clock. Nathaniel Glass, business agent. Office, Moorhead hall.

INTERNATIONAL UNION OF STEAM ENGINEERS, LOCAL 66.

Business agent's office, 822 Fifth avenue. Meets Wednesday.

BROTHERHOOD OF PAINTERS, DECORATORS AND PAPERHANGERS.

District headquarters, 416 Wood street. Alfred Firth and Frank Curran, business agents.

ORNAMENTAL ARCHITECTURAL HOUSESMITHS.

Meets first and third Mondays at 302 Grant street. H. W. Legleitner, business agent, 822 Fifth avenue.

BUILDING TRADES COUNCIL.

Meets Saturdays at 822 Fifth avenue. J. Williams, president; J. J. Toole, secretary. Office, 822 Fifth avenue.

BROTHERHOOD OF BOILERMAKERS AND IRON SHIPBUILDERS.

Smoky City Lodge No. 154—Meets every Thursday evening at Old City hall. Wm. Gillespie, business agent.

STREET RAILWAY EMPLOYES.

Division No. 85—Meets second and fourth Thursday nights of each month at Arnfeld's hall, No. 1119 Penn avenue. H. C. Williams, business agent Office, 611 Ferguson building.

UNITED BROTHERHOOD OF CARPENTERS AND JOINERS OF AMERICA.

District Council—Of Pittsburg, Allegheny and vicinity. Office, 307 Arnfeld building, No. 1119 Penn avenue. Meets first and third Tuesday of each month at Arnfeld's hall, No. 1119 Penn avenue. N. F. Storm, president; J. C. Kephart, secretary; A. M. Swartz, J. A. Boss, C. C. Douglas and H. C. Whitfield, business agents.

Following are the locals affiliated:

No. 142—Meets every Wednesday evening at No. 1119 Penn avenue.

No. 164—Meets second and fourth Wednesdays of each month at Moorhead hall.

Union 165 meets every Monday evening, Geyer's hall, corner Frankstown avenue and Station street, East End.

Union 211 meets every Wednesday evening, Sutmeyer's hall, Federal and Eric streets, Allegheny.

Union 230 meets every Thursday evening, Twelfth and Carson streets, Southside.

Union 237 meets first and third Thursday evenings of each month, at Chestnut and O'Hara streets, Allegheny.

Union 246, New Brighton, Pa.

Union 254, stair builders, meets first and third Monday evenings of each month, 535 Smithfield street.

Union 255 meets every Saturday evening, McKees Rocks, Pa.

Union 288 meets every Monday evening, corner Seventh and Amity streets, Homestead, Pa.

Union 333 meets every Thursday evening, New Kensington, Pa.

Union 385, Odd Fellows' hall, West End, City.

Union 402 meets first and third Wednesday evenings each month, Weiterheiter's hall, Twelfth street, Southside, city.

Union 430 meets every Wednesday evening, Odd Fellows' hall, Wilkinsburg, Pa.

Union 571 meets Wednesday evenings, Broadway and Main streets, Carnegie, Pa.

Union 773 meets every Monday evening, Eleventh and Washington streets, Braddock, Pa.

Union 827 meets Friday evening, corner Fifth and Market streets, McKeesport, Pa.

Union 852, Verona, Pa.

Union 936, Wilmerding, Pa.

INTERNATIONAL ASSOCIATION OF MARBLE WORKERS.

No. 24—(Setters)—Tuesdays, Moorhead hall.

No. 15—(Helpers)—Second and fourth Fridays. G. A. R. hall, W. Diamond street, Allegheny. James Lynet business agent.

STEAM FITTERS.

No. 218—Headquarters, Moorhead hall. Meets Mondays. E. A. Maginn business agent.

SALESPEOPLES' ASSEMBLY.

No. 4907 (K. of L.)—Meets Wednesdays at 316 Fifth avenue. C. B. Hays, 5538 Homer street, East End.

TEAMSTERS' LOCAL ASSEMBLY.

No. 1577 (K. of L.)—Meets first and third Sundays, 2 p. m., 535 Smithfield street.

CIGAR AND STOGIE MAKERS' LOCAL ASSEMBLY.

No. 1374 (K. of L.)—Meets every Thursday evening in K. of L. hall, No. 535 Smithfield street. John L. Frank.

STONE CUTTERS' ASSOCIATION OF WESTERN PENNSYLVANIA.

The union meets the first and third Tuesday evenings in McKnight's hall, Federal and Lacock streets, Allegheny, Pa. B. Howarth, secretary, Box 290, Allegheny.

ICE MEN'S UNION OF PITTSBURG AND ALLEGHENY.

Meets the first and third Sundays at 2 o'clock p. m. in Moorhead hall.

DISTRICT ASSEMBLY NO. 5, KNIGHTS OF LABOR.

Headquarters, 535 Smithfield street. Regular meetings third Wednesday of each quarter. John Ferass, master workman; James Roden, worthy foreman; M. W. Williams, secretary.

INTERNATIONAL UNION OF WOOD, WIRE AND METAL LATHERS.

No. 35—Meets Tuesdays, 535 Smithfield street. E. F. Boozer, secretary.

UNITED LABOR LEAGUE OF WESTERN PENNSYLVANIA.

Meets on the second and fourth Sundays of each month at K. of L. hall, 535 Smithfield street, fourth floor, at 7:30 p. m. President, Wm. Boase; E. A. Maginn, vice president; secretary, John J. Toole.

UNITED MINE WORKERS OF AMERICA.

District No. 5. Headquarters, 400 Diamond street.

ELECTRICAL WORKERS, INSIDE WIREMEN.

Local Union No. 5—(Inside Wiremen)—Mets every Friday evening at No. 302 Grant street. Frank Friedman, business agent.

INTERNATIONAL SLATE AND TILE ROOFERS' UNION.

Local Union No. 2—Meets first and third Wednesdays of each month at No. 302 Grant street.

AMALGAMATED SOCIETY OF ENGINEERS, MACHINISTS, MILLWRIGHTS, SMITHS AND PATTERNMAKERS.

Branch 622—Meets alternate Saturdays, 535 Smithfield street. Edwin Ogden, secretary.

Branch 637—Braddock, George Newcombs, secretary, 1108 Belmont street, Wilkinsburg.

NATIONAL UNION OF UNITED BREWERY WORKERS.

No. 22 (Brewers)—Meets second and fourth Sundays, 2 p. m., Moorhead hall. G. Maisch, secretary.

No. 67 (Drivers)—Meets first and third Sundays, 2 p. m., Moorhead hall. G. Maisch, secretary.

No. 144 (Bottlers)—Meets second and fourth Sundays, 2 p. m., at Butler and Thirty-sixth streets. Albert Tess, secretary.

IRON CITY CENTRAL TRADES COUNCIL.

First and third Thursdays, Arnfeld hall, 1119 Penn avenue. G. A. Hess, president; E. F. Welsh, vice president; W. J. Kelly, recording secretary; J. B. Culley, financial secretary; N. F. Storm, treasurer; E. A. Maginn, H. J. Carey, Lottie Williamson, trustees.

NATIONAL ELEVATOR CONSTRUCTORS' UNION OF THE UNITED STATES.

No. 6—Meets second and fourth Mondays, 535 Smithfield street. Jas. P. Caldwell, business agent.

INTERNATIONAL UNION, BRICKLAYERS AND MASONS

No. 2—Headquarters, 444 Fourth avenue. Meets Fridays. Daniel Gildernew, business agent.

UNITED ASSOCIATION OF JOURNEYMEN PLUMBERS.

Union No. 27 meets Tuesday evenings at Old City hall. Lawrence J. Lawler, financial secretary; James J. McKee, business agent. Office, 820 Fifth avenue.

IRON MOLDERS' UNION.

Iron Molders' Union, No. 46, meets every Tuesday night, Moorhead's hall. John Barnett, business agent, 1632 Penn avenue.

Press dispatches contain the announcement of the formation of another combination of coal mines in the Sullivan and Greene county fields of Indiana. While authoritative information is lacking, it is reported that the tansfer of most of the properties has been made to the Southern Indiana Coal Company, which was formed some months ago and which has not been much of a factor in the coal trade since its incorporation. D. W. Cummings, of Chicago, is said to be the president of this company, and it is asserted that it is closely allied with the interests of John R. Walsh, of Chicago, who is the owner of the Southern Indiana railroad, which is building a line from Danville into Chicago, and also from the Sullivan county fields into Indianapolis, the latter a distance of 73 miles. Another rumor is to the effect that practically all of the coal operations outside of those owned and controlled by the Dering Coal Company and the southern Indiana in Sullivan county are to be included in another combination, dividing the leading coal fields of Indiana among three large coal companies.

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

The Ashland Iron and Mining Company has bought sufficient of the capital stock in the Ashland Sheet Mill Company, Ashland, Ky., to control it, and the intention is to begin operations in all departments April 17. There will be no change in the management.

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ANCHOR

PASTOR RUSSELL'S SERMON

EXULTANT EASTER JOYS—WHAT THE DAY IMPLIES.

Youngstown, O., April 23.—Pastor Russell of Allegheny, Pa., addressed a large audience at the opera house Sunday afternoon, his topic being, "To Hell and Back. Who Are There. Hope for the Return of Many of Them." The closest attention was paid, and deep and lasting impressions were probably effected. We report the morning discourse in full from the text, "I am he that liveth, and was dead."—Rev. 1:18.

Throughout the civilized world every Sunday is a remembrancer of the resurrection of Jesus from the dead, but today, Easter Sunday, is the generally recognized memorial of that great event, second in importance only to the most momentous event of history—the death of Jesus. But while thousands of sermons will to-day speak of the resurrection of Jesus, and hundreds of thousands of hearers will think of the same with a measure of interest and joy, nevertheless false doctrines from the Dark Ages still greatly becloud this subject and hinder the day from being appreciated to its full.

Grecian philosophy, especially that formulated by Plato, has gained a firm foothold throughout Christendom, permeating and corrupting the original Christian faith, and causing the teachings of God's Word, the Bible, to appear to be in opposition to reason. These errors vitiate and nullify the doctrine of the resurrection which to-day especially celebrates. It teaches that the dead are not dead—that in appearing to die they really become more alive than ever. If this is true of others it would also be true of Jesus, that he did not die when he appeared to die, that he was alive during the three days in which the Scriptures ascribe him as having been dead. If he were not dead, but all the while alive, where would be the propriety in celebrating his resurrection from the dead? How could he be made alive if he were not dead?

The question is for our opponents to answer; the Scriptures aver that he was dead, that he rose from the dead on the third day. Our Lord himself predicted this in advance, saying that he would be killed, but that he would rise again on the third day, and in our text he tells us, "I am he that liveth, and was dead." It is for those who claim that he was alive, conscious, more alive than ever after he died, to prove their assertions, to give some evidence that would contradict reason and the Scripture. The facts of history are that our Lord was crucified, died, was buried, and rose from the dead on the third day. (I Cor. 15:3,4.) This is what all the Apostles preached, this is what the early Church believed, this is the truth. On this truth, that Christ died for our sins according to the Scriptures, hangs the whole argument respecting our justification from original sin, our justification through faith in his blood, through faith that he really died, that he really gave his life as our redemption price. The Scriptures declare that the life of Adam and his race was forfeited, and that Christ took the place of Adam and redeemed him, dying the Just for the unjust, that he might bring us to God. If he did not die—really die—then we are not redeemed, for in that event the price, the penalty against us, has not been paid.

NOT A DEAD SAVIOUR.

The Scriptures are properly very explicit on this subject of the necessity for the death of Christ for our deliverance from the death penalty. They show that there would have been no future life for any member of the human race had it not been that Christ became our Redeemer, purchasing our lives by his own life. More than this, they explicitly tell us that even after Jesus had died, had he not risen from the dead we would have been without hope of a future life. In that event all who have died should be reckoned as having perished absolutely, completely, just as a beast perishes in death. The hope of our race lies not in a continuation of life in death, lies not in the absurd supposition that the moment of death ushers us into an increase of life, and that the dead know more in a moment than the living know in a lifetime. On the contrary, it is in accord with the teaching of Scripture that "The dead know not anything." "There is neither wisdom nor knowledge nor device in sheol (the tomb) whither all go," and from whence none return except by the power of God in the resurrection of the dead.

Not only was it necessary that our Lord Jesus should be raised from the dead—not again to fleshly conditions, fleshly nature, but to the divine nature, that he as a quickened Spirit, a life-giving Spirit, might legally and justly confer upon humanity the blessings secured judicially through the merit of his sacrifice on our behalf. In other words, it was necessary that he should die for our redemption and necessary also that he should arise from the dead, be clothed with glory, honor, immortality and divine power, to be the active agent of Jehovah God in establishing righteousness in the world and in bringing back from the power of sin and death all the families of the earth—assisting to perfection all who will avail themselves of his favor and seek to do his will. From this standpoint the death of Jesus and his resurrection from the dead are of equal importance, neither one being efficacious in our salvation without the other. A dead Savior could deliver no one, could assist no one, because there is no wisdom nor knowledge nor device in the tomb.

No wonder, then, that the Scriptures are explicit in setting before the Lord's people the evidences not only that he died for our sins, but that he rose again on the third day for our justification, for our forgiveness. Hence the numerous little details of Scripture narrative bearing upon every phase of this subject, that the Lord's people might have full confidence not only that they were redeemed but that the Redeemer now liveth, yea, also, that he is to come again in power and great glory to establish his Millennial Kingdom and through it to bless all the families of the earth.

Note the testimonies in the Gospels of how he was seen of Mary and the other women who went to the sepulchre, and of Peter, one of his disciples, then of above five hundred brethren, and how finally to Paul he manifested himself in a vision of light above the brightness of the noonday sun. All these evidences or demonstrations of our Lord's resurrection were considered necessary to the proper establishment of our faith in the fact. The Apostle calls our attention to another demonstration on the subject, saying that our Lord, having ascended on high, appeared in the presence of the Father, and having presented on our behalf the merit of his sacrifice, the holy Spirit of Pentecost was shed forth and is an assurance to all men not only that Christ died but that he liveth again in glory, in power, the guide and protector of his Church, now being polished as his jewels, now being prepared as his Bride for fellowship with him in his Kingdom, and for co-operation with him later on in the blessing of all the families of the earth.

RAISED A "QUICKENING SPIRIT."

The attempt to harmonize the Scriptures with the Greek philosophy brings confusion. In the endeavor to straddle the difficulties—to hold that Jesus was not dead and at the same time to apply the Scriptures which speak of his resurrection from the dead—another confusing error has been fallen into, namely, the claim that the resurrection applies merely to the body, not to the soul. We answer that the very contrary of this is true according to the Scriptures. The penalty upon man was not that his body should die, but "The soul that sinneth, it shall die." Likewise when our Lord paid our penalty it was not sufficient merely that a body should die, but as the Scriptures again declare, "He poured out his soul unto death," "He made his soul an offering for sin." (Isa. 53:10, 12.) To this agrees the declaration of the Prophet David quoted on the day of Pentecost by St. Peter, saying, in proof of Christ's resurrection, "His soul was not left in Hades." The Apostle declares that the prophet spoke these words respecting the resurrection of Jesus.—Acts 2:27, 31.

Each error tends to produce another; hence we find Christian people believing that our Lord in glory still has a body of flesh, a body of humiliation. We find them expecting to see their Lord with pierced hands and feet and scar-marked forehead. They do not grasp the clear statement of the Apostle Peter that "he was put to death in the flesh, but quickened (made alive in the spirit," that now the "Lord is that Spirit," and that "though we have known Christ after the flesh, now, henceforth, know we him so no more."—I Pet. 3:18; II Cor. 3:17; 5:16.

To think of our Lord as a human being with a body of flesh in heaven is to suppose him out of harmony and out of accord with the Father and all the holy angels; whereas, on the contrary, we are told by the Scriptures that he is the express image of the Father's person, and again that "God is a spirit dwelling in the light which no man can approach unto, whom no man hath seen nor can see," because spirit beings are invisible to human sight except as they shall miraculously take on such forms as human sight can discern. Looking back to the time that our Redeemer was with the Father before the world was started, being in the likeness of the Father, "the beginning of the creation of God" (Rev. 3:14), we view with sympathy the great stoop, the great humiliation, which he endured for our sakes when he left the glory he had with the Father and humbled himself to become a man, that he might die in our behalf, because the sins of man could only be legally met by a man holy, harmless, undefiled, separate from sinners.

But if this moves us to sympathy, what should be our consternation to think that in the resurrection the Father still obliged him to retain the human form, lower than that of the angels. How unreasonable as well as unscripural a thought. On the contrary, the Scriptures explicitly declare of his resurrection, because of his obedience even unto death, even the death of the cross, God hath highly exalted him (in his resurrection) and given him a name (a position of authority and power and glory) above every name." As the Apostle again declares, he is now "far above angels, principalities and powers, and every name that is named"—next to the Father, a sharer of his dignity and honor, divine nature and glory and power, that men should honor the Son even as they honor the Father also.

APPEARED IN VARIOUS FORMS

It was to the intent that the apostles, and all who should believe through their word, might understand that Jesus had not only risen from the dead but that he was now a spirit being, with totally different powers than those he exercised during his earthly ministry, that our Lord after his resurrection appeared to the disciples in many different forms, and under circumstances which would prove to them that he was no longer under the limitations of human nature, but now was a spirit being and exercised all the powers that angels ever exercise. For instance, he appeared to Mary as the gardener in a body of flesh and with clothing, though the flesh was not the same which Mary had known before, nor the clothing that which the soldiers who crucified him still had in their possession.

Again he appearedtothetwoontheaao

Again he appeared to the two on the way to Emmaus in a still different body or form, that of a stranger; they saw no marks in his hands or his feet, they saw nothing in the face before them that reminded them of Jesus whom they had seen only two days before. It was the spirit Jesus who was with them and who appeared in that particular form best suited for his purpose of communicating with them, that he might call their attention to the prophecies, open the eyes of their understanding to appreciate the fact that it was necessary that Messiah should die and should subsequently rise from the dead, to enter into his glory and to accomplish all the wonderful work marked out for him in the divine plan, and that all of these things were written in the Law and in the prophets, in the types and in the testimonies.

It was that they might know that he was no longer in essence a fleshly being but a quickening spirit that he appeared in their midst while the doors were shut—that he materialized before them in a body precisely like that which they had seen crucified, and possibly in clothing exactly like that which he had previously worn. He demonstrated to them that they did not see a spirit; that they merely saw a body of flesh through which he communicated with them; and to assure them of this he ate some fish and honeycomb with them, and then, having served his purpose, the body dissolved, the clothing dissolved, as we read, "He vanished out of their sight."

No human being could so have done. Our Lord himself never did so before his resurrection—he was the man Christ Jesus, subject to the limitations of human nature, so far at least as his own flesh was concerned. But what he did in these respects angels had previously done, as the Scriptures record. For instance, in the case of Abraham, the Lord and two angels appeared to him in human form and ate and talked with him. (Gen. 18.) Our Lord at that time was not flesh, had not left the glory of the spirit nature, but merely appeared in flesh. This was human existence had served its purcenturies before "he was made flesh and dwelt among us." And after his pose and he had been raised from the dead a quickening spirit, no more to become a man, but possessed of the divine nature and all of its attributes, we may be sure that he had no less power to appear as a man than he had in the days of Abraham.

THE SON OF MAN IN GLORY.

The Scriptures refer to our Lord glorified as the Son of man, this being one of his many titles. As a matter of fact he was not the son of Joseph, nor of any other man directly. Through his mother Mary he was the son of Adam, the one of his race who was holy, harmless, undefiled and separate from sinners, and thus qualified to be the Savior of father Adam and his race. He was thus the foretold seed of Abraham who should crush the serpent's head, who should eventually gain the victory over sin and all its consequences, for the race. All this he will eventually accomplish, because he is of human nature no longer, but in divine power and glory shall reign to bless those whom he redeemed with the sacrifice of his flesh, given for the life of the world. (John 6:51.) To have taken back the flesh would have been to have taken back the ransom price, to have left us as a race unredeemed. Thank God that his soul was not left in Hades, and that in its resurrection it was clothed with a spiritual body.

HIS RESURRECTION—OUR RESURRECTION.

Through our Lord's death, a resurrection for every member of the human family has been provided. Death was the penalty for sin; the payment of that penalty is to bring a release from the sentence of death, an opportunity for full return to all that was lost in Adam, an opportunity that is to be world-wide and which the Apostle declares shall be testified in due time to all. (I Tim. 2:6.) The world's opportunity for sharing in a resurrection will be during the Millennial age, but the Scriptures point out to us a special resurrection or chief resurrection opened to the Church, the little flock, the faithful of the Lord's disciples, the overcomers of the world, those who shall be heirs of God, joint-heirs with Jesus Christ our Lord in his Kingdom glory. This resurrection of the Church is scripturally called "his resurrection."

That is to say, the Church is to be raised to the same nature and glory to which her Lord was raised. The Apostle points this out, saying that he was glad to count all earthly aims and ambitions, prospects, hopes, etc., as loss and as dross that he might win Christ—that he might make his calling and election sure as a member of the glorified Church or body of Christ. Proceeding to describe this he says "that I might know him and (experience) the power of his resurrection" (Phil. 3:10.) To attain a share in that resurrection to glory, honor and immortality is the highest ambition that could be entertained by any of the Lord's followers, a distinction, an honor which will be attained only by the elect, the faithful. Those who do not attain to this special resurrection, his resurrection, may, nevertheless, have a part in the general resurrection and its privileges and blessings. But we are assured that this, while grand and glorious, will not at all compare with the heavenly blessings of the first resurrection—"Blessed and holy are they who have part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6.)

The Apostle Paul gives us a very masterful explanation of this resurrection subject (I Cor. 15). He declares the decision of God for a general resurrection, that "as by man (Adam) came death, by a man (Jesus) also came the resurrection of the dead." He proceeds to specially portray the resurrection of the Church—the first resurrection. He explains that the Church experiences a change of nature from human to spiritual, that as earthly beings we did bear the image of the earthly father, Adam, but that as new creatures in Christ we shall bear the image of the second Adam, the heavenly Lord; and that as the heavenly one is, so shall we be when, by our resurrection change, we shall be made heavenly—spiritual. He adds, by way of explaining the necessity for resurrection change, "Now this I say, brethren, that flesh and blood can not inherit the Kingdom of God."—Verses 47-50.

His picture of the resurrection of the elect (vs. 41-44) shows us how radical will be the change from our present condition as his body of humiliation to our glorious condition as his body celestial—"it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body. As there is natural body, there is also a spiritual body."

As we thus get before our mind's eye the glory which God hath in reservation for them that love him, the Church, the body of Christ, and that we shall not have a resurrection to flesh, but be changed by resurrection power, in a moment, in a twinkling of an eye, to be spirit beings, glorious, powerful, divine, it gives us a little conception of what was the real change which our Lord, our glorious Head, experienced in his resurrection from the dead.

These corrections of our theology, to thus come back in line with the inspired records, prepare our minds for some comprehension of what we should expect at our Lord's second advent. It shows us that we are not to expect him in the flesh; that he took the body of flesh at his first advent simply and solely for the suffering of death, and that when he had thus paid our penalty there was no reason why a humiliation to a lower nature should be forever continued. It shows us that he whom the Father hath highly exalted, and who was the express image of his Father's person, will be invisible to men at his second advent, as he himself declared, "Yet a little while and the world seeth me no more—but ye (my disciples) shall see me." Yes, says the exultant Apostle, "We shall see him as he is, for we shall be like him." (I John 3:2.) We do not see him as he is now, for we are still in the flesh, still human; but when our resurrection change shall come we shall be made like him—we shall be satisfied when we awake in the glorious likeness of our Redeemer.

Our Lord, who declares that he actually died and that he actually became alive again from the dead, assures us that he dies no more, that he is alive forevermore, and assures us also that he has the keys of death and of the tomb. Understanding and believing his Word, we are waiting for the Father's appointed time, when he shall take to himself his great power and reign, to restrain sin and evil and death, and enlighten and lift up and bless all the families of the earth.

MILL ON PUGET SOUND.

Pittsburg Engineer to Carry Out Swaney's Plans.

A Tacoma, Wash. special says:

Walter Kennedy, a mining engineer of Pittsburg, is at the head of a Pittsburg syndicate, which purposes building an open hearth steel plant at Richmond Beach, on Puget Sound, south of Everet. Associated with him are Judge Root of the State Supreme Court, and J. D. McIntyre, formerly Adjutant General of the National Guard. They have organized the Pacific Coast Steel Company, of which Kennedy is President, to build and operate the plant. An option has been secured on the town site of Richmond Beach, together with additional acreage.

Kennedy will investigate local sources of iron supply, preparatory to beginning work. The plans for the steel plant were formulated by the late Homer Swaney, formerly of Pittsburg, and McKeesport, who lost his life in the Challiam steamship disaster 15 months ago. The company is acquiring the title to iron mines in Southeastern Alaska and Eastern Washington. Last year $35,000,000 worth of iron and steel products were used on the Pacific coast and in Alaska. The local manufacturers will have average of $9 to $18 per ton freight rates on steel products from Pittsburg in securing this business.

Canadian Industries

The Montreal Steel Company will shortly enlarge its plant by adding another department to manufacture the special kind of steel required by the Canada Car Company and some other industries. At a general meeting of shareholders held at Montreal on March 30, a by-law was ratified authorizing the directors to issue additional common stock for this purpose to the extent of $300,000 which will be offered to the shareholders pro rata at cost.

James Gayley, first vice president of the United States Steel Corporation accompanied by Messrs. Morrison and Farrell, of the same organization, have been visiting several points in the province, presumably with the object of selecting a site for a plant. They spent considerable time in Port Colborne, Ont., on the lake shore, where they were met by the town officials and carefully inspected the ground.

The Guelph Foundry Company is enlarging its premises and will erect a molding shop 600 feet in length.

The Manitoba iron works, Winnipeg, are extending their forge shop to double its present size to provide space for heavy bolt forging and threading machines.

The Canadian railways have made special concesions to the importers of British tin plate, sheet and structural iron in the matter of reduced freights from the seaboard to enable the British manufacturer to meet American competition.

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The Bray continuous sheet mill installed at the Mercer works of the American Sheet and Tin Plate Company, South Sharon, Pa., is now being operated experimentally. It will be some time before any attempt is made to operate the plant in full on commercial sheets, as the process has not yet reached the point where operations can be carried on to this extent.

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Among the interesting facts about the new Pennsylvania railroad tunnel and terminal in New York are these: Total cost, $60,000,000, in addition to the $10,000,000 for the station site, on which were about 300 dwellings; daily train capacity, 900; passenger accommodation daily, 201,000; men at work, about 10,000; time required for trip under the Hudson, two minutes.

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PASTOR RUSSELL'S SERMON

SEPARATING THE SHEEP FROM THE GOATS.

Altoona, Pa., April 30.—Pastor Russell spoke here this evening at the opera house. His discourse, which we report in full, was on the parable of the sheep and the goats. (Matt. 25: 31-46.) It was called forth in part by certain criticisms of Pastor Russell's discourse of some weeks ago at Greensburg, Pa., opera house on the subject, "To Hell and Back. Who Are There? Hope for the Return of Many of Them." The attack was by a Lutheran minister, through the public press, and claimed that Pastor Russell's teachings were contradicted by the parable here considered.

Christion people have held various views of the parable of the sheep and the goats, some claiming that the parable has been in process of fulfilment all down through the Gospel age and that it will be finished at the second coming of Christ. This view is shown to be erroneous by the first verse of the parable, which definitely locates the time of its fulfillment. It begins at the time of the second advent of Christ, as is clearly intimated by the words, "When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations," etc. etc. These momentous events have not yet occurred, and consequently the parable still belongs to the future.

Another interpretation given to the parable by some is that at the second advent of Christ, on the very day of his arrival, all the 20,000,000,000 of the dead will come forth and, together with the living, will all range themselves before the Lord, and that during that 24-hour day he, as the great King, will separate the sheep class from the goat class, gathering all the sheep to the right hand and all the goats to the left hand.

This interpretation is not very satisfactory to anybody because, first, it implies that the Lord has made no determination yet as respects those who are his and those who are not. Fitting this interpretation to the usual but erroneous thought that all the dead are either in heaven with God and the holy angels or in some nether world with demons and flames, it involved the thought that they were dealt with before they had been judged, before their true characters had been determined. It further involves the thought, therefore, that some who had gone to heaven and been there for centuries should have been in the other place, and others who had possibly gone to the other place by mistake should have gone to heaven, and this parable shows the time and manner in which the Lord will finally determine as to whether or not any serious mistakes had occurred and endeavor to rectify them. Again this view is not altogether satisfactory in that it supposes God to be fallible, or else supposes a gathering of millions from heaven and hell to this earth again for no particular purpose, merely for a spectacular display which could alter nothing. This view as a whole is farcical, for it would be absurd to think of any kind of a judgment of the whole world or a separative gathering into two companies all over the earth in a 24-hour day. True, this is the prevailing view, but that proves nothing as respects its truthfulness or its reasonableness. It is to the discredit of theologians in general that any could entertain such a thought for a moment, or suppose that the Almighty and his glorified Son would participate in such a useless sham.

The correct view takes into consideration the various parts of the parable and applies them in harmony with other Scriptures and in harmony with consecrated reason.

THE WORLD'S JUDGMENT DAY.

The parable applies at the end of this Gospel age, at the second advent of Christ, after the Judgment of the Church is past, after the Lord shall have selected from amongst mankind a people for his name, a "little flock," and the "great multitude" also. (Luke 12: 32; Rev. 7:9.) The Bride class will, according to promise, be with him in his throne and shall not come into judgment with the world. As the Apostle points out, the Church will be the judges in the throne, and will not, therefore, be represented by either the sheep or the goats gathered before the throne for judgment. His words are, "Know ye not that the saints shall judge the world?" (I Cor. 6:2.) The judgment of the Church is referred to in a preceding parable in the same chapter. In verse 14-30 we have the parable of the talents, in which our Lord represents his departure for a far country, heaven itself; and that during the period of his absence, during this Gospel age, his faithful servants should consider their privileges and opportunities as talents to be used in his service and that he will first reckon with them on his return, at his second advent, rewarding each according to his faithfulness in the use of his opportunities, privileges, talents. To all the faithful he will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee rules over many things: Enter thou into the joy of thy Lord."

The joy of the Lord, the throne of his glory, is brought to our attention in the succeeding verse. It will be the glory of the Millennial Kingdom and the period for the judging of the world by Christ, the great King, and the Church his Bride with him in his throne. It will not be a 24-hour day, but a day of the kind mentioned by the Apostle Peter, saying, "Be not ignorant of this one thing, brethren, that a day with the Lord is as a thousand years." It will be during that thousand years of the reign of Christ known as the Millennial day, whose dawning, we hope, is very near at hand—during that day the Lord will gradually, thoroughly, effectively gather before him in judgment all nations, peoples, kindreds and tongues. Those who have gone down into the tomb will come forth, that they may participate in the experiences of that great thousand-year judgment day.

BOUGHT BY THE PRECIOUS BLOOD.

Those who have been accustomed to think of the judgment day as merely a time of terror, "doomsday," will no doubt be surprised when we call to their attention that the Scriptures speak to the contrary of this, and assure us that the judgment day will be a mark of divine favor toward humanity. Theology has gotten miserably twisted on this subject, far away from the Bible presentation, and hence the prevalence of the wrong, unscriptural view of the day of judgment. Allow me to quote for you the words of the prophecy respecting this great judgment day, that you may see that the Lord, guiding the words of the Prophet David by inspiration, calls upon all mankind to rejoice that there is to be a judgment day. (I Chron. 16:31-34.) He says:

"Let the heavens be glad,
And let the earth rejoice;
And let men say among the nations (Gentiles) Jehovah reigneth.
Let the sea roar and the fulness thereof;
Let the fields repoice and all that are therein.
Then shall the trees of the wood sing aloud
At the presence of Jehovah,
Because he cometh to judge the earth.
O give thanks unto Jehovah, for he is good;
For his mercy endureth forever."

Our race had a trial once representatively. Father Adam was on trial, and when he failed his trial was over, he was condemend, and, since none of his posterity could be better or purer, and all were really parts of him, the condemnation rested against us all, as the Apostle declares, "By one man's disobedience sin entered into the world and death by sin, and so death passed upon all men because all are sinners." (Rom. 5:12.) Our race does not need to be twice tried or twice sentenced for the same crime. Since the sentence upon the race is a death sentence, Justice could not grant another trial, but has held that all are condemned, all are under sentence of death. The Scriptures teach that in view of man's inability to recover from the penalty of origitinal sin, there would have been no future life possible to any of us except as God in his mercy provided for that future life through the great sacrifice finished at Calvary. That sacrifice, the Scriptures tell us, was a full offset to the original sin. It was not only sufficient to meet the claims against the whole world, all of whom had been sentenced in the first Adam. Thus the Apostle declares, "As by man came death, by a man also (Christ) came the resurrection of the dead." The signification of this is that God has appointed that through Christ all who will of the human family may come back into harmony with their Creator, and attain again the full perfection lost by Adam because of sin, including life eternal.

"SIN AND DEATH STILL REIGN."

But although Christ has died, sin and death are still reigning over the human family as before. The only exceptions are the few who believe in and accept and follow the teachings of the Redeemer. These, we are scripturally told, are a special class, "elect," favored. But their blessings and favors are not of the earthly kind, but are by faith spiritual, unseen to the world. Those who constitute this class, as we have seen, are on judgment now. They have in advance of the world an opportunity granted them of showing their love for the Lord, for the Truth and for righteousness, by their willing sacrifices in the srvice of these.

At the close of their trial, when all the Lord's jewels shall have been gathered and polished, he will make them up or gather them at his second coming. They shall constitute the Bride class, the "very elect," heirs of God, joint heirs with Jesus Christ their Lord." These shall sit with him in the throne of his glory during the Millennial age, as the Apostle says, to "judge the world," as this parable of the sheep and goats illustrates. The Scriptures represent that the world is deaf to what is now going on, namely, to the selection and judgment and trial of the Church to this great position of glory, honor and immortality with the Redeemer, and participation with him in the work of the Millennial age. "This world knoweth us not even as it knew him not."

THE GOD-APPOINTED DAY.

The Apostle Paul not only points out that the members of the Church are to be judges of the world with Christ, but he also points out that in the divine plan a specific period or epoch, a "day with the Lord," a thousand years with men, is set apart for the very purpose of judging the world. His words are, "God hath appointed (future) a day in the which he will (future) judge the world in righteousness (impartially and equitably) by that man whom he hath ordained" (the great new man of which Jesus is the Head and those constituting the Church are reckoned members.) The Apostle's declaration is that God hath given assurance of the fulfilment of this promise by raising Jesus from the dead. He demonstrates God's approval of Jesus and his intention to execute all the gracious provisions of his plan foretold through the prophets. In the divine plan the thousand-year day has been appointed for the judging of the world, Christ has been appointed to be the great chief of those who are trying the case, and the Church—approved in the trial which takes place during this Gospel age—is to be associated in the judging work.

On what score shall this judgment take place? For what will the world be on trial? Will mankind be tried for Adam's sin? No, because Christ died for Adam's sin. Will the world be tried for the sins of its own weakness and ignorance while yet it was blind and deaf? No, because the redemption price which Jesus paid not only covered Adam's personal transgressions but also the transgressions of all his posterity which have resulted from the ignorance and weakness and frailty which followed the first transgression. The weaknesses and blemishes of heredity are, therefore, all paid for, and the world can not in justice be held responsible for these when it shall be brought to trial. In this respect it will be the same with them that it is with the Church: when we accept Christ and the favor of God through him, are we judged for the weaknesses and imperfections which went before our justification, or are we merely judged for those blemishes which followed our justification? Certainly not more than the latter.

We are reckoned to be "new creatures"; old things have passed away, are reckoned to have passed away. The new mind, the new will, is reckoned as being free from the sin and condemnation which belonged to the old will, the old man. Even the blemishes of the flesh which are unwilling, to which our wills do not consent, are graciously covered with the merit of Christ's righteousness imputed to us. Will it not be the same with the world when the day which God appointed shall arrive, when Christ shall sit upon his throne and when all nations shall be gathered before him in judgment? May we not see clearly that the King's own death as the man Christ Jesus covered all the blemishes and weaknesses and imperfections of the past, for the world as well as for the Church, and that even their blemishes and imperfections of the future would not be permitted to weigh against them if they are sincerely desirous of becoming his sheep, of being led to him.

So, then, the judgement of the world in the future age will be very similar to the judgment of the Church in this age, so far as the matters of judgment are concerned. As now the Lord's people are judged according to their desires and intentions of heart, and the past is all under the blood, so it will be with the world in its judgment day; the past will all be under the blood, and the world will be on trial to see what it will do with Christ, with the love of God manifested toward it, with all the favors and mercies of the divine plan within its reach.

SEPARATING THE SHEEP FROM THE GOATS.

The Lord speaks of his Church of this Gospel age as his sheep, his flock, and we rejoice in this term and in the care of the Shepherd; but this must not hinder us from seeing the meaning of the words, "Other sheep I have which are not of this fold; them also I must bring, that they be one fold and one Shepherd." The parable we are considering shows us when and how the Lord will seek for this second flock, how he will find them amongst the nations during the day of the world's judgment, and gather them all to his right hand of favor. Others not his sheep will be gathered to his left hand of disfavor.

As to the ultimate results of that judgment of the world the Lord gives but little clue. We might naturally be inclined to suppose that, with all the blessed favors and privileges and opportunties and knowledge which the Millennial age will bring to the world, the whole human family would develop into sheep; but the parable seems to teach to the contrary, seems to teach that there will be some who, even after their eyes and ears shall have been opened to see and to appreciate something of the Lord's plan, will still fail to develop that measure of loving obedience and accord with righteousness which would have his approval, which would mark them as sheep, which would would entitle them under the divine arrangement at the close of the Millennial age, to be ushered into the everlasting Kingdom of God.

The gathering to judgment will be a gradual one, not all at the same moment, not all on the same day, not all in the same year. All nations will be gathered, however—first the living nations; subsequently, gradually, more and more will be gathered from the tomb, until all the race shall be assembled excepting those who have been favored in advance during this Gospel age. All shall see the King in his beauty, shall discern that they are living under the reign of Immanuel, shall realize that the clouds and darkness of this present time of evil, of sin, of Satan, have rolled away and a new dispensation has been inaugurated, and that no longer will it be necessary to suffer for righteousness' sake but only for evil doing. The work of separating will be a gradual one, and will not be fully completed until the close of the Millennial age. Each member of Adam's race will have a full opportunity for not only receiving instruction in righteousness, but for making his personal decision as respects the same. In other words, each will have an opportunity for the development of character. Those who either refuse or neglect the opportunity for forming characters which God could approve as worthy of life eternal, will be amongst the goats, while all who will form characters in accord with the divine arrangement and plan will be amongst the sheep.

THE REWARDING OF THE SHEEP.

The rewarding of the sheep and the punishing of the goats will come at the close of the Millennial age. True, great blessings will be upon all during the Millennial age, upon each in proportion to his obedience to the divine standards, but only at the close of the age will the full reward be granted. The reward to be granted to those sheep is not the same reward which will be granted in the end of this age to the sheep of this Gospel age flock. The promise to the faithful sheep of this Gospel age is expressed by the Lord himself in these words, "To him that overcometh will I grant to sit with me in my throne, even as I have overcome and am set down with my Father in his throne;" "To him that overcometh will I give power over the nations, and he shall rule them with a rod of iron."

The promise to the sheep of the Millennial age is a kingdom promise, too, but does not pertain to the same Kingdom. They will inherit the kingdom which God prepared from the foundation of the world, from the time of Adam's creation. That kingdom was given to Adam originally; he was the first king of earth while in the image of his Creator. As it is written of him, "Thou hast made him a little lower than the angels and didst crown him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."—Psa. 8:5,6.

By disobedience father Adam lost the rulership and power in his kingdom, and the entire kingdom of nature has suffered in consequence. The reign of Christ during the Millennium will be for the purpose of lifting up so many of mankind as shall then desire to come back into full harmony with the Lord, lifting them upout of the mire of sin and out of the miry clay and horrible pit of sin and death, lifting them up to all that Adam was before he sinned—to the image and likeness of their Creator. This the Apostle Peter designates restitution (Acts 3:20,21), which he tells us will begin at our Lord's second advent.

But even the obedient of mankind will not be fit to be entrusted with the kingdom of the world until absolute perfection shall have been reached, and the perfection of the race will not be attained, as we have seen, until the end of the thousand-year day appointed for the purpose, and then the worthy will be granted the kingdom of earth, the dominion under the whole heavens. With this transfer of the earthly control to the perfect man of that time, Christ's Millennial Kingdom or mediatorial Kingdom will end. In delivering the Kingdom up to the perfect and worthy members of the race he will be delivering it up to the Father, in full harmony with the Father's original arrangement, interfered with by original sin. What the glories of this earth will be when man, the king of earth, shall be restored to the image of his Creator, and when the earth itself shall be filled with the glory of God, no tongue can tell, no mind can properly picture; we can only wonder and praise and adore the loving God, whose provision has been so bountiful for every creature, every member of the fallen race.

THE PUNISHMENT OF THE GOATS.

A sharp distinction should be drawn between the heavenly promises and heavenly rewards which are for the Church, selected or elected during this Gospel age, and the earthly rewards, the earthly kingdom and earthly paradise blessings which are to be provided for the remainder of mankind willing to be in accord with the Lord under the favorable terms as they will then be presented to them. If the earthly blessings will be glorious, the heavenly blessings will exceed in glory, for "Eye hath not seen neither hath ear heard, nor hath it entered the heart of man, the things which God hath in reservation for those who love him," "for the called according to his purpose."—I Cor. 2:9; Rom. 8:28.

The goat class will not be punished for such crimes as are common to-day, murder, theft, arson, blasphemy. They will be punished because of a failure to develop properly the spirit of love, for love is the fulfilling of the law, and none can meet the divine approval except those whose sentiments will attain to the degree of loving Jehovah with all their hearts, minds, being and strength, and their neighbors as themselves. The sheep of the Millennial age, we may be sure, will attain to this love, which God's law marks as the proper measure of God-likeness; and the goats of the Millennial age, we may be equally sure, will be the ones who will not have this God-likeness.

The Lord represents the goats as being the associates or companions of Satan and the fallen angels. Satan lost his perfection and purity and harmony with God through disobedience inspired by ambition, and so this goat class is represented as having some of Satan's characteristics—as being unfaithful to th Word and Spirit of the Lord. Hence they, as well as Satan and all in harmony with him, are denominated accursed, "condemned."

THE EVERLASTING FIRE.

Verse 46 explains, "These shall go away into everlasting punishment," and in verse 41 the punishment is referred to figuratively as everlasting fire. This is the special point on which we are opposed by many of the Lord's people, who, we think, misunderstand the teachings of his Word, because still more or less under the baneful influence of the smoke of the Dark Ages. It will be admitted that in our Lord's parables figures are used: for instance, in one wheat and tares, in another sheep and goats. The tares are represented as being bundled and burned, likewise the goats are to be burned. But our dear friends forget that if the tare is a symbol and the wheat is a symbol so must the garner be a symbol and the fire a symbol. Likewise as the sheep is a symbol and the goat a symbol, the fire must be a symbol.

The next point is, What does fire symbolize? We answer that it always symbolizes destruction. No one ever knew of a preservative fire. The thought of destruction is always associated with it. Thus in Revelation, for instance, we are given a symbolical picture of a lake of fire and brimstone, and immediately after we are given a key to the symbol in the words, "which is the Second Death." Fire represents destruction and brimstone represents one of the deadliest gases known. The Lord has thus, in the figures used in the Scriptures, particularly guarded us against the thought of preservation of life in this punishment. Furthermore, there are other Scriptures that are not symbolical, which are not parabolic, which tell definitely what the punishment of the wicked is to be.

It is our duty in seeking the interpretation of the Scriptures to interpret symbols and parables by literal statements. Let us hear, then, from the Scriptures what is the punishment for sin. The Apostle Paul refers to sinners and the punishment that would be brought upon them, saying, "They shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." Here we have it plain enough; the punishment is not everlasting torture but everlasting destruction, or reversing the statement everlasting destruction is everlasting punishment. Again we read, "All the wicked will he destroy;" again, "The soul that sinneth, it shall die." Everything in the Scriptures agrees with this thought, that the punishment that God has prepared for those who are finally incorrigible is the Second Death, utter destruction of the being, without hope of recovery, without hope of another redemption, without hope of another resurrection, without hope of any opportunity of any kind—"They shall be as though they had not been."

"INTO EVERLASTING PUNISHMENT."

The Greek word here rendered everlasting is not as strong as our English word which represents it. However, on this point we raise no question; it is the same word that is used in referring to everlasting life which will be granted to the sheep. It may be well, however, to notice that life, being the Lord's gift to the sheep, implies that no life will be given to the goats—it thus implies the kind of punishment which the Scriptures describe, namely, a death punishment, an extinction of life; and this will continue forever, as we have seen.

The Greek word here rendered "punishment" does not signify torture nor imply pain. The Greek word is "kolasin," and literally signifies restraint. It is thus used in secular Greek writings, as, for instance, we read, "The chariot-

(Continued on Third Page.)

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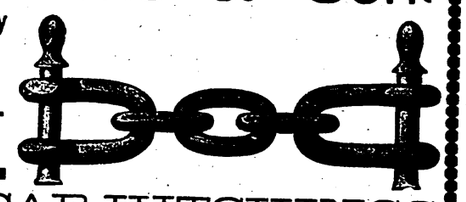
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THE WEEK IN IRON CIRCLES.

THE MARKET AT LARGE.

The Iron Trade Review says:

"Less is heard now of dangers in the pace of the iron trade, and the lull of recent weeks has contributed to a healthy situation. The production and the consumption of steel-making pig iron seem to be in close balance, even with scrap accumulating in a way indicating that the large steel producers are using a maximum percentage of pig iron in their open-hearth practice. The fact that the Carnegie Steel Company has 10 per cent of its blast furnace capacity active this week, and that to do this an old furnace of relatively small capacity was blown in, indicates how the pressure from steel works keeps up. The statement presented at the meeting of the steel corporation directors this week, however, showing 5,597,560 tons of unfilled orders on the books March 31, gives a definite measure of the abounding activity of all branches of the industry.

"American Bridge Company contracts closed include 23,000 tons for railroad bridges and there were booked in rails about 50,000 tons, bringing the total now on the books for this year to about 1,700,000 tons.

"Traction rails are still a feature. The heavy forms of finished steel continue to lead in interest and in pressure upon the mills. Axle business in the Chicago district still attracts attention, the car works being steady buyers. As high as $3 premium has been paid for axle billets. The structural mills make no headway against the accumulation on their books, and the prospect of passing May Day without serious strikes has added much to the optimistic view generally taken of the building situation. In the Pittsburg district the action of the associated manufacturers in the metal trades in voluntarily advancing wages is a good promise of steady consumption of iron and steel in important lines. On the Mesabi iron range thee strike at the mines has collapsed, and the possibility of any serious interruption of iron ore production this season is considered quite remote.

"The lighter forms of finished steel are still marked by large outputs by the mills, but no important new business. Merchant pipe has been advanced about $1 a ton and boiler tubes about $4.

"The easier feeling in southern iron has put sellers on the alert for evidences of concessions from the $13.50 basis, and the possibilities of a longer wait by buyers are being carefully canvassed."

* * *

PIG IRON.

Transactions continue limited to lots of 500 tons and less and low prices are being made on foundry and forge iron. We note the sale of 50 tons of forge iron, prompt delivery at $15.75, Pittsburg, while on No. 2 Foundry $15.85 furnace can be readily done. The Bessemer Furnace Association continues to hold basic at $15.50 furnace, but this can be shaded 10 cents a ton. Southern iron contiues to be quoted at $13.50 Birmingham, but the disparity in favor of the northern brands has eliminated southern iron almost entirely for the present at least. We quote as follows:

Bessemer, Valley	$15 40 to 15 50
Bessemer, Pittsburg	16 25 to 16 35
No. 1 Foundry	17 50 to 17 75
No. 2 Foundry	16 75 to 17 10
Gray Forge, Pittsburg.	15 70 to 15 75
Basic, Valley	15 35 to 15 50
Basic, Pittsburg	16 10 to 16 35

* * *

FERRO-MANGANESE.

Sales of carload lots are numerous at $50 to $51 Pittsburg.

* * *

STEEL.

Demand for prompt steel continues heavy, and there are offerings of foreign billets at $28 seaboard, duty paid. It is almost impossible to secure a quotation on open-hearth steel for immediate delivery, while Bessemer billets are held at $26 to $26.50 and slabs at $24.50. Rods are quoted at $34 to $35.

* * *

MUCK BAR.

The market is quiet, and neutral bars are quoted nominally at $28.25 to $28.50 Pittsburg.

* * *

SKELP.

All the pipe mills are suffering on account of the delays in the delivery of steel skelp and little material is to be had for prompt delivery. Grooved steel is held at 1.50c to 1.55c and sheared at 1.60c to 1.65c. Grooved iron, 1.75c, and sheared, 1.85c.

* * *

RAILS AND TRACK MATERIAL.

Light rails are in good demand and prices are firm. We quote: Fifty lb. and over 500 tons, $28; car lots and less than 500 tons, $30; less than car lots, $32; light rails, 16 lb., $27 to $28; 20 lb., $26 to $26.50; 25 to 45 lb., $25 to $25.50; angle bars for standard sections, 1.25c; spikes, 1.75c to 1.80c.

* * *

STRUCTURAL MATERIAL.

Nearly all of the local structural fitting shops have orders on their books which will keep their plants in full operation for the next four months. We quote: Beams and channels up to 15 in., 1.60c; over 15 in., 1.70c; angles, 3x2 up to 6x6, 1.60c; tees, 1.65c; zees, 1.50c; angles from 3 to 16 in., 1.60c; universal and sheared plates 6¼ to 14 in., inclusive, 1.50c; over 14 in., 1.60c base.

* * *

PLATES.

The demand for tank plates is gradually improving, but the mills are by no means pressed with specifications. There is no falling off in the demand for plates for steel car work and deliveries on open-hearth stock can not be made in less than three months. Quotations are unchanged.

* * *

BARS.

The new business in both iron and steel bars is light. Quotations are unchanged.

* * *

SHEETS.

Specifications continue heavy, but new business is far from satisfactory and ruling prices can not be obtained. We quote black sheets in carload lots as follows: No. 30, 2.80c; No. 29, 2.70c; No. 28, 2.40c; No. 27, 2.30c; Nos. 25-26, 2.25c; Nos. 23-24, 2.20c; Nos. 18-20, 2.15c; No. 16, 2.10c; Nos. 12-14, 2.05c; No. 9, 2c; No. 8, 1.95c. Galvanized: No. 30, 4.35c; No. 29, 3.85c; No. 28, 3.45c; No. 27, 3.25c; Nos. 25-26, 3.05c Nos. 23-24, 2.85c; Nos. 18-20, 2.70c; No. 16, 2.55c.

* * *

WIRE AND WIRE NAILS.

The movement of wire nails has improved considerably, while the demand for fencing is extremely heavy. The cut nail market is quiet and prices are unchanged. Iron cut nails are held at 1.85c Pittsburg, and steel at 1.75c.

* * *

MERCHANT STEEL.

All of the mills continue to operate at their capacity and new business is heavy. Prices have not advanced in proportion to the advance in raw matarial and it is the policy of the manufacturers to hold prices in check in order to stimulate further buying. We quote: Tire steel, 1.65c to 1.75c; open-hearth spring steel, 2.25c to 2.50c; sleigh shoe flat, 1.75c to 1.85c; smooth finished machinery steel, 1.80c to 1.85c; toe calk, 2.05c to 2.15c.

LANDS AND ACREAGE.

In Tennessee, Mississippi and Louisiana the best agricultural section in the United States. Secure a home in the SUNNY SOUTH, where lands are yet cheap. Special low rates to homeseekers. A personally conducted excursion party in charge of a competent representative is run the first and third Tuesday of each month. Join one of these parties and see for yourself.

Write to-day for free descriptive matter and full particulars to E. A. Richter, Passenger and Land Agent, Illinois Central Railroad, 617 Bessemer building, Pittsburg, Pa.

Let us hear from you. Our columns are open.

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These tiny CAPSULES are superior to Balsam of Copaiba, Cubebs or Injections and CURE IN 48 HOURS the same diseases without inconvenience.
MIDY
Sold by all druggists.

PASTOR RUSSELL'S SERMON.

(Continued from Second Page.)

cer restrains (kolasin) his fiery steeds." It may mean more or less of restraint. In the case of the goat class the assurance is that it signifies complete restraint, the restraint of death, into which Satan and all who are in sympathy with him and his rebellion against the divine regulations will be restrained to the full—destroyed in the Second Death.

We submit to the candid hearers that this parable rightly interpreted is full of meaning to the Lord's people, showing not only how the seed of Abraham, the elect with Christ at the Head, will soon be the King of the Earth to reign during the Millennial age, to bless the world, to judge the world, to uplift the world, but how, also, all mankind will assuredly be brought under the restraint of that judgment day and its assistances, and how after the enjoyment of those blessings the tests will be finally unto life everlasting or death everlasting, according to the character developed by the children of Adam—according to whether they develop the sheep character of docility and obedience or the goat character of waywardness and self-assertion. The Lord's provision, as the Apostle points out, is —The gift of God is eternal life through Jesus Christ our Lord, but the wages of sin is death.

(Written for Natl. Labor Tribune.)

HOUSEHOLD

A FEW TOILET HINTS.

The most perfect features will not make a woman beautiful if her complexion is not good, while many women who make a good appearance have no beauty except a clear complexion and a pleasing expression. Since frequent bathing is necessary to secure perfect health, it is also necessary for good looks. The restfulness and sense of delicious cleanliness that follows the bath is well worth any trouble or inconvenience it would be. Every woman should keep a flesh brush for occasional use.

One cause of a poor complexion is indigestion, and this trouble may usually be cured by eating the proper food. Charcoal tablets, which may be obtained at any drug store, are good for a disordered stomach. Eat slowly, thoroughly masticating the food, and use plenty of fruit and vegetables. A cup of hot water taken before breakfast and at bedtime is good also.

It is a good plan upon returning from a walk or any outdoor exercise, to bathe the face to remove the dust that has gathered upon it, in fact it is necessary for the busy housewife to wash her face and hands frequently. Keep a bar of ivory soap in a convenient place, and use a little in the wash water. Protect the face by wearing a bonnet when you have outdoor work to do, and a pair of loose kid gloves will do a great deal toward keeping the hands smooth and white.

A woman who would be beautiful should avoid worry and anger, for it is a well-known fact that they write fine lines, which deepen into wrinkles on the face. A season of rest and freedom from violent emotions will do more to efface them than all the toilet creams ever invented.

Almost every woman uses a little face powder occasionally, and as there are many injurious articles on the market, it is well to prepare it at home. A dime and a little labor and time will supply a pint boxful. Mix one-half pound of finely powdered starch with two and one-half ounces of finely powdered orris root, then run through a wire seive. Dust a little of this lightly upon the face. The odor of fresh orris root is always liked, and closely resembles violets.

The mind is expressed in the face, therefore keep the mind young by mingling in company where there is music, laughter and happiness. Take plenty of rest and sleep. The body is the tenement of the soul, and we should see to it that it is as beautiful as we can make it.

E. J. C.

WINONA LAKE THIS SEASON

Will Be Particulary Attractive for an Outing.

The sumer of 1905 is to be an especially attractive season at Winona Lake, the beautiful resort of Northern Indiana on the Pennsylvania Lines. The Presbyterian General Assembly will convene there May 18th. Noted speakers and musicians have been engaged for the summer entertainments. There will be conventions and social and religious conferences from May until September. The literary representation will be prominent. In brief, it will be a most profitable season educationally. Teachers and students who attend the summer school will derive much benefit.

Winona Lake has golf links, tennis courts, base ball and cricket grounds, boating, fishing, swimming and camping facilities. The Pennsylvania Lines run direct to the park entrance. Season and 15-day excursion tickets may be obtained from J. K. Dillon, District Passenger Agent, 515 Park building, Pittsburg, Pa. Information about Winona Lake, the season's program, hotel accommodations, etc., can be ascertained from S. C. Dickey, secretary and General manager, Winona Lake, Ind.

Some of the names of towns upon which Tennessee bases claims for prestige: Barefoot, Botts, Leap Year, Chimney Top, Chuckaluck, Half Pone, Hanging Limb, Ipe, Marrowbone, Mouse Tail, Oppossum, Parch Corn, Peanut, Rip Shin, Sweet Lips, Tom Brown, U. Bet, Yum Yum, Buzzard Roost, Fits, Mashmead, Peeled Chestnut, Shoo Fly, Skull Bone, Snail-lope, Tiger Tail and Wahoo.—Washington Times.

Let us not envy some men their accumulated riches; their burden would be too heavy for us. We could not sacrifice, as they do, health, honor, quiet, and conscience to obtain them.

A Kiss is—

A thing of use to no one, but much prized by two.

The baby's right, the lover's privilege, the parent's benefon, and the hypocrite's mask.

That which you can not give without taking and can not take without giving.

The flag of truce in the petty wars of courtship and marriage.

The acme of agony to a bashful man.

The only known "smack" that will calm a storm.

The only really agreeable double-faced action under the sun—or the moon either.

The thunder-clap of the lips which inevitably follows the lightning glance of the eyes.

A report at headquarters.

That in which two heads are better than one.

Lead Pipe to Keep Razor Sharp.

"Lead pipe will keep your razor sharp," confided the garrulous barber. "Get a short piece of the smallest, softest lead pipe your plumber has in stock, and keep it handy when you are stropping the razor.

"The scheme is to rub the strop with the pipe. It works best with a plain leather strop. Apply the pipe, just as you would strop the razor, to the unfinished side of the leather. Strop your razor on that side, wind up with a few passes on the finished side of the strop and you will have a first-class edge on the tool. I never took the trouble to get a scientific explanation of the virtues of lead pipe as an aid to whetting, but it is all to the good in that respect."—Philadelphia Record.

Lamps Before Candles.

Lamps were used before candles. They date back almost as far as history goes and were common in ancient Egypt, China, Assyria, Greece and Rome. Lamp, from the Greek lampas, a torch, and candle, from kandeel, the Egyptian word for a common lamp originally meant the same thing, and the Mosaic candlestick held oil lamps, not candles, as we now use the word.

Man early improved on the torches of the Homeric age and caught the idea of obtaining light from porous fiber soaked in animal or vegetable oils. Lamps of brass, bronze and stone have been found in the pyramids and in ancient Indian temples, and common terra cotta ones were in general use for domestic puposes in Greece in the fourth century B. C. The earliest candles we hear of were rushes coated with fat or wax.

ITEMS OF INTEREST.

The total number of bankruptcies in England and Wales last year was 4,515, an increase of 256 on the preceding year.

Wildcats are on the increase in Scotland. One measuring four feet long was captured in a trap in Poolewe a few weeks ago.

Experiments justify the conclusion that increasing the intensity of light 200,000 times does not alter its velocity by as much as two feet a second.

Lifeboats were launched on service no fewer than 294 occasions on the American coast last year and saved 519 lives. The fleet of lifeboats numbers 285.

The open spaces of London measure 21½ square miles. The aggregate cost each year of the maintenance of the parks is less than a quarter of a million sterling.

The depression in shipbuilding in this country is reflected in the report of the commissioner of navigation for the nine months ending March 31. The total tonnage built in that time was 155,342, tons, a falling off of 76,191, as compared with the corresponding period of the fiscal year 1903-04.

The traction situation in Chicago is controlled by two companies, the Union Traction and the Chicago City. By the recent purchase of control of the latter company for $26,000,000 J. Pierpont Morgan controls the entire traction business, though associated with him are Marshall Field and John J. Mitchell.

For 1905 the assessed valuation of franchises in the city of New York is $302,193,550. At the tax rate of $1.51 the annual revenue from these franchises would be over four and a half million dollars. The corporations resisted in the courts the payment of this tax and after a long legal battle the court of appeals, on April 28, 1903, unanimously sustained the tax.

When a man pays a doctor for advice and the doctor prescribes flaxseed tea and mustard plasters, the man feels that he has been cheated.

SCORER BROTHERS,
210 Smithfield St., Pittsburg, and Homestead, Pa.
Leading Steamship and Draft Agents. Passengers booked by all lines to or from any seaport or railway station in the world.

WHERE THEY MEET.

Date and Place of Conventions of the Different Labor Organizations.

May 8, Holyoke, Mass., International Brotherhood of Papermakers.

May 8, Kansas City, Mo., Hotel and Restaurant Employes' International Alliance and Bartenders' International League of America.

May 8, Buffalo, N. Y., Order of Railroad Telegraphers.

May 9, Wheeling, W. Va., Tin Plate Workers' International Protective Association of America.

May 15, Detroit, Mich., American Federation of Musicians.

June 5, York, Pa., Chainmakers' National Union of United States of America.

June 5, New York, N. Y., International Ladies' Garment Workers' Union.

June 12, Boston, Mass., Ceramic, Mosaic, and Encaustic Tile Layers and Helpers' National Union.

June 12, New York, N. Y., International Brotherhood of Tip Printers.

June 19, Quincy, Ill., International Union of Flour and Cereal Mill Employes.

June 19, San Francisco, Cal., International Printing Pressmen's Union.

June 21, Boston, Mass., International Steel and Copper Plate Printers.

July 10, Terre Haute, Ind., Glass Bottle Blowers' Association of the United States and Canada.

July 10, Buffalo, N. Y., National Brotherhood of Operative Potters.

July 10, Newark, N. J., International Jewelry Workers.

July 10, Detroit, Mich., International Longshoremen, Marine and Transport Workers' Association.

July 11, Galveston, Tex., Retail Clerks' International Protective Association.

July 15, Belleville, N. J., American Wire Weavers' Protective Association

August —, New York, United Gold Beaters.

August 1, Chicago, International Glove Workers' Union of America.

August 7, Boston, Mass., National Association Heat, Frost, General Insulators, and Asbestos Workers of America.

August 7, Philadelphia, International Brotherhood of Teamsters.

August 8, Chicago, Ill., Shirt, Waist, and Laundry Workers' International Union.

August 8, Chicago, Ill., Stereotypers and Electrotypers' Union.

August 13, Toronto, Can., International Typographical Union.

August 14, Sandyhill, N. Y., National Association of Machine Printers' Color Mixers.

August 28, Toronto, Can., United Garment Workers of America.

September 4, Boston, Mass., International Association of Machinists.

September 7, Springfield, Mass., Table Knife Grinders' National Union.

September 11, Easthampton, Mass., Elastic Coring Weavers' Amalgamated Association.

September 11, Boston, Mass., International Union of Elevator Constructors.

September 11, Toronto, Can., International Union of Steam Engineers.

September 18, Springfield, Ill., American Brotherhood of Cement Workers.

September 18, Philadelphia, Pa., International Association of Bridge and Structural Iron Workers.

October 2, Kansas City, Mo., Wood, Wire, and Metal Lathers' International Union.

October 2, Chicago, Amalgamated Association of Street and Electric Railway Employes of America.

October 2, Chicago, International Union of Shipwrights, Joiners and Calkers of America.

October 2, St. Paul, Minn., International Brotherhood of Blacksmiths and Helpers.

October 2, Buffalo, N. Y., International Photo-Engravers.

October 17, New York, United Textile Workers of America.

October 26, New York, International Compressed Air Workers' Union.

November 6, Pen Argyl, Pa., International Union of State Workers.

December 4, Denver, Colo., National Alliance of Bill Posters and Billers of America.

December 4, Cleveland, O., International Seamen's Union.

TIMBER AND FARM LANDS.

Are you looking for an investment in oak, ash, cypress, or long leaf pine or other timber, or do you want to invest in fruit, truck, stock, dairy, cotton, or general farming lands that will pay handsome return on money invested? If so, write for free descriptive matter and full particulars today to E. A. Richter, Passenger and Land Agent, Illinois Central Railroad, 617 Bessemer building, Pittsburg, Pa.

During the last year the Canadian government has paid out in steamship subsidies a little over $500,000. These subsidies have beep paid partly for mail purposes, and partly, apparently, to establish commercial connections.

A GOOD OFFER!

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Local Lodge Directory

INTERNATIONAL ASSOCIATION OF MACHINISTS.

Pittsburg District Lodge No. 6—Headquarters room 308 Arnfeld building, No. 1119 Penn avenue. President, Calvin Sullivan; secretary, Anthony Snyder; business agent, Wm. A. Mineely.

Pittsburg Lodge No. 52—Meets every Saturday night at No. 318 Fifth avenue.

Fort Pitt Lodge No. 228 meets first and third Tuesdays at McKnight's hall, corner Federal and Lacock streets, Allegheny.

Duquesne Lodge No. 199 meets first Tuesday in the month at 4:30 p. m. at 535 Smithfield street.

Braddock Lodge No. 32 meets second and fourth Thursdays at Ninth street and Braddock avenue, Braddock, Pa.

McKees Rocks Lodge meets second and fourth Wednesdays at Schendehutte hall, Bell avenue, McKees Rocks.

Verona Lodge No. 132 meets first and third Friday of each month at K. of P. hall, Verona.

Lawrence Lodge No. 487 meets every Monday, Dublin hall, Fifty-fifth and Butler streets.

McKeesport Lodge meets every first and third Wednesdays at Machinists' hall, 440 Market street, McKeesport.

Pittsburg Junior Lodge meet first and third Fridays at 8 p. m., Fifth avenue and Chestnut street, Pittsburg.

PATTERN MAKERS' LEAGUE, PITTSBURG ASSOCIATION.

Pittsburg Association meets at 412 Ferguson block every Wednesday.

AMALGAMATED SHEET METAL WORKERS' UNION.

Local No. 12 meets at Moorhead hall, Grant street, Friday evenings at 8 o'clock. Nathaniel Glass, business agent. Office, Moorhead hall.

INTERNATIONAL UNION OF STEAM ENGINEERS, LOCAL 66.

Business agent's office, 822 Fifth avenue. Meets Wednesday.

BROTHERHOOD OF PAINTERS, DECORATORS AND PAPERHANGERS.

District headquarters, 416 Wood street. Alfred Firth and Frank Curran, business agents.

ORNAMENTAL ARCHITECTURAL HOUSESMITHS.

Meets first and third Mondays at 302 Grant street. H. W. Legleitner, business agent, 822 Fifth avenue.

BUILDING TRADES COUNCIL.

Meets Saturdays at 822 Fifth avenue. J. Williams, president; J. J. Toole, secretary. Office, 822 Fifth avenue.

BROTHERHOOD OF BOILERMAKERS AND IRON SHIPBUILDERS.

Smoky City Lodge No. 154—Meets every Thursday evening at Old City hall. Wm. Gillespie, business agent.

STREET RAILWAY EMPLOYES.

Division No. 85—Meets second and fourth Thursday nights of each month at Arnfeld's hall, No. 1119 Penn avenue. H. C. Williams, business agent. Office, 611 Ferguson building.

UNITED BROTHERHOOD OF CARPENTERS AND JOINERS OF AMERICA.

District Council—Of Pittsburg, Allegheny and vicinity. Office, 307 Arnfeld building, No. 1119 Penn avenue. Meets first and third Tuesday of each month at Arnfeld's hall, No. 1119 Penn avenue. N. F. Storm, president; J. C. Kephart, secretary; A. M. Swartz, J. A. Boss, C. C. Douglas and H. C. Whitfield, business agents.

Following are the locals affiliated:

No. 142—Meets every Wednesday evening at No. 1119 Penn avenue.

No. 164—Meets second and fourth Wednesdays of each month at Moorhead hall.

Union 165 meets every Monday evening, Geyer's hall, corner Frankstown avenue and Station street, East End.

Union 211 meets every Wednesday evening, Sutmeyer's hall, Federal and Erie streets, Allegheny.

Union 230 meets every Thursday evening, Twelfth and Carson streets, Southside.

Union 237 meets first and third Thursday evenings of each month, at Chestnut and O'Hara streets, Allegheny.

Union 246, New Brighton, Pa.

Union 254, stair builders, meets first and third Monday evenings of each month, 535 Smithfield street.

Union 255 meets every Saturday evening, McKees Rocks, Pa.

Union 288 meets every Monday evening, corner Seventh and Amity streets, Homestead, Pa.

Union 333 meets every Thursday evening, New Kensington, Pa.

Union 385, Odd Fellows' hall, West End, City.

Union 402 meets first and third Wednesday evenings each month, Weiterheiter's hall, Twelfth street, Southside, city.

Union 430 meets every Wednesday evening, Odd Fellows' hall, Wilkinsburg, Pa.

Union 571 meets Wednesday evenings, Broadway and Main streets, Carnegie, Pa.

Union 773 meets every Monday evening, Eleventh and Washington streets, Braddock, Pa.

Union 827 meets Friday evening, corner Fifth and Market streets, McKeesport, Pa.

Union 852, Verona, Pa.

Union 936, Wilmerding, Pa.

INTERNATIONAL ASSOCIATION OF MARBLE WORKERS.

No. 24—(Setters)—Tuesdays, Moorhead hall.

No. 15—(Helpers)—Second and fourth Fridays. G. A. R. hall, W. Diamond street, Allegheny. James Lynch, business agent.

STEAM FITTERS.

No. 218—Headquarters, Moorhead hall. Meets Mondays. E. A. Higgins, business agent.

SALESPEOPLES' ASSEMBLY.

No. 4907 (K. of L.)—Meets Wednesdays at 316 Fifth avenue. C. B. Hays, 5538 Homer street, East End.

TEAMSTERS' LOCAL ASSEMBLY.

No. 1577 (K. of L.)—Meets first and third Sundays, 2 p. m., 535 Smithfield street.

CIGAR AND STOGIE MAKERS' LOCAL ASSEMBLY.

No. 1374 (K. of L.)—Meets every Thursday evening in K. of L. hall, No. 535 Smithfield street. John L. Frank.

STONE CUTTERS' ASSOCIATION OF WESTERN PENNSYLVANIA.

The union meets the first and third Tuesday evenings in McKnight's hall, Federal and Lacock streets, Allegheny, Pa. B. Howarth, secretary, Box 230, Allegheny.

ICE MEN'S UNION OF PITTSBURG AND ALLEGHENY.

Meets the first and third Sundays at 2 o'clock p. m. in Moorhead hall.

DISTRICT ASSEMBLY NO. 5, KNIGHTS OF LABOR.

Headquarters, 535 Smithfield street. Regular meetings third Wednesday of each quarter. John Fernau, master workman; James Roden, worthy foreman; M. W. Williams, secretary.

INTERNATIONAL UNION OF WOOD, WIRE AND METAL LATHERS.

No. 35—Meets Tuesdays, 535 Smithfield street. E. F. Boozer, secretary.

UNITED LABOR LEAGUE OF WESTERN PENNSYLVANIA.

Meets on the second and fourth Sundays of each month at K. of L. hall, 535 Smithfield street, fourth floor, at 7:30 p. m. President, Wm. Boate; H. A. Maginn, vice president; secretary, John J. Toole.

UNITED MINE WORKERS OF AMERICA.

District No. 5. Headquarters, 424 Diamond street.

ELECTRICAL WORKERS, INSIDE WIREMEN.

Local Union No. 5—(Inside Wiremen)—Mets every Friday evening at No. 302 Grant street. Frank Friedman, business agent.

INTERNATIONAL SLATE AND TILE ROOFERS' UNION.

Local Union No. 2—Meets first and third Wednesdays of each month at No. 302 Grant street.

AMALGAMATED SOCIETY OF ENGINEERS, MACHINISTS, MILLWRIGHTS, SMITHS AND PATTERNMAKERS.

Branch 622—Meets alternate Saturdays, 535 Smithfield street. Edwin Ogden, secretary.

Branch 637—Braddock, George Newcombe, secretary, 1108 Belmont street, Wilkinsburg.

NATIONAL UNION OF UNITED BREWERY WORKERS.

No. 23 (Brewers)—Meets second and fourth Sundays, 2 p. m., Moorhead hall. G. Maisch, secretary.

No. 67 (Drivers)—Meets first and third Sundays, 2 p. m., Moorhead hall. G. Maisch, secretary.

No. 144 (Bottlers)—Meets second and fourth Sundays, 2 p. m., at Butler and Thirty-sixth streets. Albert Tess, secretary.

IRON CITY CENTRAL TRADES COUNCIL.

First and third Thursdays, Arnfeld hall, 1119 Penn avenue. G. A. Hess, president; E. F. Welsh, vice president; W. J. Kelly, recording secretary; J. B. Culley, financial secretary; N. F. Storm, treasurer; E. A. Magina, H. J. Carey, Lottie Williamson, trustees.

NATIONAL ELEVATOR CONSTRUCTORS' UNION OF THE UNITED STATES.

No. 6—Meets second and fourth Mondays, 535 Smithfield street. Jas. P. Caldwell, business agent.

INTERNATIONAL UNION, BRICKLAYERS AND MASONS'

No. 2—Headquarters, 444 Fourth avenue. Meets Fridays. Daniel Gildernew, business agent.

UNITED ASSOCIATION OF JOURNEYMEN PLUMBERS.

Union No. 27 meets Tuesday evenings at Old City hall. Lawrence J. Lawler, financial secretary; James J. McKee, business agent. Office, 820 Fifth avenue.

IRON MOLDERS' UNION.

Iron Molders' Union, No. 46, meets every Tuesday night, Moorhead's hall. John Barnett, business agent, 1632 Penn avenue.

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Via Pennsylvania Railroad, Account Lewis and Clark Exposition and Various Conventions.

On account of the Lewis and Clark Exposition, at Portland, Ore., June 1 to October 15, and various conventions to be held in cities on the Pacific Coast during the summer, the Pennsylvania Railroad Company will sell round-trip tickets on specified dates from all stations on its lines, to San Francisco and Los Angeles, April 9 to September 27; to Portland, Seattle, Tacoma, Victoria, Vancouver, and San Diego, May 22 to September 27, at greatly reduced rates.

For dates of sale and specific information concerning rates and routes, consult nearest ticket agent.

Rhode Island has a law prescribing a fine of $350 to $500 or imprisonment for three to six months, or both, for any employer or corporation attempting to prevent working people from belonging to a labor organization.

Labor Tribune

JOS. TELFORD Pub'r.

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TERMS, $2 A YEAR IN ADVANCE.

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Entered as second-class matter at Pittsburg, Pa.

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The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate matters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an indorsement of it.

HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

Ether and chloroform, so useful in sending men to sleep, have the very opposite effect on plants, which are stimulated to the greatest possible activity by these drugs. In Denmark and Germany advantage has been taken of this fact to force flowers in rooms and glasshouses and to make them bloom out of season. The results are said to be marvelous.

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ANCHOR

PASTOR RUSSELL'S SERMON

THE KEYS OF THE KINGDOM OF HEAVEN.

Pastor C. T. Russell was with his home congregation Sunday. The services were held in Carnegie hall, Allegheny, Bible House chapel being too small for the occasion. The topic was the "Keys" given to St. Peter. It was announced that two weeks from last Sunday, namely, on the 21st inst., Pastor Russell would speak in the same place from the text, "Upon this rock will I build my Church." The text for Sunday afternoon was, "I will give unto thee the keys of the kingdom of heaven." (Matt. 16:19.) The discourse follows:

Much of the language of Scripture as well as much of our every-day conversation is in figures of speech. Indeed, mental imagery is the basis of all language, and the more poetic the temperament the more clearly this will be comprehended and appreciated. The giving of keys to St. Peter symbolically represents to our minds the thought of some doors that up to that time had been closed, locked, and which Peter was to have the honor of opening. We aren't to think that Peter was given the keys of heaven, as though heaven up to that time had been a closed prison. He did not receive the keys of heaven. That is an erroneous thought which many have gathered from our Lord's words without the slightest authority. The statement reads explicitly enough, "the keys of the kingdom of heaven."

The expression, "the kingdom of heaven," was familiar to the Jews, because for many centuries they had been waiting for the fulfillment of God's promise that a kingdom of heaven should be established in the earth for blessing all the families of the earth, for the overthrow of evil and the lifting up of the standard of righteousness and truth. The Jews understood that this kingdom could not come, could not be established, except through the power of Messiah, and hence their hopes for their kingdom blended with their hopes for Messiah and their anticipation that they would be the favored people of earth under his regime.

Our Lord at his first advent in all of his teachings fostered this idea, assuring the disciples that as the Father had appointed the kingdom to him, he would share it with his faithful followers, and that the faithful of his disciples should sit with him in his throne "in the regeneration"—in the times of restitution. (Acts 3:19-21.) It was this Kingdom they were to hope for at his second advent and for it they were to pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

Thus seen the Kingdom in reality is still future, still waited for, still hoped for and prayed for; but it had an embryo beginning directly after the Lord had paid for the world the ransom price of his life at Calvary. When he rose from the dead his apostles were commissioned to proceed with the work of telling the good tidings that the world had been redeemed, and inviting those who believed to turn from sin, to become Christ's disciples, and to lay down their lives in his service, trusting for reward that they should constitute the Kingdom class, the Royal Priesthood, under and in conjunction with their Savior. All who would take these steps of faith and obedience and consecration were to be recognized by the Lord and by each other as the respective heirs of the Kingdom—the Kingdom class.

It was understood that all thus joining the Kingdom class were probationary members only, and that a full acceptance to Kingdom honors depended upon faithfulness. Hence the exhortation of the Scriptures to all of this favored class, called the elect, is that they shall persevere and make their calling and election sure by so running as to obtain the great prize, the great privilege, the great honor to which they have been called and accepted in Christ.

THE FIRST DOOR OPENED.

From the foregoing it will be seen that the use of the keys in opening the doors of the Kingdom had nothing whatever to do with any sectarian system. It was not the Methodist kingdom, nor the Presbyterian nor the Roman Catholic nor the Lutheran nor the Baptist nor any other earthly system that Peter was commissioned to open. None of these systems mentioned were dreamed of in the days of the apostles. The keys were to be used in connection with the Lord's Kingdom—to open the embryo kingdom to all who are of the condition of heart above described, and who had the hearing ear. Although the Kingdom of heaven had been promised, had been hoped for by the Jews for centuries, there had been no opportunity for entering it because the door was closed, and that door could not be opened—that is to say, no Kingdom of heaven and no blessings of restitution through that Kingdom were possible—until first Christ Jesus our Lord and Head had paid the great penalty for the sins of the whole world.

From the time of our Lord's baptism and consecration unto death, the work of redemption having begun, the work of proclaiming the Kingdom was due, and hence the message of Jesus and his apostles was, the Kingdom of heaven is at hand. Repent and believe the good tidings. Our Lord described the situation saying, "The law and the prophets were until John; since then the kingdom of heaven is preached and every man presseth into it," or, properly, every one should seek to enter it.

But although our Lord collected a goodly number of disciples during his ministry, about five hundred of whom were counted worthy to be witnesses of his resurrection, nevertheless none of these were actually received into the Kingdom relationship, into an adoption of the holy Spirit, until after our Lord had finished his sacrifice, had risen from the dead, had ascended up on high, had appeared in the presence of the Father on our behalf and had appropriated to believers a share in the merit of his sacrifice. Then the holy Spirit was shed forth upon those who had received Jesus, and was to them an evidence of their acceptance with the Father as prospective members of the Kingdom of God's dear Son, as prospective kings and priests under our Lord as the great King and High-Priest of our profession. They would still need to be tested, but the position granted them was sure to them if they maintained the earnest and loyal sentiment of heart with which they already had made consecration. The Lord's grace would be sufficient for them and keep them and develop them, working in them to will and to do his good pleasure, instructing them and fitting them for joint heirship in the Kingdom.

It was at this juncture, just when the Lord had endowed all those who had already made consecration during his ministry and had himself admitted them into this Kingdom relationship—at this juncture Peter was to use his key and to throw wide open the door into this Kingdom class. How successfully he used this key or authority to throw open the privileges of the Kingdom is clearly stated in the account of the preaching done immediately after the holy Spirit was poured out. The other apostles, of course, were associated in the work and assisted, but Peter was the leader and chief spokesman in that opening work of the Gospel dispensation, in the invitation then extended to all the Jews to purge themselves from their sins through faith in the Redeemer and to accept the conditions of the Kingdom, as we read—"Peter, standing up with the eleven lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words. . . . This is that which was spoken by the Prophet Joel. . . . Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the holy Spirit," etc.

So powerfully was the key of the Kingdom used by the Lord in the hands of St. Peter that 3,000 believers were found and brought in through the door thus opened—six times as many as had accepted our Lord during the three and one-half years of his ministry. It was not that Peter was thus powerful and a more eloquent preacher than he had ever been before, it was not that he was superior to his Master, but that the time had come for the throwing open of the door to the Israelites indeed in whom there was no guile, and the Lord's providence and holy Spirit direct and overruled so that this great work was accomplished—so that those previously the Lord's be granted to see their privilege of entering into the Kingdom class.

For three and one-half years after Pentecost the blessing of the Lord was upon the Jews according to his promise, up to the end of their symbolic week of favor. That week of years, seven years, began with Jesus' baptism, and in the midst of it, as the prophet had foretold, Messiah was cut off, not for himself but for the sins of the people. The remaining half of the week, three and one-half years, marked special, continued favor upon natural Israel for the gathering out of them of all the Israelites indeed in whom there was no guile. During this time, God's favor being still confined to Israel, the Gentiles had neither part nor lot in the matter. But at the end of that seventieth week, namely, three and a half years after Pentecost, God's favor was due to extend beyond Israel to all Gentiles who were in a proper condition of heart. There, as the Apostle Paul explains, the middle wall of partition was broken down, and the Gentiles obtained opportunity to share in all the blessings of the Kingdom as fully and thoroughly as the Jews.

THE GENTILE DOOR OPENED.

At this juncture, at the proper time for the opening of the door for the Gentiles into the Kingdom privileges, it was proper that the Lord's grace toward the Gentiles should be manifested and that he should use some instrumentality in this manifestation. Angelic beings could have been used, any of the apostles or any of the other loyal brethren could have been used of the Lord, but, in harmony with his promise that Peter should have the keys to the Kingdom, the Lord used him in the opening of the door of divine favor to the Gentiles.

We all remember the narrative—how Peter, like the other apostles and believers, understood that divine favors were exclusively for the Jews, and accordingly confined their efforts for those three and a half years to the Jews. At the same time there were amongst the Gentiles some equally as devoted, equally as sincere, equally as zealous for the Lord as amongst the Jews. One of these, Cornelius, reverenced God, prayed to him, frequently gave much alms, and in general lived a very model life, but being a Gentile he was outside the wall, he was shut out from entering the door that was opened by Peter, which was only a Jewish door, a door of favor which belonged to that people by divine arrangement. Now, however, the seventy weeks of favor having expired, the Lord would begin to show his favor to the Gentiles, to take out of them a people for his name, to be one with those selected from amongst the Jews.

Accordingly God sent a message to Cornelius by an angel, assuring him that his alms were appreciated by the Lord and that his prayers were heard and that he should send for Peter to open the door before him that he might enter into the Kingdom class. He sent his servants, God in the meantime preparing Peter to respond, although the whole proceeding was contrary to the prejudices of himself and his nation, of centuries standing. The message was to send for Simon Peter who, when he was come, should "tell him words" which should be to the saving of himself and his house. The telling of the words was the preaching of the Gospel, the explaining to Cornelius of how Jesus the Son of God had come into the world for our redemption, how he was made flesh, holy, harmless, undefiled and separate from sinners, how he gave his human life as our ransom price, how his faithfulness and acceptableness to God were indicated by his resurrection, how he had ascended as the Mediator, how already through faith in him many of the Jews had realized their sins forgiven, covered, and had been received into fellowship with God, to be prospective heirs in the Kingdom. As Peter explained the situation Cornelius accepted the thought and believed, and the time having come for the acceptance of such as he, St. Peter's words were blessed to his heart and the Lord poured out his spirit upon Cornelius, a Gentile by birth, as he had previously, at Pentecost, done upon those who were Jews by birth. Thus the second door was opened—the door to the Gentiles.

THE FIRST DOOR CLOSED.

National favor to the Jew ended at the time of our Lord's crucifixion, as he said to them five days before, when he rode on the ass, "Your house is left unto you desolate. For I say unto you, Ye shall see no more till ye shall say, Blessed is he that cometh in the name of the Lord." As a nation Israel has been without divine favor since, but the time is not far distant when at the second coming of our Lord many of that people shall say indeed, "Blessed is he that cometh in the name of Jehovah," and shall receive him, as the Apostle Paul distinctly points out in Romans 11:25-36. After the national rejection of Israel the special individual favor of God was with that people, as we have just seen, for three and a half years.

Subsequently, notwithstanding the breaking down of the middle wall of partition at the time the door was opened to the Gentiles, nevertheless Israel stood first in the Lord's great plan, as the Apostle Paul points out, it was necessary that the Gospel should first be preached to you (the Jews), but also to the Gentiles. The full end of favor to the Jew, in every sense of the word, was reached in A. D. 69, when their entire system and polity were overthrown, not to be restored in any sense or degree until after Spiritual Israel shall have attained the Kingdom. Then, as the Apostle points out, they (Israel after are flesh) shall obtain mercy through your favor—through the favor of the Gospel Church, which will then be glorified with the Lord as Spiritual Israel. At that point, therefore, A. D. 69, the Jewish door of favor closed, and since then they are privileged to enter the Kingdom of heaven class only upon the same terms and conditions as the Gentiles.

THE OTHER DOOR WILL SOON CLOSE.

The doors to the Kingdom class were not designed to stand open forever. One of them, as we have seen, has already closed; the other will close as soon as the foreordained number of the elect shall have made their calling and election sure. The fact that one of these doors has stood open for eighteen centuries should not deceive one into thinking that it will never close. Our Lord himself in one of his parables illustrates this matter, saying that when they that were ready went in to the marriage, the door was shut. The fulfilment of this will be that when the last member of the elect Church shall have been fully accepted, graduated, there will be no further opportunity for entering into the Kingdom class.

We are not saying that the door of mercy will be closed. God forbid! On the contrary, as the Scriptures declare, God's mercy endureth forever—to a completeness—until all whom he sees would profit by his mercy shall have had the fullest opportunity and until all others shall have been destroyed in the Second Death.

It will be a happy day for the world when the door into this Kingdom class shall close. For centuries the whole creation has been groaning and travailing in pain together, waiting—waiting for the consummation of this feature of the divine plan—waiting for the gathering of the Lord's jewels from every kindred, people, nation and tongue—waiting for the Royal Priesthood to be complete—waiting for the glories of the Kingdom of heaven then to shine forth, and its power then to be exercised, for the restraining of evil and for the uplifting of all who, under the light of that glorious day, shall aspire to righteousness and harmony with God. The Apostle's words are, "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God."—Rom. 8: 22,9.

The Apostle elsewhere says, "Beloved, now are we the sons of God (but not glorified); and it doth not yet appear what we shall be (how glorious, how powerful); but we know that when he shall appear we shall be like him, for we shall see him as he is." The Son of God, our great Redeemer, finished his work eighteen centuries ago, and in the interim has been working in his people to will and to do of his good pleasure, working in them through the experiences and trials and disciplines and oppositions of this present time to prepare them to be his associates and joint-heirs in the great work of blessing mankind. Let us, then, thank God that the company of the elect will soon be complete and that the door will be shut and that shortly thereafter the great blessing of all the families of the earth will ensue.

MAKING OUR ELECTION SURE.

Meantime, dear friends, the thought that the company of the elect will soon be complete and that the door into that honored position will soon be closed, is a momentous one to us. It should not cause us alarm, but, as the Apostle expresses the matter, it should cause us fear. He says, "Let us fear, lest the promise being left us of entering into his rest, any of us should seem to come short of it." To have heard with the ears of our understanding respecting the wonderful Kingdom for which God has been preparing for six thousand years and which is to be his instrumentality for the blessing of all mankind, and to have seen our privilege of becoming members of that Kingdom class and to have entered into covenant relationship with the Lord with this in view and be counted in as prospective members of that Kingdom, and then to come short of it, to miss it—to fail to make our call and election sure—would indeed be a sad disappointment to us, a loss cocmpared with which all earthly losses would be as dross and, as the Apostle declares, unworthy to be compared with the glories which, if faithful, shall be revealed in us. Let the thought inspire us to greater personal zeal, to greater faithfulness in following in the footsteps of our Lord in all of life's affairs. Let the promises gird up the loins of our minds and make us strong and courageous to be, to do and to endure according to the Lord's good pleasure, assured that all things are working together for good to them that love him and are called according to his purpose.

THE DAY OF TROUBLE.

True, the Scriptures speak of the closing of the period in which the door to the Kingdom class shall be shut as being one of fiery trials. But as we come to understand more fully the divine program we perceive that even these trials and sorrows that are coming upon the world are intended of the Lord to work out eventually a blessing. That is to be a time of trouble such as was not since there was a nation, a time of anarchy and confusion and general distress, symbolically pictured in the prophecies under the figures of fire, cyclones, floods and storms.

All this is but the plowshare of the Lord breaking up the fallow ground of the world of mankind in general, to prepare them for the messages of peace and blessing and the glorious opportunities which will immediately follow the trouble—when the Kingdom of God's dear Son shall shine forth as the Sun of Righteousness to scatter the darkness and mists of ignorance and prejudice and sin, to enlighten and to bless and to refresh the world of mankind. Thus rightly viewed in the light of divine promise these troubles are Millennial harbingers, in which, while sympathizing with the world and its bitter experiences, we can nevertheless rejoice greatly, praying, "Thy Kingdom come, thy will be done on earth as it is done in heaven." If, therefore, by God's grace we have gained access into this Kingdom class, let us hold fast to all the blessings which we have received, let us hear the word of our Master assuring us that if faithful he will not blot our names out of the book of life and will not apportion our crowns to others.—Rev. 3:5-11.

Good and Bad Luck.

There are many saws about luck in which men and women, even of this parctical age, still believe. For instance, it is said to be unlucky to—

Make a present of a knife to a friend without receiving in return a money equivalent for each blade.

Walk or drive between the carriages of a funeral.

Walk under a ladder.

Crawl through an open window.

Raise an umbrella in the house.

Have a chick or kitten or any animal die in your hand.

Put a black band around a friend's hat in jest.

Wear opals.

Cross the threshold of a door with the left foot first.

Permit a child to see its own face in a mirror until it is at least one year old.

Sleep in the room with the number 13 on the door.

Sit at a table with 13 persons.

Return for something you have forgotten without sitting down first.

Undertake a journey on Friday.

Sing before breakfast, for you will cry before night.

Say the final words of a play at a rehearsal before the first public performance.

On the other hand, most people who are at all superstitious, and some who are not, solemnly avow that it is peculiarly fortunate for you to—

Wear rubies; they ward off rheumatism.

Wear sapphires; they protect you against the wiles of a deceitful lover.

Wear turquoises; they will keep you from falling out of a very high window.

Wear amethysts; they will enable you to drink a hogshead of wine without ill effects.

Marry on Wednesday.

Be married on a sunshiny day, for "happy is the bride that the sun shines on."

Plight your troth with a wishbone or a horseshoe hidden in your pocket.

Carry a rabbit's foot or a talisman in your pocket.

Probably any of the first are equal in efficacy to any of the latter. At least, so says the cynic.

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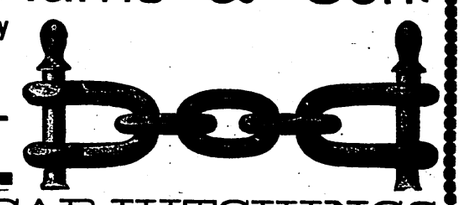

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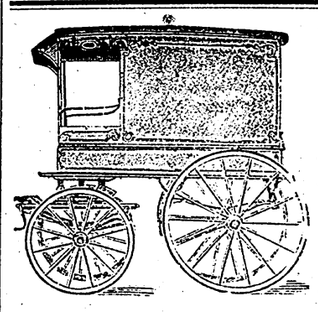

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

Information Wanted.

Information is wanted of the whereabouts of one James Edmont, who left Harrington, England, about 27 years ago and located in Pittsburg, Pa. A brother, Hugh Edmont, was drowned in this city about 11 years ago. Any information regarding him will be much appreciated by his nephew, Robert Holland. Address this paper.

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ANCHOR

PASTOR RUSSELL'S SERMON

THE MAN OF SORROWS AND GRIEF.

Tiffin, O., May 14,—Pastor C. T. Russell spoke twice here today to large and attentive audiences. His evening discourse, which we report, was from the text, "He was despised and rejected of men, a man of sorrows and acquainted with grief."—Isa. 53:3.

Goodness and sorrow do not naturally associate themselves in our minds. Rather does the statement, "He who sins shall suffer," commend itself to us. We cannot suppose that our great Creator and the holy angels of the heavenly hosts are sad, sorrowful, grief-stricken: on the contrary, we naturally and properly associate with the heavenly purity the thought that there's no night there, no clouds, no shadows, no pain, no sorrow, no crying, no dying; and yet, the same Scriptures which assure us that our Lord Jesus was holy, harmless, undefiled, separate from sinners, picture him to us as having been a man of sorrows and acquainted with grief. Why is this? Why were our Lord's experiences so different from what we should have expected from one who was perfect?

The Scriptures clearly set forth that sin is the cause of all our sorrows, our troubles. Hearken to the Apostle: "By one man's disobedience sin entered into the world and death as the result of sin, and thus death passed upon all men for all sinners."—Rom. 5:12. Our sorrows, then, are parts of the penalty for sin, evidences of the death sentence working in us as transgressors of the divine law. True, this sentence came not directly upon us but upon our first parents: yet having inherited from them all that they could give us we find that inheritance an imperfect or cursed condition. "We are born in sin, shapen in iniquity." "There is none righteous; no, not one." Thus we readily account for our sorrows, our pains, our troubles—in that we are sinners. Our question, however, is, How and why was our Redeemer a man of sorrows and acquainted with grief, since he was not a sinner, since he was not the inheritor of the weaknesses and imperfections common to the human family, but had his life directly from the Father, transferred from the heavenly condition?

WHAT AND WHY HE ENDURED.

A little reflection proves to us that our Redeemer, who knew no sin, and whose previous association had been with the Father and the holy ones in heaven, transplanted from the heavenly to the earthly condition, from the heavenly surroundings to the sinful surroundings of fallen humanity, would realize the gloom and blight of sin and death far more than any of Adam's race, than any of those with whom he mingled. They had been born amidst the gloom of sin, the weakness and depravity resulting therefrom and the sorrow and dying connected therewith. Never having known other conditions they had become considerably inured to those surroundings, even as mankind are to-day. For, notwithstanding the Apostle's declaration that "the whole creation groaneth and travaileth in pain together," there are many of our race who do not sufficiently realize their condition to groan for themselves. Blunted physically, morally and mentally, stunted and stupefied, they are unable to comprehend the depth of their miserably fallen condition, and to some extent their ignorance and stupor is blissful to them. On the contrary, we must see that it would have been impossible for our Lord Jesus to have been anything else than a man of sorrows and acquainted with grief, considering how his heart was noble, pure, true and loving, and that he was suddenly immersed into so uncongenial surroundings.

Take an illustration from our own experience. Let one who has been reared under conditions socially and physically favorable, with refined sentiments and esthetic tastes, visit heathen lands and witness their degradation or visit the slums of his own land and come in contact with the degraded, depraved, "submerged," and his feeling will be that of extreme revulsion, the sights and sounds and odors will nauseate him in every sense of the word, and, in proportion as his heart is tender and full of sympathy with others, he will feel sorrow and grief for the unfortunates—more than they feel for themselves. Accustomed to such surroundings they have gradually become inured to them, and have even learned to take a certain measure of pleasure in the sights and sounds which so grate upon and grieve the more refined. From this standpoint we may well see that it is no wonder that our Lord, although previously accustomed to fulness of joy, when transplanted to human conditions was preeminently the man of sorrows and more acquainted with grief than others.

OUR GRIEFS, OUR SORROWS.

The context corroborates this thought, saying, "Surely he hath borne our griefs and carried our sorrows." It was our condition which moved our dear Redeemer to sorrow and grief in sympathetic compassion; it was our helpless and pitiable condition as condemned sinners that induced his tears, for "Jesus wept." Not a word throughout the Scriptures to the effect that Jesus laughed—the surroundings as viewed from his standpoint were too serious. A race was under sentence of death, and mentally, morally and physically diseases were preying upon it and bringing it down to the tomb. The picture is enough to excite the sympathy of all—a race created in the image and likeness of God, in harmony with his beneficent arrangements for its peace and prosperity and everlasting life, had fallen to the wretched condition which surrounded the Savior; and although the Jewish nation had possessed much advantage every way in that God's favor was manifested toward it through the Law, through the testimony of the prophets, etc., so that it was on a higher moral plane than the remainder of mankind, nevertheless even amongst those with whom the Master associated it must have seemed terrible to him that, instead of love and pity and sympathy and brotherly kindness and gentleness and patience and all the graces of the Spirit to which he was accustomed, he should find the very reverse spirit prominent amongst men—the spirit of selfishness, hatred, anger, malice, strife, idolatry of name and fame and wealth, an almost utter blindness to that love and loyalty to God which should fill their whole hearts and to the Golden Rule which should guide their conduct one toward another. No wonder our Redeemer was a man of sorrows and acquainted with grief—sorrow for us, grief for our conditions.

"THE JUST FOR THE UNJUST."

But to have merely sorrowed for us and had grief for our deplorable condition would have advantaged us little: something more was necessary, and that our Lord did for us. There was a penalty against Adam, in which all of his posterity shared by inheritance. His was a death sentence (not an eternal torment sentence). It reads, "Ye shall surely die"—"Return to the dust from whence thou wast taken"—"The soul that sinneth, it shall die;" and because all souls had proceeded from Father Adams loins, every soul of man was under this sentence because imperfect, unable to commend himself to God. The thing necessary first was more than sorow and grief and sympathy, and this necessary thing our Lord did for us as a race, died, as the Apostle declares, "Christ died for our sins according to the Scriptures," and again, "He died the Just for the unjust that he might bring us to God." This was indeed sorrow and grief and sympathy taking on a most practical form, paying the ransom price for the sins of the whole world.

We have no sympathy with those who claim to be wiser than what is written, who claim that the death of Christ was not necessary as the propitiation, satisfaction for our sins. We have no sympathy with the suggestion that God did not require a sacrifice. Everything in Scripture as well as all the facts of history show that without the shedding of blood there is no remission for sins. Then penalty for sin being death, the world's condition was hopeless unless a Redeemer took the place of the first transgressor, through whom the entire race fell under the curse, the death sentence. Unless that death sentence were met by one holy, harmless, undefiled and separate from sinners there never could be a resurrection of the dead, there never could be a recovery from the power of the tomb, the power of sheol, the power of hades. There never could be a Millennial age, "times of restitution," so long as the original sentence stood against the race.

"BOUGHT WITH THE PRECIOUS BLOOD."

It is line with this that the Scriptures everywhere hold out the thought that our race has been purchased by the Redeemer, that we are bought with a price, even the precious blood of Christ—bought from the sentence of Justice, the price of our Lord's sacrifice being paid to justice and in harmony with the divine plan, wherin was manifested both the love and justice of God. This is the essence of the Gospel—Jesus has died, and there is remission "through the merit of his sacrifice;" the sins and imperfections of our race can be passed over by divine justice, and those once condemned to death can have opportunity of attaining life everlasting through him who loved us and bought us with his precious blood. Whoever hears the message has the opportunity of accepting the Life-giver and becoming his follower. True, not many hear of these good tidings clearly and distinctly in the present time; but the assurance is that in due time all the blinded eyes shall be opened and all the deaf ears unstopped—all shall know of God's mercy and goodness and love and provision. It is in view of the ultimate results of this great redemptive work that the angels sang at our Redeemer's birth—"We bring you good tidings of great joy which shall be unto all people. For unto you is born . . . a Savior which is Christ the Lord."

THE DELIVERANCE IS DELAYED.

The inquiry is a reasonable one, Why has not the curse of death been rolled away from humanity if it be true that Jesus paid the ransom price—that he redeemed us through the sacrifice of his life? We reply that God's ways are higher than man's ways, God's plans higher than man's plans. God has purposed a higher and grander and more thorough-going salvation than man ever dreamed of. He proposes a salvation unto the uttermost for all who will come unto the Father through him, through Jesus.

The work of salvation is divided into two great sections, one of which is already operative, the other to begin where the present one ends. This first section of the divine plan of salvation relates to the Church, a little flock, and to a household of faith, both separate and distinct from the world in general, which is not now being particularly dealt with. The message of the justice of God, the fallen condition of man, and the remedy provided in Jesus, are promulgated now that those who have the hearing ear may be attracted and may receive a blessing. This blessing, which is of faith, can not reach all now, neither is it the divine plan that it should reach all in the present time. It is merely designed to take out of the nations a people for his name—"a little flock." (Acts 15:14; Luke 12:32.)

A blessing comes promptly to those who now hear and see even a little if they will obey, and we properly enough speak of them as saved from the time that they accept the Lord and consecrate their hearts to him; but when we thus express ourselves that, they are saved, we are speaking by faith in God's promise, speaking of "the Lord and Savior Jesus Christ." We speak of being saved in the sense that sin has no longer dominion over us. We speak of being saved from death because we have faith toward God in a resurrection of the dead, but the actual salvation is to be brought to the Church and to the household of faith at the second coming of the Lord, for, as the Apostle declares, "We are saved by hope"—not saved actually and will not be until our resurrection change shall complete, finish that of which we already have a foretaste in our hearts through faith.

WE SHARE HIS SORROWS AND GRIEFS.

Those who in the present time experience salvation to the extent of receiving the holy Spirit, the holy mind of the Lord, are thereby lifted to new experiences and prompted to view matters from much of the same standpoint that Jesus viewed them. These disciples of Jesus are enabled to take his viewpoint in looking at sin and at the fallen condition of the world in general, at its meanness, its selfishness; and to these come measurably the same sentiments which filled our Master's heart. They proportionately become more deeply sensible of the sorrows of the world and of grief for the world. Not that it is possible for them ever to have as deep an appreciation of these matters as did the Master, but that in proportion as they have his mind, his disposition, his spirit, they view matters from his standpoint. Thus he tells us to "Rejoice with those who do rejoice, and to weep with those who weep;" thus he tells the same class, "Blessed are they that mourn, for they shall be comforted, and again, "Verily I say unto you that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy."—Matt. 5:4; John 16: 20; Rom. 12:15.

"JOY COMETH IN THE MORNING."

The prophet has declared, "Weeping may endure for a night, but joy cometh in the morning," the morning of the resurrection, the morning of God's favor, the morning of the rolling away of the curse, the morning of the inshining of the Sun of Righteousness to bless the world and to heal its sin-sickness, to dissipate its death conditions for all who will accept the divine favors then so freely bestowed. That, too, will be the time for the special joy and rejoicing of the Church, the household of faith. We will then enter into the joys of our Lord in the fullest sense, actual joys, everlasting joys, joys and rejoicing induced by the glorious conditions which will then obtain, and the glorious privileges of blessing the world of mankind shall then be ours. Meantime, however, there is a joy of faith and hope and trust which maketh not ashamed, because the love of God is shed abroad in our hearts.

TWO STANDPOINTS—SORROW AND JOY.

It would be a mistake for us to suppose that our dear Redeemer had no joys, and an equal mistake to suppose that his followers have no joys. We hold to the contrary that theirs are the real joys, such as the world can not appreciate. Of the Master we read, "Jesus rejoiced in spirit." From the standpoint of the flesh he was in very unfavorable and uncongenial surroundings, but from the standpoint of his mind, his heart, he was in a very favorable condition. He delighted to do the Father's will; he had joy in realizing that the outworking of the divine plan would not only accomplish the grand divine will, but accomplish the blessing of all the families of the earth, and incidentally his own glorification with the Father and a glory more than that which he had with him before the world was.

Our Master, addressing all of us who are his disciples, assures us that it is our privilege not only to enter into his sorrows and griefs but also sympathetically to enter into his joys, his rejoicings—by faith to realize the victory which he was granted and which he assures all who are his followers they share with him. Even while we are privileged to suffer for righteousness' sake, for obedience to the Lord, while we may still rest upon the assurance, "Your sorrow shall be turned into joy," "My joy shall remain in you, that your joy may be full." In harmony with this we find the Scriptures testifying that the followers of Jesus were always rejoicing, in everything giving thanks.

Even in trials and difficulties and persecutions, in prison and with bleeding backs from stripes received, the Apostles were enabled to sing praises to God and to thank him for the privilege of being associated with Christ in the sufferings of this present time, in an anticipatory sense, for the pleasure of being associated with him in the glories that shall follow. Such joy the world indeed can neither give not take away. Such joys are not for those who have earthly joys to the full in the present time, but rather to those who because of faithfulness to the principles of righteousness, to the Word of the Lord's testimony, are to some extent dis-esteemed among men, ostracized, whom the world knoweth not because it knew not their Master, because it is still blinded to its own fallen condition and alienation from God and righteousness, because the eyes of its understanding have not yet been opened to see its true condition and needs and the divine provision for these.

DESPISED AND REJECTED.

It may appear to some that Jesus is no longer despised and rejected of men, and that his followers are no longer despised and rejected. How is this? Have matters so changed? Have the Lord's words ceased to be true?—"Marvel not if the world hate you; ye know that it hated me before it hated you." Has the world ceased to despise and reject Jesus and his followers?

We reply that at the first advent the multitude said, "Never man spake like this man." They did not despise his message in every particular. We remember that great multitudes followed him because they saw the miracles that he did, and because they ate of the loaves and fishes which he had provided. So to-day there are some who follow the Lord as disciples, but few who are willing to take up their cross and follow him. There are multitudes who are ready to declare that the sermon on the mount represents the highest ideals ever presented to humanity, but very few of those who thus commend the ideals of the sermon on the mount would confess themselves to be followers of the Lamb, or confess that they lived or endeavored to the best of their ability to live in harmony with the holy precepts which they to some extent commend.

There are many who partake of the loaves and fishes of civilization and who realize that the name of Jesus is somehow connected with many of the blessings which are now common to civilized nations; who, nevertheless, are far from being footstep followers of the meek and lowly Jesus. The multitudes who followed Jesus crying "Hosanna!" and the multitudes which testified to the gracious words that proceeded out of his mouth, the multitudes who followed him because, as he said, of the loaves and fishes, were not in evidence when the High Priest and scribes and Pharisees, moved by jealousy, sought the Lord's life. So to-day, many who commend some of Jesus' teachings would not be inclined to disturb themselves if doctors of divinity and high priests and scribes and Pharisees should for claimed political reasons seek to suppress those who most loyally seek to walk in accord with the Master's teachings.

"WE WILL NOT HAVE THIS MAN."

The Jews were willing to concede that our Master's teachings were grand in many particulars, but they did not wish to be put under such restraints—they would not have him for their Master, their king, their law-giver. "We will not have this man to reign over us," is the way the Lord describes their attitude, and herein the world differs from the true followers of Jesus, who so desire that Christ shall be their King, that his will shall be done in their hearts, that they may please him more and better day by day. They "delight to do his will." Not so the world and the merely nominal Christians who approve some of the Lord's beautiful sayings. They esteem him not as a ruler; they prefer to keep the reins of their own hearts in their own hands—yea, they prefer their plan to his even as respects the establishment of his Kingdom and the method by which the world shall be blessed. They have plans of their own, schemes of their own. Their prayer is, Our wills be done on earth; yours, O Lord in heaven.

The true disciples of Jesus accept his will, his plan, and pray: "Thy Kingdom come, thy will be done on earth as it is done in heaven." Very soon the prayers of this class will be answered: very soon they, with Christ, as his glorified Church, shall be associated in his Kingdom, shall sit upon his throne, changed by resurrection power to the glory, honor and immortality of the divine nature, and associated with Jesus in the ruling and blessing of all the families of the earth, purchased by his precious blood.

Then will come their time of special rejoicing, and, thank God, it will not mean a permanent time of sorrow and torment and torture upon the world. The Scriptures, however, do intimate to us that the world in the present time is so out of accord with the Lord that a great time of trouble will be necessary to introduce the Millennial Kingdom properly—that the plowshare of trouble shall go deeply through the souls of mankind, that the fallow ground may be broken up and be prepared for the good message of salvation as the Lord and his then glorified Church shall make it known to every creature. We may well thank God, then, that in his wisdom and love he will not spare the world from those experiences which will be profitable to it, and that he has promised that when the judgments of the Lord are abroad in the earth the inhabitants of the world shall learn righteousness.

Meantime let those of us that have tasted that the Lord is gracious, who have covenanted to be his footstep followers, see to it that we refuse not a participation in the sufferings of Christ, that we may be counted worthy of a share in the glories to follow. The sufferings last only until the closing of the Gospel age; the glories will follow immediately afterward, glories and blessings for the faithful and opportunities for blessing all mankind. Let us not only appreciate the sorrows of our Savior, but let us see to it that he is not despised and rejected by us as the King, the Ruler of our hearts—that, on the contrary, we call upon our souls and every power within us to praise and laud and magnify his name, and to show forth the praises of his who hath called us out of the darkness into his marvelous light.

To Remove a Tight Ring.

If you happen to get a ring on your finger that fits so tight you can not remove it a very easy way to get it off is as follows: Take a piece of cord or wrapping thread and push one end of it under the ring. Then, beginning just above the ring, wind the cord very tightly round and round the finger clear up to the tip of the finger. Now take hold of the end of the cord that was slipped under the ring and unwind the cord. As the string unwinds the ring will be carried along with it and removed without any difficulty.

Increase in Mileage.

The railroad mileage in this country is increasing at the rate of about five thousand miles a year. At this rate in 20 years there will be one hundred thousand more miles of railroad in the country. If the country continues to develop during the next 20 years as rapidly as it has in the last two decades, it will require fully one hundred thousand more miles of railroad to handle the increase in the volume of traffic. With this increase in railroad mileage the demand for steel and iron will be correspondingly greater. The last great building constructed in New York with iron beams and iron girders was the Waldorf hotel, and yet this building is only 11 years old. Every large building that has gone up since has been constructed of steel.

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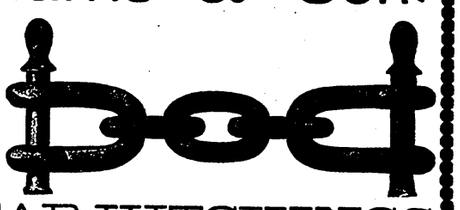

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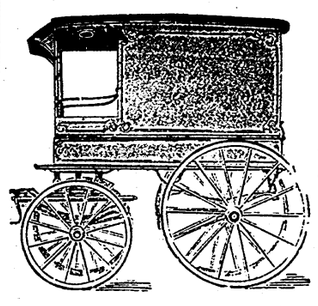

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Information Wanted.

Information is wanted of the whereabouts of one James Edmont, who left Harrington, England, about 27 years ago and located in Pittsburg, Pa. A brother, Hugh Edmont, was drowned in this city about 11 years ago. Any information regarding him will be much appreciated by his nephew, Robert Holland. Address this paper.

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PASTOR RUSSELL'S SERMON

THE ROCK-BUILT CHURCH.

Pastor C. T. Russell addressed a goodly audience Sunday afternoon at Carnegie Hall, Allegheny. His text and discourse follow:

"Upon this rock will I build my Church; and the gates of hell shall not prevail against it."—Matt. 16:18.

What instruction can we draw from these words of our divine Master? Well would it have been for all of his followers down through this Gospel age had they given closer attention to the Master's inspired utterances and those of his heaven-directed apostles, and less attention to the speculations of men, however well intentioned, however wise in earthly lore.

As the "traditions of the elders" confused the Jews and made the Word of God of no effect, and thus hindered many from receiving our Lord at his first advent, so the traditions of the ancients—coming down to us through the creeds formulated during and following the dark ages—have tended to becloud the minds of many of the Spiritual Israelites, who to-day are much more in bondage to these traditions than they are aware of. Let us, dear brethren and sisters, as our eyes open wider to the facts, be the more on the alert to hold fast the precious Word and to reject any and everything for which we can not find authority in the inspired records. May the Lord bless to us our study of our text, that our minds may be clarified, our faith purified, our whole lives be more illuminated, and our way toward the heavenly City become more and more easy to follow!

ONLY ONE TRUE CHURCH.

The first thought that strikes us in connection with this text is that there is only one Church built by our Lord—only one Church properly to be recognized as his—"My Church." Throughout Christendom we see many churches of many names, some of them founded recently and others in the remote past, some having one hope and some another, some having one baptism and some another, some having one faith and some another, some having one organization and some another. Time would fail us to trace the history of these various organizations of churches. We can only briefly rehearse the matter, as follows:

(1) There was the Church which the Lord founded in the twelve apostles and about five hundred brethren who believed on him, accepted his Messiahship, and became his disciples during his ministry. For these he prayed the Father on the night on which he was betrayed, saying, "I pray not for the world, but for them thou hast given me. That they all may be one; as thou, Father, and I are one: that (eventually) the world may believe that thou hast sent me. Neither pray I for these alone, but for those also who shall believe on my Word." This true Church was formally recognized of the Father at Pentecost, and progressed in its appointed work of seeking out and building up in the most holy faith those who had the ears to hear and the hearts to receive the message that Jesus was the Anointed One who had died for our sins, and who would ultimately deliver all who would accept the favor.

FORETOLD MIXTURE—"BABYLON."

(2) As our Lord foretold in the parable of the wheat and tares, it was not long after the apostles fell asleep in death until the great adversary, Satan, brought in grievous errors in the name of Christ, and thus sowed tares amongst the "wheat." History shows that the tare-producing errors began to flourish in the Lord's Church and under his own banner early in the second century, and, as the Scriptures had foretold, the tare class had increased until the wheat was practically swamped. Meantime, gradually an organization sprang up which, while claiming to be of Christ, was really an organization of men along different lines from that which the Master laid down, and bound or organized, not with the cords of love—union with the Head—but with creeds, confessions, forms and ceremonies very different from the simplicity which the Lord and the apostles as his representatives had instituted. This organization established its headquarters at Rome, and gradually increased its power and influence, by fair means and foul, until it acquired such a prominence and predominance that those who adhered to the simplicity of the faith and practice laid down by the Lord and the apostles were gradually lost sight of, or, where noticed at all, were called heretics and were persecuted as such.

This condition of things prevailed for fourteen centuries. All this time there were, we believe, here and there solitary individuals, a "little flock," who held fast the faithful Word and who recognized no other organization than that which the Lord himself instituted, the organization in which each member is united to the Lord in faith, in love, in consecration, and thus united to each other. But these few were so insignificant in the eyes of the world, and in the sight of the great human system that overshadowed everything, that there may be said to be no history of them for all those centuries—indeed there is no history of this kind of Christians even yet.

(3) In the sixteenth century a religious reformation which had been working for some time broke forth. It had its sympathizers in every part of the civilized world, but for the time its chief leaders were Luther and his coadjutors in Germany, and Zwingli and his associates in Switzerland, and others of the same spirit in other parts, particularly in England and Scotland. The reformation thus begun was an attempt to go back to the simplicity of the early Church—the Church of Christ—the Church founded upon the rock, as declared in our text.

SECTARIAN REFORMATION PROGRESSIVE.

The result of this reformation movement we see all about us in the five hundred or more different denominations of Christendom. The motive in the organization of each of these systems undoubtedly was to go back to the original lines of the primitive Church which our Lord founded. But, alas, for human weaknesses, prejudices, ignorance and superstition: in every case, it would appear, a fragment of truth was grasped and combined with old errors from the dark ages, and became the pretext for a new name and a new organization fashioned, not after the original pattern, but corresponding more nearly to the form, style, bondage, etc., of the Roman Catholic "mother."

In dealing thus with the facts of the case, we are not railing against the good intentions of the organizers of these various sects and parties. On the contrary, we hold that they have been more or less deceived and duped by the great adversary and deceiver, Satan. We give them credit for a considerable degree of honesty, but believe that worldly men with worldly motives, "tares," had much to do with all these organizations. We merely wish now to call attention to the fact that none of these man-made institutions can properly claim to be the Church which our Lord in our text called "my Church." Indeed, so far as we are aware, few if any now make that claim—though there was a time when practically each one of them claimed to be the only true Church. Now they recognize that none of these organizations were founded by the Lord, and very few in any denomination dispute our statement that their membership in earthly sects and denominations brings them no favor with the Lord, since they are organizations which the Lord neither established nor authorized, and that the only hope of any is in vital, personal union with Christ and with all who are his, outside of and without regard to any of these human organizations, good or bad.

We see, then, that the Church which Christ organized has existed all through the centuries—has been composed of all those individuals inside and outside of man-made churches, sects, parties, and only these have ever constituted the one and only Church of the Lord Jesus Christ. So many as see this matter clearly and distinctly will be ready to follow the command of the Lord to separate themselves from all human institutions, which the Lord designates Babylon—"Come out of her, my people, that ye be not partakers of her sins (false doctrines and antagonism to those now seeking to lift up the standard raised by our Lord and the apostles).—Rev. 18:4.

THE TRUE ROCK FOUNDATION

Upon what rock did our Lord propose to build his Church? Our Roman Catholic friends quote this passage with fervor and heat and boast that the Apostle Peter was the rock, and that they made him the first Pope of their Church years and years after he was dead, and on the strength of their having done this they claim that they are the only Church on the true foundation—Peter.

We must dissent from this view as unreasonable as well as unscriptural. We have already shown that the organization, creeds, ceremonies, etc., of the Church of Rome are wholly different from those instituted by our Lord and his apostles as set forth in the New Testament. Compare the two. We note carefully our text and its context to ascertain under what circumstances our Lord used these words and what rock he meant. The context shows that the people were beginning to discuss our Lord's personality—who he was—and our Lord took occasion to inquire of the apostles what they heard on the subject. Then he asked them their opinion, "Whom say ye that I the Son of man am?" Simon Peter answered and said, "Thou art the Christ (Messiah), the Son of the living God." It was this great fact, that our Lord declared to be the truth, which would be the foundation upon which he would build his Church. And it is so to-day: Every true member of the Church built upon the true foundation is resting his faith not upon Peter, nor upon the human Church organization, but upon this great truth that Jesus was the Son of God and the Messiah who had so long been promised, whose mission it was in God's due time to bless the whole world by destroying sin and the wages of sin, death, and by destroying also all who after full opportunity continue in wilful sin.

Our Romanist friends fell into their error in supposing that Peter was the rock because of his having been the one who voiced this great truth respecting Christ's Messiahship, and because our Lord there associated his name Peter (Greek Petros, which means a piece of rock) with this great rock truth which he had expressed. The word rock in our text, in the Greek, is Petra and signifies a mass of rock. Thus we see that our Lord declared Peter one of the rocks or living stones who, with others, would be built upon this great foundation truth which Peter had expressed by divine inspiration. That the Apostle Peter had this same thought respecting the matter is evident, for in his epistle he speaks of the true children of God as living stones for God's temple, built upon Christ as the great foundation.—I Pet. 2:4-5.

EXAMINING THE FOUNDATIONS.

If we examine this rock-truth upon which the true Church was to be built, we find that a great many are building partly upon it and partly upon the sandy foundation of human theories. All who are truly consecrated to the Lord should seek to build their faith upon the full significance of this great foundation truth which our Lord commended as such. Unfortunately the word Christ has in a general way lost its real meaning. It is the Greek equivalent to the Hebrew word Messiah, but the Messiah thought is lost to many. By the Messiah thought we mean the thought which for centuries God had inculcated in the minds of the Jews respecting the great Deliverer of their race and of the world of mankind.

The Messiah thought was the one the apostles had, which led them to recognize Jesus as not only the Redeemer of the world, but also the one who, in due time, after selecting his Church, after building it upon this foundation truth, would come a second time and establish in the world a reign of righteousness, with himself as the great spiritual, invisible King, all powerful in the subduing of sin and every evil, all powerful also in the blessing and uplifting of all who will turn from sin to God. This Messianic thought pervades all the writings of all the apostles, as, for instance, in Peter's declaration following the Pentecostal blessing—"Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ (Messiah—at his second advent), whom the heavens must receive (retain) until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3: 19-23.

Whoever would get his faith properly built upon the foundation which the Lord declared to be the true one, should see to it that this declaration of our Lord's Messiahship has its proper prominent place in his faith, his hope, his aspirations, his joys in the Truth.

Another part of this rock-truth is that Jesus is the Son of the living God. Many there are in the pulpits of Christendom who gradually, insinuatingly, are introducing to their hearers the thought that Jesus was a mere man, that he was not "separate from sinners" (Heb. 7:26), that he had no prehuman existence, that he did not come down from above. Such teaching is off the foundation, and all who give heed thereto are building upon the sand, and will surely suffer loss as a consequence. But while yielding to none in our reverence for the great ransom sacrifice which our Lord gave on behalf of the sins of the whole world, and in our admiration for the nobility of character which led him to leave the heavenly courts to become a man that he might redeem us from the penalty of Adam's sin, and with highest appreciation of his subsequent resurrection to glory, honor and the divine nature, nevertheless we must fault those who falsely teach, contrary to the Scriptures, that Jesus was the heavenly Father as well as the Son of God—that the two were one in person, that he sent himself, that when he died it was the death of Jehovah, and that either

HIS DEATH WAS A SHAM

and deception merely, or else the universe for a time was without a God. Such absurd statements have come down from the dark ages and find no recognition whatever in the words of the Lord and the apostles. Some mistaken suppose that they thus add honor to our divine Master by claiming that he was Jehovah, for the time disguised in the flesh. But instead of adding honor, these dear frieds unintentionally dishonor the Master and discredit his Word. It was himself that said, "I delight to do the Father's will," not his own; it was himself that prayed to the Father, and that without deception or fraud; it was himself who prayed in his dying hour to the Father; it was himself who, after his resurrection, declared to Mary, "I ascend to my Father and to your Father, to my God and your God." Those who contradict the Lord in these matters, and who assume to know more than he did on these subjects, are not properly on the rock foundation which he laid, and which distinctly recognizes him as the Son of the living God. Whoever may thus find himself drifting from the foundation should return thereto, otherwise he will surely suffer loss to the extent that he neglected the Master's word.

Neither did the apostles contradict the Lord and say that he was the Father, nor that he was equal with the Father. The highest declaration of homage expressed by them is in these words, "Him hath God highly exalted, and given a name above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth," "And that all men should honor the Son, even as they honor the Father." No uninspired man has the authority to add to the inspired utterances of God's Word, and none should have the temerity to do so. The Apostle Paul distinctly expresses himself on this subject, saying, "To us there is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (I Cor. 8:6.) At a future time we may deal with this subject more exhaustively, but since this is a part of the rock foundation of our text, this much attention is due to the matter here.

THE GATES OF HELL PREVAIL.

Our Lord's words in our text, declaring that the gates of hell shall not prevail against his Church, are seemingly understood by the majority of Christian people. All educated ministers understand it, but they seem indisposed to communicate their knowledge to the people—probably for fear that they should gain thus a clearer knowledge of the true meaning of the Greek word, hades, rendered hell in this passage and elsewhere. The ordinary mind, ensnared with the erroneous doctrine of eternal torment, which has come down blazing and smoking from the dark ages, draws a picture from these words of our text that is far, far from their true meaning. The erroneous view sees gates red-hot and flaming, seeking to inclose the Church with the world in a hell of flame and torture under the control of devils. To those who have this view, the Lord's words signify that he will exert his power to the intent that those who are truly his shall not be shut up to that awful doom which will be upon the remainder of the race. Nothing could be farther from the truth than this picture, which comes to the average mind because of ignorance, false teaching or no teaching upon this subject.

As soon as the light of Truth shines into our minds we learn the true meaning of the Greek word hades in the New Testament and of sheol in the Old Testament which it is used to translate. If time permitted, dear friends, we could give you most abundant evidence from scores of texts that these words, as used throughout the Scriptures, had no significance of torture or fire or anything of the kind. The equivalent hades merely signify the tomb, the death state, and are translated nearly seventy times grave, and frequently where the word hell is given in the text, some one disposed to help the reader has in the marginal column given the true significance, "grave."

According to the Scriptures all mankind go down into sheol, hades, the tomb, the death state. Our Lord himself was dead, was in hades, the tomb, for parts of three days, and arose from the dead, arose from hades. The Apostle Paul in his letter to the Corinthians describes first the deliverance of the Church from the power of hades, from death, as the first resurrection, to glory, honor and immortality. (I Cor. 15: 42-46.) Then proceeding he shows (v. 55) the ultimate deliverance of the remainder of mankind who will come into harmony with the Lord, and in connection with this he quotes from the Prophet Hosea (13:14) a shout of victory over death that will then be due, saying, "O death, where is thy sting? O grave (hades) where is thy victory?" The Apostle adds, "Thanks unto God, which giveth us the victory through our Lord Jesus Christ." He gained the victory in his own case by his obedience in the things which he suffered, and by laying down his life as a propitiation for the sins of the whole world. When he ascended up on high, he applied the merits of his victory to his Church, which he counts as "members of his body;" and these in turn he has invited to participate with him in the victory over sin and death, by laying down their lives, by walking in his steps of self-sacrifice.

The Lord's victory applied to the Church will result in the deliverance of every member of it from the power of hades, the grave. The gates of hades shall not prevail against the Church. It was sin that brought upon mankind the penalty of death—"The soul that sinneth, it shall die"—but through Christ, believers are justified from sin; and when the entire Church shall be complete in the end of this age, the Lord's power will be exercised and every member of his Church shall come forth from the gates of death. For eighteen hundred years or more the gates of death, the power of the tomb, have prevailed against the Lord's Church. Like the remainder of the world they have gone down into death; but when the due time shall have fully come, every member of his Church shall be delivered from hades, the grave, by a resurrection. It was to this that our Lord referred in his last message to his Church, saying, "I am he that was dead, and, behold, I am alive for evermore, and have the keys of death and of hades—the grave." The key is the symbol of power, authority, ability to open the grave.

Similarly our Lord's resurrection was prophetically and symbolically represented as the bursting of the bars of the tomb—of sheol. All who are of the Lord's true Church, by faith and consecration, whether in man-made churches or not, whether or not they have yet obeyed the Lord's command, "Come out of her,"—all these may rejoice in the Lord's assurance that the gates, the bars of the tomb, shall not prevail against them; that in his due time every true believer shall be fully liberated from the bondage not only of death but also of sin.

It is another part of our glorious hope set forth in the Scriptures, when we come to understand them aright, that the work of the next age will be to liberate all of the prisoners from this great prison-house of death—sheol, hades, the tomb; and that the Church will be associated with our Lord in that great work, the final victory over death, the victory that was begun in our Lord's resurrection and that will reach still further development in the resurrection of the Church, which is his body, the resurrection of the just, and which will reach a still further development in the raising up to life and fully freeing from every vestige of death and sin all those who, during the Millennial age, coming to a knowledge of the Lord, will come also into harmony with his reasonable and just requirements and receive at its end the blessing of eternal life. All others will be remanded to death, the second death, from which there will be no redemption, no deliverance, no resurrection.

Dear friends, let us appreciate this great foundation of faith which the Lord has laid down for us, and let us build thereon obediently to the letter and spirit of his Word and regardless of human traditions, that we have the special blessing which he is pleased to give to those he will recognize as his faithful followers—to those who will hear and heed his voice and not the voice of strangers.

Stumbled, But Won a Wife.

Gov. Aaron V. Brown of Tennessee was a Chesterfield for politeness and a Talleyrand for wit. When he, a much-admired widower, was paying his addresses—as yet unavowed—to an attractive young widow, he called at her house one day and was ushered into a room darkened to the degree which the prevailing fashion of those days declared to be elegant, and before the governor had familiarized himself with the surrounding objects in the gloom the young widow entered the room. With enthusiastic devotion he advanced to meet her hastily, not noticing a low stool directly in his pathway. Unhappily he stumbled over it and plumped upon his knees directly at the feet of the object of his affections. Before she could utter a word of apology or sympathy the adroit governor, seizing her hand, exclaimed: "Madam, a happy accident has brought me where inclination has long led me." The formal declaration which followed was, of course, successful, for such ready gallantry could not be resisted.

The Rest Cure.

Every woman, whatever her work or whatever her station in life, should adopt the rest cure, which is indeed a preventive rather than a remedy. At least one hour of the day should be spent absolutely in recreation. The manner in which this recreation is obtained must differ accordingly to the person. What is recreation to one women who is constantly among people, who is nervous and overtaxed mentally and physically and seldom free from the demands of peolpe near her, one hour a day in the open air, absolutely by herself, wil prove beneficial. She should spend that hour alone and at rest. For the woman who is alone by day there must be a different treatment. She should for an hour each day seek the society of those who interest and entertain her. If every woman who is much alone and consequently subject to fits of depression would practice this 60-minute cure, there would be less insanity in the world. The woman who is on her feet all day should lie down for an hour daily. A little self study will convince any woman of her individual needs during the rest hour. Each will find something restful to do. If the day comes when the rest hour seems absolutely impossible, be especially careful to observe the hour on that day, for it is at such times the most needed. The woman who will keep young and beautiful and happy will adopt this method of living. She will make it as much a part of her life as she makes her religion.

James O'Brien, a miner, laughed so heartily in the gallery of a theater in San Bernardino, Cal., that he fell over the railing and broke his back.

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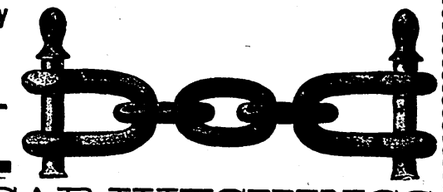
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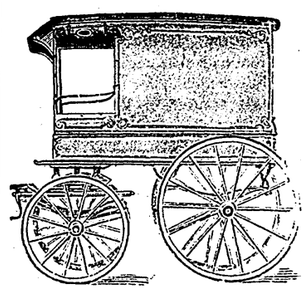
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Information Wanted.

Information is wanted of the whereabouts of one James Edmont, who left Harrington, England, about 27 years ago and located in Pittsburg, Pa. A brother, Hugh Edmont, was drowned in this city about 11 years ago. Any information regarding him will be much appreciated by his nephew, Robert Holland. Address this paper.

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ANNIVERSARY OF CHRIST'S ASCENSION.

Dayton, O., May 28.—Pastor C. T. Russell of Allegheny, Pa., spoke twice here Sunday at the National Opera house, to large and intelligent audiences. We report the evening discourse from the text:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

Not long since we commemorated our Lord's death, and subsequently, at Easter, his resurrection: forty days later he ascended to heaven, and to-day being almost the anniversary of that event, we choose for our subject the message of the angels to the disciples who had witnessed our Lord's ascension. They were bewildered with the events of the forty-five days preceding the Lord's triumphal entry into Jerusalem on the ass in fulfillment of the prophecy of Zechariah (9:9), his subsequent betrayal and crucifixion, in harmony with his previous declarations on the subject, that the Son of man must be lifted up before he could bless the world by drawing all men to himself. Their bewilderment was intensified by the peculiar incidents of that first Easter Sunday, the Lord's various appearances on that day to Mary and the other women of his company, to the two on the way to Emmaus, to whom he revealed the meaning of the Scriptures and their fulfillment, until their hearts burned within them in sympathy with the great divine plan of which the death and resurrection of Christ constituted the pivot or center.

Either in the evening of the same day he had appeared to the disciples in the upper room, the doors being shut, and after speaking a few words with them and eating a piece of broiled fish and of honeycomb to demonstrate that they were not beholding merely an apparition, he vanishes from their sight as mysteriously as he had come into their presence. Then several days elapsed in which they saw nothing of him, had no communication with him. On the following Sunday he appeared again in a body similar to that in which he was crucified (doubting Thomas was present on this occasion and was fully convinced). Then two weeks more elapsed in which they saw nothing, heard nothing, knew nothing about the risen Lord. The disciples were discouraged. They had left all to follow Jesus, and now he had been crucified! And although he had risen from the dead, yet he was no longer with them as previously, but merely appeared and disappeared as angels of bygone days had done. They finally concluded that the active duties of life called them and the three principal disciples, Peter, James and John, former partners in the fishing business, concluded to resume operations on the Sea of Galilee.

A PROFITABLE DELAY.

The Lord's ascension was evidently delayed for the very purpose of allowing all the peculiar incidents to have their proper weight and effect and to prepare the disciples for the final instructions for the great work committed to them. The trio re-entered the fishing business, and the first night they toiled in vain and caught nothing. Their disappointments were growing upon them. They had left the fishing business to be made fishers of men, and that engagement seemed to have failed when Jesus died. They had no doubt of their success at their old occupation, but it, too, had apparently failed them—had God forsaken them? Had everything gone wrong, and would they have no more success in life? Thus did the Lord permit difficulties to work out for their good and prepare them for his still further instructions.

In the morning they saw Jesus was on the shore but they knew him not. In all of his various appearances to them after his resurrection he appeared otherwise than he had been before he was crucified, except on the two occasions in the upper room where he displayed his hands and feet. On these other occasions he was a traveler or a gardener or a stranger. The stranger called to the fishermen inquiring for fish, as though he would purchase their catch. They replied that they had caught none, whereupon he suggested the casting of their net on the other side of the boat. They felt that such a change would be unavailing, because the boat was small anyway and continually turning, and what was one side now would be the other side shortly, but, perplexed by their lack of success, they were ready to follow any suggestion from any quarter, and so cast the net on the other side. Finding it immediately full of great fish, and the net itself breaking, they realized that an astounding miracle had been wrought and that the one on the shore could be none other than the risen Lord.

They hastened to the shore, more anxious to meet him than to care for the fish they had caught, and though they saw no print of nails we read that none of them durst ask him who he was, knowing it was the Lord, feeling sure from the miracle that had been wrought, and realizing that this, another appearance in different form, was in line with his various appearances to them. Then he took occasion to ask Peter, the one who first proposed returning to the fishing business—Simon Peter, lovest thou these—boats, fishing tackle and fish—more than thou lovest me? The question repeated three times became a burning question to Peter and the lesson was never forgotten. He realized that, having become a fisher of men under the Lord's direction, he was to continue in that service. Our Lord emphasized the matter, saying, "Feed my sheep," "Feed my lambs," and again vanished from them. By appointment about five hundred of all his followers gathered to meet him, as the Apostle Paul tells us. All of these meetings had been very brief and altogether less than a dozen times—probably not two hours in all during those forty days.

OUR LORD'S ASCENSION.

Finally, on the fortieth day, by appointment, he met the disciples on the Mount of Olives, and after being visible to them for a few moments ascended, disappearing gradually from their sight upward. No wonder the disciples were amazed and stood watching in the direction in which he had disappeared.

We can readily see that all of these experiences were necessary to their instruction—that they might know to a certainty (1) that the Lord was risen; (2) that he was no longer the Jesus of the flesh whom they had known as their Master and Teacher for three and a half years; (3) that he was now a spirit being, who could appear and disappear at will, who could appear in one form or another, in one garb or another, appear the doors being shut as easily as if they were open, and vanish out of their sight without walking away. It was evidently necessary that they should have these pantomime lessons, and the last of these, his ascension, was no less important than the others, for they were not as yet begotten of the holy Spirit, as we read, "The holy Spirit was not given because Jesus was not yet glorified."—John 7:39.

The holy Spirit would come after his ascension, and under its guidance they might understand spiritual things, but now they must be taught respecting spiritual things in a natural manner, in pantomime. Had he not on leaving them appeared in a form of flesh and thus ascended and vanished simultaneously they would not have known that he had gone away; their not seeing him would have been no proof of his having gone. Having seen him disappear they got the pantomime lesson of his departure for heaven, and this was emphasized by the angels who appeared to them and in the words of our text declared that this same Jesus would so come in like manner as they had seen him go into heaven.

"THIS SAME JESUS."

A great deal of confusion obtains amongst Christian people respecting the second coming of Christ, and much of this confusion is due to a misunderstanding of this text, and that, too, by persons who have given the subject considerable study, but whose minds have run in a certain groove which obscured the truth. Which Jesus did the angels refer to when they said, "this same Jesus"? We answer that it was the resurrected Jesus. The name of Jesus attaches to our Lord, and we use the name for him when speaking of his heavenly existence beore he became a man, the pre-human Jesus. Again we recognize it as especially his name after he became the Man Christ Jesus, and it is his name still since his resurrection and ascension to glory, and it will always be his name, for it signifies a Savior, a Deliverer.

It should be noticed, however, that the Apostle explains that Jesus was put to death in the flesh and quickened in the Spirit. That is to say, the Man Christ Jesus died for our sins, the human nature perished there as our redemption price, and God raised up Jesus from the dead, not again to human nature, not again as a man, but, as the Apostle declares, "a quickening spirit," a life-giving spirit. It was this resurrected Jesus, the Life-giver, the Spirit that ascended, which was referred to by the angels. His appearances in various forms did not prove that he was still a man after the resurrection. Quite to the contrary: the angels who are spirit beings have appeared as men with bodies of flesh and with clothing especially created for the purpose—they materialized.

So Jesus the quickening Spirit after his resurrection materialized on various occasions, for the express purpose of demonstrating that he was no longer dead but risen from the dead, and the appearing in various bodies demonstrated also that he was changed, so that no flesh body was his, and that he was no longer a human being but a spirit being, who could appear in any form. While what we are saying might be associated with the claim of Spiritualists, be it understood distinctly that we have no affiliation or sympathy with Spiritism. We do indeed concede that materializations have taken place in the past and that they may to some extent take place now and in the future, but the materializations of those known as Spiritualists we hold to be under the power and influence of the fallen angels, all evil spirits, the spirits of demons who deceive the mediums and the public.

"SO COME IN LIKE MANNER."

Many dear Christian people—who perceive that the Scriptures everywhere speak of the second coming of Christ as the great hope of the Church and the world, and they point out that God's Kingdom can not come and his will be done on earth as it is done in heaven until the second coming of Christ as the King, the Messiah of the world—on reading these words, "so come in like manner," draw a very wrong conclusion from them as they do from the words, "this same Jesus." If we ask these dear friends how they are expecting the second coming of Christ they refer you to certain Scriptures which speak of the voice of the archangel, the trump of God, a shout, the heavens rolling together as a scroll, etc. ,etc., and tell us that this is what they expect. We ask them, Would that be in like manner as he went away? Did he go away with shouting and trumpets and heavens rolling together, etc., etc.?

The fact is that the Lord has permitted the subject of his second advent to be misunderstood that the world might not know what to expect—that none except the most zealous and earnest of the Lord's people might be guided to an understanding of the subject through his Word by the holy Spirit. The time is now come for a clearer appreciation of this matter. We now see that the voice of the archangel and the trump of God correspond to the seventh trumpet of Revelation, and will make no more noise upon the atmosphere than have the preceding six. We now see that the rolling together of the heavens is symbolical, representing the rolling together of the ecclesiastical systems of our day, the federation of Christendom which is everywhere being talked about and which is hoped for as a glorious achievement.

Symbolically the earth represents society, the sea represents heathendom and anarchy, the mountains represent the kingdoms of Christendom and the heavens represent the ecclesiastical powers. In the symbol all of these are represented as taking fire and being burned up, and as being superseded by a new heavens and a new earth, in which righteousness will prevail and in which "there will be no more sea." The burning of the heavens and the earth, of the ecclesiastical and social systems of the present time, are elsewhere in the Scriptures called "The time of trouble such as there was not since there was a nation," nor ever shall be.

PAROUSIA, EPIPHANIA, APOKALUPSIS.

When we come to study the matter of the second coming of the Lord carefully we find it variously referred to: First the parousia of Christ in the end of this age is drawn to our attention. The word parousia signifies presence, but it does not signify outward show or demonstration of that presence. Thus our Lord was present during all of the forty days after the resurrection, but he was manifested or visible only a few times and altogether only a few hours. The word Epiphania, used in respect to our Lord's second advent, signifies a shing forth brightly, still, however, not indicating in what manner the shining forth shall come.

Another word used in respect to our Lord's second advent is apokalupsis, which signifies revelation, making known, disclosure—as, for instance, the Lord may have been in the upper room with the disciples, present but invisible for some time, noting their words and conduct, and then manifesting himself, revealing himself by appearing in a body of flesh which they could see and handle and talk to. As we have seen, our Lord's revealings after his resurrection were in bodies of flesh, but revealing in that manner was necessary because the disciples were not yet begotten of the Spirit. There is nothing to indicate that our Lord's apokalupsis at his second advent will be in a body of flesh. On the contrary, the Scriptures speak distinctly of his being revealed (apokalupsis) in flaming fire.

"WE SHALL SEE HIM AS HE IS."

The sum of the Scriptural teaching seems to be that in the end of this Gospel age, at the proper time, Jesus will come again—come to set up the glorious Kingdom so long promised and so earnestly waited for by all his faithful people. He comes as the Lord and Bridegroom of his Church, the "Bride," and to be the "King over all the earth in that day." For a time, although present, he will be invisible. His presence will not be known to the world, and will be known only to the saints his very elect, and to them not by any spiritual phenomena, but through the light which will at that time shine from the Word of God on this subject, revealing the time at which he would be due, the manner of his second advent, etc., etc.

While thus present (in the parousia) he will have an oversight to the completion of his Church and her glorification—her change from earthly conditions to spirit conditions. As each member of the Church shall pass from earthly conditions to spiritual conditions in this harvest time, he will be able to see the Lord, not as he was as a man, but as he is, "this same Jesus"—the resurrected Jesus, the quickening spirit. The Apostle explains that such a change is necessary to the Lord's saints, saying, "Flesh and blood can not inherit the Kingdom," therefore we must all be changed. When we shall be changed to spirit nature conditions we shall be able to see the Lord and to see all of the spirit beings, the angels and the heavenly Father. During the time of the Lord's parousia, in the harvest, the end of the Gospel age, there will be a bright shining and mental illumination granted to his people through his Word, which will enable them to appreciate the fact of his presence and to feel fully assured on the subject. This is in accord with the Lord's promise to his followers that at his second coming, in his parousia, he would knock, he would give such indication of his presence as would be sufficient to arouse those who were in the proper attitude of heart to investigate the matter, to open the door of their hears by faith to receive him, and he declared that to such he would come in and sup with them, nourish them, feed them with special spiritual refreshment. He declared that for all of his people in this time he would gird himself as a servant and come forth and serve them. They should not only know of his presence by the testimony of the Scriptures, but they should have a special demonstration of it by the clearness and beauty of the plan as it would shine into their hearts under his ministrations.—Luke 12:37: Rev. 2:20.

Later on will come the public revelation or demonstration that the Lord has assumed the control of the world. Every eye shall see him, not in the sense of seeing the flesh of the Jesus who walked the vales of Palestine, but in the sense of recognizing the power and authority and government and judgments of him who in the end of this age shall take to himself his great power and reign. The world is represented as seeing the Lord thus with the eyes of its mind in the judgments that are coming, and they are represented as calling for the rocks and mountains to cover them from his presence. Not that worldly men will gain such faith as to be able to pray for mountains to topple over and crush them, nor that they will go so far as to suppose that this will be the easiest way to extinguish life. No! No!

"AS IT WAS IN THE DAYS OF NOAH."

The symbolism signifies that in the time of trouble that is coming, men, without seeing the Lord in person, will realize the beginning of the reign of righteousness, and they will seek to be covered or shielded from those troubles by entering into the caves of the rocks—that is, by seeking protection and cover of social organizations, hoping thus to escape the "wrath of the Lamb." They will seek the great mountains, the strong kingdoms, hoping that in these they will have better opportunities of escaping the anarchistic troubles which will be upon the whole world. But none of these will cover them, hide them, for the time of trouble that is coming is to be world-wide—there will be no escaping it. According to the Scriptural picture it will mean the dashing in pieces of all the kingdoms of earth as potters' vessels; it will mean the carrying of the mountains or kingdoms into the midst of the sea of anarchy; it will mean that the heavens of ecclesiasticism rolling together, uniting for mutual protection or strength, will eventually be destroyed by the social conflagration of that great day of the Lord.

Referring to his parousia, his presence before the apokalupsis or revealing in flaming fire and trouble, our Lord explains to us that in the day of his presence matters will be going on much the same as in the past. The world's affairs will not be interrupted thereby, for it will be secret, unknown to the world, known only to the Church, to the Bride of Christ. At that time men will be eating and drinking, planting and building just as they did in the days of Noah, just as they knew not in those days how close they were to the great catastrophe, the end of their age. (Matt. 37:39.) Let us notice carefully that the Lord here does not liken his presence to the flood nor to the days of the flood, but to the days that were before the flood—before Noah and his family entered into the ark—"So it shall be in the days (parousia, presence) of the Son of man."

"HE THAT HATH AN EAR LET HIM HEAR."

We are now living in this very time mentioned by our Lord, the time of the parousia, the presence of the Son of man, who is making up his jewels, who is reckoning with his servants to whom he committed the pounds and the talents. Very shortly the work will be complete; the full number of the elect will have been tested, proven, and admitted to the joys of their Lord beyond the vail. Then will come the revelation of the Son of man and the evidences to the world that the Kingdom of righteousness has been established—the time of trouble such as was not since there was a nation.

We do not call attention to this matter with a view to alarming the world. We know, on the contrary, that the world is deaf to the messages of the Lord's Word, and all the better it is for it to be deaf. We address those who have the "ear to hear," whether they be few or many. Our message is for these and these alone. Others hearing will not hear, neither will they understand until the time of trouble shall be upon them.

In speaking to the world we prefer to emphasize, according to the promise of the Lord, the glorious favors and blessings which are to be world-wide and ocean-deep during the Millennial age—as soon as the fiery troubles shall have cousmed the present order of things and thus have prepared the way for Emanuel's Kingdom, the Kingdom of righteousness and peace, which for a thousand years is to bless and guide and control and uplift the poor groaning creation, to the intent that by the time of its close every member of our race will have been blessed with a full opportunity of attaining to all that was lost in Adam and redeemed by the precious blood.

Time does not permit us to furnish evidences on this subject—to prove that we are now in the presence of the Son of man, in "the days of the Son of man." (Luke 17:26.) But those who have the hearing ear will, under the guidance of the holy Spirit, hunger and thirst for more evidences along these lines, and we have them in abundance and are pleased to dispense them as we have received them—freely. We will be pleased to have the addresses of those who would like to investigate these subjects further, that we may send them some free literature.

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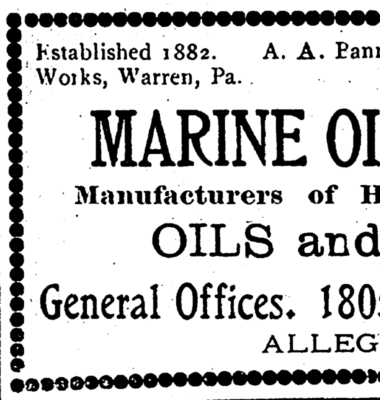

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ANCHOR

PASTOR RUSSELL'S SERMON

THE ANNIVERSARY OF PENTECOST.

Chattanooga, Tenn., June 4.—The Watch Tower Bible and Tract Society's convention here opened Sunday by an an address of welcome from the old veteran General A. P. Stewart. It continues for two days more. Pastor C. T. Russell, President of the Society, spoke twice to-day. We give his evening discourse as follows:

"And when the day of Pentecost was fully come, they (the disciples) were all with one accord in one place. . . . And they were all filled with the holy Spirit."—Acts 2: 1,4.

To-day is approximately the anniversary of Pentecost. The word "Pentecost" signifies the fiftieth day. The fifty days began to count from the Jewish Passover Sabbath, the fifteenth day of Nisan: seven times seven weeks (7 x 7 equals 49) brought Pentecost, which the Jews celebrated year by year during their dispensation, but understood not the deep significance of the type.

I need scarcely remind you of the great transactions of that Pentecost day which followed our Lord's death and resurrection and ascension. You will remember the account of which our text is a portion. You recall that before leaving his followers our Lord informed them that a new dispensation was opening and that although he had previously forbidden them to go to Gentiles or Samaritans, they should understand that henceforth their message would be unrestricted to "him that hath an ear to hear" of any nation, but that their mission, their work, was to begin at Jerusalem. You recall further that our Lord admonished the disciples that they were not yet equipped for the work of the new dispensation, and instructed them, sayin, "Tarry ye at Jerusalem until ye be endued with power from on high." (Luke 24:49.) They probably knew not how long the tarrying would be, for "The holy Spirit was not yet given, because Jesus was not yet glorified" (John 7:39), and they could not understand spiritual things until they obtained this blessing. True, a measure of the holy Spirit had been on the apostles during our Lord's ministry, so that they worked miracles, healing the sick, casting out devils, etc.; but the power under which they then operated was not from the Father direct, but was imparted to them by our Lord Jesus, whose representatives they were in the teaching and preaching and miracle working. However, the Lord had promised them a recognition by the Father in due time, and it was for this that they were to wait.

They were not waiting as sinners for power, for repentance, for they were already believers in the Lord Jesus, accepted of him, and, more than this, they were already consecrated to the doing of the Father's will. But, although every proper step on their part had been taken, they had not yet been acknowledged of the Father—they had not yet received the spirit of adoption into his family. They had left the house of Moses, the house of servants, and had attached themselves to Jesus, the Son of God, that they might be members of the house of sons, this liberty or privilege having been accorded them (John 1:12); but now they waited for the matter to become bona fide, actual.

"DIVERSE MANIFESTATIONS OF THE SAME SPIRIT."

The descent of the holy Spirit upon them might have been as quiet a matter as was the descent of the holy Spirit upon our Lord Jesus at the time of his baptism—might have been no more marked a manifestation than there is on the Lord's people to-day, when, becoming united to the Lord, they become partakers of his Spirit and are adopted into the Father's family. However, it was not only in the interest of the early Church but in our interest also that our Lord marked this great and important transaction with wonderful outward manifestations— the cloven tongue and flames of fire resting upon the heads of the disciples and possibly upon others, the rushing mighty wind filling the place where they were and causing some kind of sensation, the after miracles of the tongues and other gifts of the Spirit. All these attestations to the momentous significations of Pentecost we may well rejoice in. They impress upon us the importance of the great events which on that day had their beginning.

What great events? We answer, in harmony with Peter's words, that the events of that day signified (1) that the Lord who had ascended from them ten days before had reached the heavenly courts, had presented to the Father the evidence of his sacrifice, and had made a portion of the merit of the same applicable to his people—to the household of faith—to all who would believe in and accept him as their Savior. These things were shown back in the Mosaic types: the High Priest, having slain the bullock, took its blood into the Most Holy and sprinkled it upon the Mercy Seat, to make atonement for his body (the under priests) and for his household (the house of Levi, which typifies the household of faith—all believers). As soon as the blood of the bullock was sprinked upon the Mercy Seat, Justice pronounced absolution of sins for the particular class for whom the blood was applied, who, therefore, were in fellowship with God and in harmony with the blessings he had to dispense. Justice relinquished its claim and divine Mercy accepted the consecrated ones as prospective members of the body of Christ—as sons of God. (2) The sending forth of the holy Spirit marked the adoption of these into the family of God, into joint-heirship with the Lord Jesus Christ.

The Apostle Peter, explaining this mater, says that it typified that Christ was exalted to the right hand of God—that he had been received into the heavenly courts with glory and distinction as an overcomer, as one who had performed the Father's will, and to whom the high reward was given of sitting down with the Father in his throne—the throne of the universe. The sending of the holy Spirit upon his faithful followers was to be to them an attestation of all this and of their acceptance with the Father through him. (Rev. 3:21) Jesus, "being by the right hand of God exalted, and having received of the Father the promise of the holy Spirit (the holy Spirit as promised), he hath shed forth this which ye now see and hear."—Acts 2:33.

JOEL'S PROPHECY SHOULD BE REVERSED.

Peter proceeds to point out that this pouring out of the Spirit was a partial fulfillment of a prophecy made long before by the Prophet Joel respecting the "last days." We pause here to notice that this expression "last days" is generally misunderstood. It is generally forgotten by those who study the subject that a day with the Lord is as a thousand years, and that the entire period from the creation to full eradication of sin is a period of seven days—seven periods of one thousand years each, crresponding to the seven days of the week. Joel prophesied about 800 B. C., consequenty before the midde of the great week of seven thousand years; and the expression, in the last days, would therefore properly refer to the thousand-year periods with which the great week should close. As a matter of fact, this Pentecostal blessing occurred in the beginning of the fifth of these great thousand-year days. However, the Apostle Peter does not say that the Pentecostal blessing fulfilled all that was predicted by Joel, but merely that it was in his prediction—a part of it. And while it was a most important part, it by no means represented the larger part of Joel's prediction. The larger part is to be fulfilled shortly in the morning of the seventh of these great day—in the Millennial morning.

Turning to Joel's prophecy we see that it has two distinct parts—one part exclusivey for the "servants and handmaidens" of the Lord and the other part for "all flesh." (Joel 2:28, 29.) Pentecost marked the pouring out of the Spirit of the Lord upon the servants and handmaidens, and this blessing there poured out has been for all belonging to this class throughout this Gospel age. Pouring out of the Spirit of the Lord upon all flesh is due at the inauguration of the Kingdom of God's dear Son, when Satan shall be bound, and when the sons of God shall shine forth as the Sun in the Kingdom of their Father, for the blessing and refreshment and restitution of all the families of the earth.—Matt. 13:43; Rom. 8:17-19; Acts 3:21.

The statement of this prophecy is an illustration of the manner in which the Lord throughout the Scriptures has stated his Truth, setting it forth in such a form that its force and meaning should not be understood until the due time should arrive and his people should be guided by the Spirit into the understanding of the same. The peculiarity of the statement is that the blessings of the Millennial age are mentioned first, and the blessings of this Gospel age last, so that this reversal of the order of occurrence has put a haze upon the whole subject. Nevertheless, when we rightly consider it, the statement is properly enough applicable to all, including the Church. The operation of God's love and mercy through and in conjunction with the atonement sacrifice of Christ is to bring the outpouring of the Spirit upon all flesh, but this general outpouring will be after certain days, reprsented in this Gospel age, the fifth day and the sixth day—the fifth thousand and sixth thousand years of the great week, and hence it will be the seventh; but the blessing of the Lord's servants and handmaidens will not be after those days (the fifth and the sixth days) but "in those days." The entire matter is simple enough, plain as can be when once the eyes of our understanding open to a comprehension of the greater heights and depths and lengths and breadths of the love of God, and much clearer than we had at first anticipated.

THE TWO DIVISIONS OF THE DAY OF ATONEMENT WORK.

The same blessing is represented similarly in the types of the day of atonement. That day was for the purpose of making atonement for the sins of "all the people," all Israel, who typified all mankind of all nations redeemed by the precious blood of Christ who will enter the covenant relationship with God at any time by reason of the blood of the atonement. After making this general statement respecting the work of the whole day of atonement, the type proceeds to particularize, and tells first of the sacrifice of the bullock, and, as we have just seen, shows that its blood was applied in a restricted sense—not for all Israel, not for all the people, who will eventually become God's covenant people through the benefits of the atonement. The merits of the sacrifice of the bullock were typically applied to those constituting the under priesthood (the body of the high priest), whose antitype is the little flock, the Royal Priesthood, the tribe of Levi, the priestly family, representing the antitypical "household of faith" developed before the Millennial age. The first part of the atonement, we see, was separate and distinct from the after outpouring of the Spirit, which is to be general—upon all flesh.

The second part of the atonement sacrifice—namely, the sacrifice of the Lord's goat—was performed by the same priest and represented the participation of the Lord's faithful footstep followers with him in this great work. It is his work, not ours; but he accepts us as members of his body, and permits us as such to share with him in his work of sacrifice. He permits us to suffer with him, to lay down our lives for the brethren, "to be dead with him," and in all this we are counted as "filling up that which is behind us of the afflictions of Christ;" so that really the entire period from the Lord's baptism of the holy Spirit down to the end of this age is the day of atonement. The important feature of it all was that performed by our Redeemer himself, which he finished at Calvary. In consequence of that sacrifice, we, his consecrated followers, are "accepted in the Beloved," and privileged to die with him as members of his body. It is to this end that the Pentecostal blessing of the holy Spirit has been poured out upon the servants and handmaidens of the Lord throughout this Gospel age—to enable them to walk in the footsteps of their Lord, to present their bodies living sacrifices, holy, acceptable to God, and, because counted in as members of the body of Christ and suffering in this present time, to be glorified as soon as the number is complete and the sufferings and testings accomplished.

According to the type, on the completion of the Church—the last member of the elect having made his calling and election sure, having finished his course with joy, having had fellowship with Christ in his death—the blod of the second sacrifice of the atonement will be offered to Justice. It is all Christ's offering, since we are nothing of ourselves, but have our entire standing before the Father as reckonedly members of the body of Christ—a Royal Priesthood under a Royal High Priest. As the Father accepted first of all the atonement sacrifice and blessed our Lord and sent the holy Spirit upon the Church, so, when the second sacrifice shall have been offered, we may be confident that the remaining portion of Joel's prophecy will have ample fulfilment—the holy Spirit will be poured out upon all flesh.

DOES NOT IMPLY UNIVERSALISM.

As the holy Spirit was poured out upon the waiting believers by the Lord, so the Lord and those believers glorified with him in the Kingdom will pour out the Father's blessing of restitution, of knowledge of God and spiritual assistances, upon all mankind; and in full harmony with this is the statement of the Prophet respecting that glorious Millennial period, "The knowledge of the Lord shall fill the whole earth as the waters cover the great deep. And they shall no more teach every man his neighbor and every man his brother, saying, Know thou the Lord, Know thou the Lord, because all shall know him from the least of them to the greatest of them, saith the Lord!" This does not mean universal salvation, but a universal opportunity for securing "the gift of God, everlasting life" on condition of obedience. As the alternative of wilful sin now incurred by the "servants and handmaids" is Second Death, so the same alternative confronts the world of mankind, "all flesh," when blest by the enlightenment of the holy Spirit during the Millennium.

The servants and handmaids of the Lord have needed the refreshment and guidance of the holy Spirit throughout this Gospel age, and without it none of us could surely hope to fight a good fight against the world, the flesh and the Adversary. Without it we should be unable to comprehend the spiritual things, and consequently unable to grasp the blessings that are freely given unto us of God in the present time, as well as unable to appreciate the things which eye hath not seen not ear heard, nor hath entered into the heart of man—the things God hath in reservation for them that love him, which God hath revealed unto us by his Spirit. (I Cor. 2:9, 1.) O, how much the Pentecostal blessing, the spirit of adoption, the seal of our sonship, means to us who are seeking to make our calling and election sure to those heavenly things to which the Lord has called us—the heavenly Kingdom and its glory, honor and immortality!

Let me guard you, however, against a serious error into which many saintly people seem disposed to fall. They seem to expect Pentecostal blessings individually and collectively yearly, or at least every few years, and some continually entreat the Lord in every prayer for a repetition of that Pentecostal outpouring of divine favor—the holy Spirit. This is the result of a misconception. The Pentecostal outpouring of the holy Spirit was not merely for nor upon the early Church, but equally upon and for all of us who are their successors throughout this age. It needs no repetition. To illustrate: Consider our Lord Jesus, upon whom first of all the holy Spirit was shed forth by the Father at the time of his baptism at Jordan at the beginning of his ministry. He needed not to go yearly to Jordan to receive fresh baptisms; he needed not to receive them anywhere. The baptism which he received continued with him—the holy Spirit granted once was not withdrawn. Its withdrawal would have meant his death as a New Creature. The blessing which came to the Church at Pentecost was part of that same blessing which came to our Lord Jesus, the Head.

The whole transaction was typically represented in the anointing of Aaron, the typical high priest. The anointing oil was all poured upon the Head, and Aaron's head typified our Lord Jesus, whom God hath given to be Head over the Church, which is his body. (Eph. 1:22, 23.) God gave not the spirit by measure unto him, is the record. It was poured out without limit, without stint; but it did not reach the body until Pentecost. The body could not be accepted or recognized of the Father until the atonement for our sins had been made with the precious blood; but the atonement having been applied and accepted, the holy Spirit was poured out. In the type this was represented by the holy anointing oil running down from the head to the body.

THE CHURCH ONE ANOINTED BODY—THE CHRIST.

Mark how the Prophet David draws this to our attention, assuring us that the anointing oil ran down Aaron's beard and over all of his body even to the skirts of his garments. The Pentecostal blessing is abundant for all of the members of the body of Christ. When by faith and obedience, justification and sanctification, we come into membership in the body of Christ, we come under this which was represented in the type by the holy anointing oil—the antitype of which is the holy Spirit. If ever we are "cut off" as branches which do not bear fruitage, it would mean our total separation from the Lord and his Spirit, the anointing which we have received of him and which constitutes the earnest or foretaste of our inheritance. The inheritance will be attained in the life-resurrection promised to all the faithful.

Our petitions, therefore, properly contain no requests for fresh Pentecosts, even as in the petitions of our Lord and the disciples such requests are not to be found. Nevertheless it is entirely proper for us to pray with the apostles that the holy Spirit may abound more and more in us, and to be in accord with our Lord's sentiment when he said that the Father is more willing to give the holy Spirit to them that ask him than earthly parents are to give good gifts unto their children. This giving of the holy Spirit enjoined in the Scriptures and appreciated by us should not be confounded with the Pentecostal blessing, which was never repeated except on one occasion, namely, when the Lord marked the acceptance of Cornelius, the first Gentile convert, and thus taught the lesson that henceforth there would be no distinction between Jew and Gentile as respects the favors of the divine promises.

What then do we mean if we ask to be more and more filled with the holy Spirit if we do not mean new Pentecostal endowments? The thought is that when we come into union with Christ through the consecration of our hearts and wills, when we are accepted as members of his body, all the blessings of God represented at Pentecost belong to us, not as individuals but as members of the anointed Church. As members of the anointed body, under divine favor and leadings, it is our privilege to grow in grace, in knowledge, and in all the fruits of the Spirit. At the beginning of our consecration, we surrendered our own sweet wills that we might take the Lord's will in every particular, that we might have the Lord's Spirit in respect to all of life's affairs; but it is one thing to will and another thing to receive. The surrendering of our wills, so as to desire to have the heavenly Father's will, spirit, disposition, mind, dwell in us, is the act of a moment, but it requires days and months and years to become fully transformed by the renewing of our minds. —Rom. 12:2.

Gradually the Lord's favor toward us, as members of the anointed body, permits us to see the lengths and breadths and heights and depths in his love and in his character, and as we see this the transforming influences in our own thoughts and conduct progress. As the Spirit of the Lord comes into our lives we come more and more to love things which at one time we did not love and appreciate, and to hate things which at one time seemed to have little or nothing objectionable in them. Right and wrong have remained fixed as they were, but our views of them have changed as we have, under the guidance and blessing of the Lord, made progress from grace to grace and from knowledge to knowledge.

"YE HAVE AN UNCTION FROM THE HOLY ONE, AND YE ALL KNOW IT."

To-day, dear friends, as we call to mind the great Pentecostal blessing at the beginning of the age, and how its favor has extended down from that time to the present, let us rejoice before the Lord, giving thanks in Jesus' name for this great blessing, for the relationship which was there established between God and those who accepted Jesus as their Savior, and who made consecration to him and his service. Let us ever keep in mind that the benefits of this Pentecostal fellowship with God and anointing of his Spirit are found in the sacrifice which was finished at Calvary, and that the Pentecostal blessings and favors could not come until he had died and ascended on high, there to appear in the presence of God on our behalf, and there symbolically to sprinkle the blood of atonement by which our sins are cancelled.

Correct thoughts respecting this subject will not only keep us very appreciative of the relationship we enjoy with the Father and with the Son, and in fellowship one with another as members of the anointed body of Christ, but will ever keep us humble as respects our natural condition, for it will remind us that we are by nature children of wrath, even as others, and require even as the world the forgiveness of sins through the merit of the precious blood. Nevertheless all who receive the anointing of the Spirit will be gradually, more and more, transformed thereby in thought, word and deed. Meekness, patience, gentleness, brotherly kindness—Love—will gradually, more and more, be apparent, however "crooked" the natural disposition may have been. And it is our blessed consolation that the Lord accepts our heart desires in these respects in lieu of actual perfection, which will not be possible until we gain our perfect, resurrection bodies.—I Cor. 15:42, 44.

Let us carry away with us another thought, namely, that the anointing which our Lord received and that came in due time upon his Church and in which we are sharers by his grace is an anointing for a service—a double service. In olden times the kings were anointed and also the priests, and respecting the Church the Lord has informed us that we are a Royal Priesthood—that in this Church both the kingly and priestly offices mingle, Christ being the Chief Priest and the Chief King, and we being his associates in the glorious commission represented in the two offices. He is to be the King of the world, to bring order out of present confusion, to destroy sin and everything contrary to righteousness; but he is also to be the great Priest, the great Teacher, the great Helper, to assist sinners out of all the difficulties to which they have come through disobedience, to bring back into harmony with God so many as are willing to be brought back. In this commission and glorious work of the future we are to be joint-heirs if we make our calling and election sure, and we wait until the time shall come when the last member of the King and Priest class shall have been approved of God, and the earnest or foretaste of the coming blessings shall give place to the actualities of the Kingdom and its gracious work on behalf of the world of mankind.

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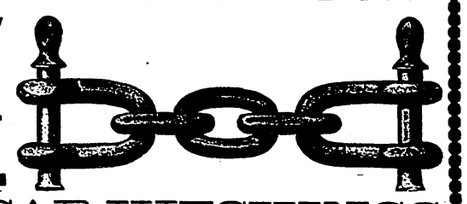

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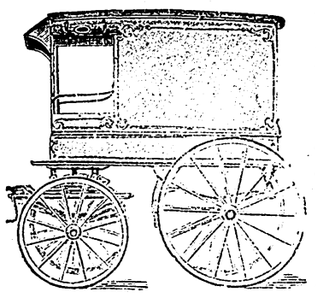

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PASTOR RUSSELL'S SERMON

ORDAINED PREACHERS AND HEARERS.

Allegheny, Pa., June 11.—Pastor Russell had a good audience Sunday afternoon at Carnegie Hall, Allegheny. Close attention was paid to the discourse, which was from the prophecy of Isaiah, "The spirit of the Lord God is upon me; because Jehovah hath anointed me to preach good tidings unto the meek."—Isa. 61:6.

Our text applied primarily to our Lord Jesus and his anointing of the holy Spirit and his preaching, but, as we have heretofore seen, the Scriptures with one voice declare that as Jesus is the Head of the Church, which is his body, so all the members of that body participate with him in the anointing of the holy Spirit and also in the ministry of the Truth. This might be abundantly established by Scriptural testimony, but we assume that the majority of our hearers are thoroughly acquainted with the Apostle's explicit statements to the effect that we are members in particular of the body of Christ, and are filling up that which is behind of the afflictions of Christ in the present time, and are to be associated with our Lord in glory, according to his promise that to him that overcometh he will grant to sit with him in his throne, in harmony also with the declaration that if we suffer with him we shall also be glorified together.

It is, therefore, proper that we apply the words of this text not only to our Lord Jesus himself, but also to all whom his Word recognizes as members of his body, members of his Church—namely, to those believers in the redemptive work of Christ who have accepted the same personally, who have turned from sin to walk in the ways of righteousness, and who have consecrated their lives wholly and unreservedly to the service of the Lord.

THE ANOINTING OF THE HOLY SPIRIT.

A week ago we considered the Pentecostal blessing upon the Church, and discerned that it constituted an anointing of the Lord—a setting apart to divine service, an enduement with power from on high, spiritual power, a new mind, a clearer perception of spiritual things and ability to understand and appreciate and co-operate with the divine purposes. Our text tells us that this anointing with the holy Spirit constitutes an ordination to preach, and a moment's reflection convinces us that none could be properly qualified to represent the Lord and his Truth unless he was thus qualified and anointed and able to discern the spiritual things, because who can express to others that which he does not discern and appreciate himself? How could anyone declare the mysteries of God and of his plan unless first of all his own eyes of understanding had been opened and his own heart had been enlightened, permitting such an appreciation and making possible a truthful setting forth of the same to others?

True, in the early Church the anointing of the holy Spirit was accompanied by certain outward demonstrations which are not now granted to the anointed ones. These outward demonstrations or evidences of the anointing were called "gifts," and consisted of power to heal disease by the word or the touch, the gift of prophesying or public speaking, power to speak in unknown tongues—in languages that had never been learned—power to interpret such tongues or languages, power to discern spirits, to read thoughts, as when Peter read the hearts of Ananias and Sapphira when they attempted to deceive, etc. These "gifts" we can readily see were valuable to the early Church for the establishment of their own faith, for the demonstration to others that they were really the people of the Lord, and for their own upbuilding in grace and knowledge at a time when the New Testament was not prepared and its aid in the study of the divine plan was not available.

But, as the Apostle intimated, these "gifts" having served their purpose would pass away, and would be succeeded by certain "fruits" of the Spirit. To the natural man the "gifts" might seem to be the more valuable, but to the advanced Christian the fruits of the Spirit will be seen to be more desirable and the better attestation of divine favor. Speaking of these fruits of the Spirit, meekness, gentleness, patience, long-suffering, brotherly kindness, faith, hope, love, the Apostle assures us that love is the principal one, and really includes all the other fruits of the Spirit. All other fruits and graces of the Spirit are merely elementary developments, parts of that quality which in its completeness is called love, and which by our Lord is explained to mean, love to God with all our hearts, mind, being, strength, and love for our neighbor as for ourselves.

DISCERNING ANOINTED ONES.

Our Lord assures us that as a good tree will be known by its good fruit and an evil tree by its evil fruit, so his followers will be known by their possession of the holy Spirit and the fruits and graces which they will manifest in their daily lives. This does not signify that those who are begotten of the holy Spirit or, as expressed in this text, anointed with the holy Spirit, will be perfect in the flesh. Quite to the contrary—it is not the flesh which is begotten again, it is the New Creature, the new mind, the new will. The anointing received as New Creatures manifests itself by its opposition to sin, its harmony with righteousness, its sympath with everything that goes to make up the divine standard of character and co-operation with the divine plan.

At first it is a mere likeness of the principles of righteousness, meekness, gentleness, patience, love, and a desire to develop in these graces of the Spirit; but subsequently, as this anointing abides and Christian character develops these traits become more and more manifest, not only to the person himself, but through his conduct to others. This is growth in grace, in knowledge, in love; this is the development of the fruits of the Spirit. Just as the apple blossom precedes the little nubbin of fruit, and as this gradually enlarges and matures, so do these graces of the Spirit gradually develop in the hearts of those who have been begotten again by the holy Spirit, by the Word of Truth.

"THE WORLD KNOWETH US NOT."

The world understands nothing about this begetting of the holy Spirit, this spirit of a new mind or will in accord with righteousness. It understands nothing about this anointing of the holy Spirit, under the influence of which old things pass away and new hopes and aims and objects in life take their places. But each one who has passed through these experiences understands them; each one begotten again is aware of the change in his mind, his will knows that he has consecrated his life to righteousness and to the Lord's service, and realizes that an anointing has come to him. Such are able to sympathize with one another, to discern the new mind one of another, and to sympathize with one another in the conflicts of this new will with the spirit of the world and with the flesh and its desires. Hence the Scriptures exhort the Spirit-begotten ones to special love and sympathy one with another in a manner that others cannot, because the world knoweth us not even as it knew him not, and because our sympathy and fellowship must be with those who are similarly begotten to the new nature and inspired by the new hopes.

The outward manifestations of these graces or fruits may be more or less rapid according to temperament, environment and zeal, but in every case the new mind, the new spirit, the new nature will be able to identify itself to others similarly spirit-begotten. And this anointing of the Spirit, wherever it is recognized, constitutes the bond of fellowship and brotherhood in Christ. It is not only the spirit of consecration, but also the spirit of the Truth, which signifies the enlightenment or illumination through the divine revelation of the Scriptures. It signifies, therefore, a growing knowledge not only respecting God's plan of salvation and our relationship to it, but also a personal intimacy with the Lord.

ORDAINED AND UNORDAINED PREACHERS.

According to our text none have ordination of God to act as his mouthpieces except they have received this anointing. Such may be known by the fruits of the Spirit, which all the Spirit-begotten ones will soon be able to detect, and which will more or less be manifest also to the world, although the world will not know how to make allowances for having the treasure of the new mind in an imperfect human vessel, although the world will not know how to sympathize with the weaknesses of the fallen flesh, and may often be apt to denounce and condemn those who are walking to the best of their ability not after the flesh but after the Spirit. We fear, however, that if this line were distinctly seen, sharply drawn, many who are now prominent ministers, reverends, doctors of divinity, would be seen to be barred from the Lord's service. Many of them have had ordination from men but have never had the ordination of God, and hence are unable to see spiritual things themselves and equally incompetent to present such things to others. They have not been anointed or ordained of the Lord to preach.

On the other hand many of the Lord's people misled by the human distinctions between clergy and laity and the privileges and limitations accorded to these by Churchianity, fail to recognize that they are ordained to preach, and that unless they are continually preaching they are failing to accomplish the divine will—failing to fulfill the ordination which was granted them of the Lord when they received the anointing of the holy Spirit. This does not mean, however, that all who are anointed of the holy Spirit are appointed of the Lord to preach in the same manner, for, as the Apostle would explain, we have gifts differing one from another, and, our opportunities in life are amongst these talents. For instance, some may have the talent for presenting the divine message of mercy and truth in a private manner, and may be very effective in their ministries, in their services; others may have the talents and opportunities for more public service. The sisters, for instance, are not Scripturally authorized to engage in the more public functions of preaching, but they, nevertheless, have glorious opportunities in a more private way of showing forth the praises of him who has called us from darkness into his marvelous light and who has anointed us to preach, to declare, to make known, the good tidings.

"LIVING EPISTLES KNOWN AND READ OF ALL."

As an illustration of forceful preaching of a female members of the anointed body, I want to tell you of a little incident which occurred on my last visit to the friends in New York City. Following the afternoon service an apparently very intelligent and accomplished lady sought a private interview for a few moments, in which she requested my prayers that she might be enabled to see and fully grasp the Divine Plan of the Ages, and to come to the point of a full consecration of her heart that she might enjoy the anointing of the holy Spirit.

She explained that for years she had been an agnostic, a total unbeliever in Christianity and the Bible, and that her friends and acquaintances were honorable people of the same class. I inquired how she had become interested so as to attend the meeting. She replied that she had a sister-in-law who had received the glorious message of the divine plan and set forth in MILLENIAL DAWN, and that the Truth had made such a wonderful change in her sister's character, disposition, etc., every way, that she was convinced that there was a power of God in connection with his Word that she had never dreamed of, a power which by its fruit attested that it was of God. She said, "I have never known on instance of such a wonderful transformation of character as that which occurred in my sister-in-law, and I came to the meeting to-day that I might begin to learn the ways of the Lord. After this sort and for this reason I am asking your prayers to this end."

Who could deny that the sister who had received that anointing and whose life had given that testimony had been preaching the good tidings in a most effective manner? Who could say that because as a sister she was not ordained to a public ministry that she was therefore debarred from the blessed privilege of showing forth the praises of him who hath called us from darkness to light? The Apostle tells us that this is true of all of us; that the world which will not read books and tracts and which cares not to attend preaching will read our living epistles, our daily lives, and in harmony with the Apostle, we exhort that all shall thus preach day by day the glorious message of our great salvation which is of God in Christ Jesus.

WHAT WE ARE TO PREACH.

It should be noticed that we are to preach the good tidings, not bad tidings of great misery. We remember the theme of the angels' song at the announcement of our Lord's birth, "We bring you good tidings of great joy which shall be unto all people." So here the anointing which we receive of the Lord is that which leads us to decare the good tidings of his great salvation in all its lengths and breadths and heights and depths. Alas, that for centuries the good tidings of great joy has been overwhelmed by the loud voices of Churchianity, which, during the Dark Ages, have misrepresented our heavenly Father's plan, misinterpreted and twisted his Word, giving the impression that he is the great adversary of our race, who even before we were created prepared for the great majority of us, a place for our torment, making all the preparations for fuel and fireproof demons for our injury. Alas, that some of us who are his children, and who had received of the anointing of his spirit, should for a moment have imagined that such a message was the one referred to as the good tidings for the meek, the good tidings of great joy. How glad we are that in the dawning of the Millennial morning the shadows are beginning to flee away, and the glorious light of the goodness of God is beginning to be seen shining in the face of Jesus Christ our Lord.

TO WHOM SHALL WE PREACH?

Amongst the grievous mistakes of the Dark Ages and the legitimate outgrowth of its misconceptions of God's plan has been the thought that the Gospel is to be preached to the wicked, to railers, to blasphemers, to the hard-hearted, etc. Nothing is further from the teaching of God's Word nor from the example of our Lord Jesus and his apostles. Our text states the matter properly, saying, that our ordination, our anointing, was to preach the good tidings to the meek—to those who manifest a humble attitude of mind, a teachable spirit; to those who desire to know the truth, who manifest a hungering and thirsting after righteousness; to those who realize to some extent their own blindness and who desire to see the light. Our commission is to preach the good tidings to these.

Notice how our Lord and the apostles followed this course. Our Lord is sending forth his apostles in the end of the Jewish age limited their endeavors to the Jewish nation, which for centuries had been under divine instruction through the Law and the prophets. His words are, "Go not into the way of the Gentiles (heathen) and into the cities of the Samaritans (a semi-religious people) enter ye not; for I am not sent save to the lost sheep of the house of Israel." True, subsequently, after his death and resurrection, the apostles and all of he Lord's people were fully commissioned to carry the message of salvation also to the Gentiles, to the heathen—to preach the Gospel to every creature without restriction as to their relationship to the favored nation of Israel—to every person whom they might meet in whom they should find the ear to hear, the spirit of meekness and desire to know the way of God and his salvation. This is the same commission to us still, and our course should be the same.

We should understand that the message of God's favor is to whoever has a desire to know it, and that such are only the meek, and this would mean that where we find special evidences of a lack of meekness that we should desist from efforts in those directions and should confine our labors to the most promising fields. Such was the course of the Apostles. Wherever they went they first sought out the most religious people to preach to them. Of course if the time should ever come when all those who are meek and show a desire to know the way of the Lord should have been fully instructed, and there should be no more opportunity to preach to them, we might go to the froward, the proud, the boastful, the disdainful, the self-righteous, the wicked, the hard hearted, but we have no reason to expect that our labors would have success with that class if we preach the true message. They require another kind of treatment, a kind of treatment which the Lord proposes to give them in the Millennial age which shall follow this present age and of which we shall have more to say again.

"The meek will he guide in judgment, the meek he will teach his ways." (Psa. 25:9.) The Lord in this present age is choosing out of the world a little flock, a peculiar people. He wishes to instruct them and develop them and fit them to be the Royal Priesthood of the coming associates as members of his body in the great Kingdom work then to be inaugurated for the blessing of the world in general, including the unmeek—to then bring to the knowledge of every creature, under the most favorable conditions and terms, the mercy of God, to the intent that they may then hear and be blessed. Even the meek will have plenty to do to learn the necessary lessons of faith and obedience in the school of Christ, walking in the narrow way.

Since the Scriptures, then, are so explicit as to the class whom the anointed should seek to reach with the Lord's message, how comes it that Churchianity in general has made so great a mistake as to consider that its special mission was to the opposite class, and that the meek need no instruction, need no guidance, need no conversion, etc. We answer that an erroneous doctrine of everlasting torment is responsible for the mistaken view, under the teaching that all the world was condemned through Adam to eternal torment, and that only those who are accepted of Christ would be saved from that awful fate. The tendency was to count the naturally meek and gentle as already saved and to give them little attention, expending effort mainly upon the wicked, the vile, the perverse. A discernment of the Divine Plan of the Ages helps to set this matter straight again and to show us why, as above, the Church is now being selected from amongst the meek only, from amongst the teachable, and that the work of the Lord for the great mass of the world, the unmeek, the unfit even for the training of this Gospel age, is left for the next age, for the Millennial age.

In some respects it is a mercy and a blessing that the world is in large measure blind and deaf, and therefore in the some proportion irresponsible as respects the message now being delivered to the meek, who may have ears to hear and eyes to see. It is with these as it was with the scribes and Pharisees and doctors of divinity who conspired against our Lord and put him to death. Their guilt would have been terrible had they really known what they were doing, but committed in ignorance their great sin will be forgiven, as our Lord declared, "All manner of sin and blasphemy shall be forgiven unto men . . . and whosoever speaketh a word against the Son of man, it shall be forgiven him." As the Apostle Peter intimates, speaking on this very subject, "I wot that in ignorance ye did it, as did also your rulers." As the Lord through the prophet intimates, "I will pour upon them the spirit of prayer and of supplication, and they shall look upon him whom they have pierced and shall mourn"—in that day—in the Millennial day, when the new order of things will be introduced and when the knowledge of the Lord shall fill the whole earth, scattering all its darkness and blindness.

"PREACH THE WORD."

I am addressing the meek class, and particularly those of this class who have received the anointing of the holy Spirit, all of whom, therefore, are commissioned or privileged to preach, but have the responsibility also of doing this to the meek wherever they may find them. I am sure that I voice your sentiments and tell your experiences when I say that in proportion as you have been loyal to the anointing you have received, in proportion as you have self-sacrificingly endeavored to show forth the praises of the Lord and his wonderful plan of salvation, in that same proportion has been you own heart-development and growth in grace and in knowledge; and in proportion as you may have allowed fear and other considerations to hinder you from telling the good tidings, in that proportion you have failed to make progress and have experienced leanness of soul. Let us more and more appreciate this blessing of the Lord, our anointing, and let us by word of mouth, by pen, by printed page and by our living epistles day by day, tell all the meek the good tidings of the great salvation which is of God in Christ Jesus, a salvation which now affects the heart, the life, the hopes, every interest of this present life, and which extends into the future, assuring us of a completion of salvation in the resurrection, and that if faithful we shall then enter into the joys of our Lord and be participants with him in the Millennial Kingdom to bless the world.

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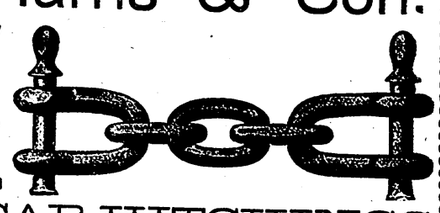

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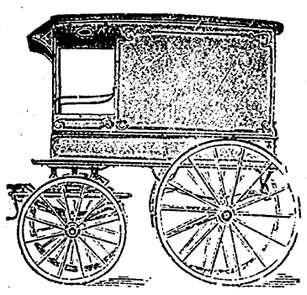

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PASTOR RUSSELL'S SERMON

THE TRUE GOSPEL AND ITS EFFECTS.

Pastor C. T. Russell preached in Carnegie Hall at 3 p. m. last Sunday. His topic was "The true Gospel and its effect," from the text, "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound." (Isaiah 61:1.) He said:

On last Lord's day we considered the forepart of this same verse of Scripture, and saw the particular class ordained of God to be the preachers of God to be the preachers of his Gospel, and the particular class, the meek, predestined hearers of it. To-day we notice some of the particular features of this Gospel. It is well known to all of you that the word Gospel signifies "good tidings," or a joyful message, and yet we all know that what is usually understood to be a Gospel sermon is one of bad tidings of great misery to nearly all people. This however, is merely a false definition, a slander which has come down to us from the dark ages. The word gospel as used throughout the Scriptures has its one legitimate meaning, as illustrated, for instance, by the message which the angels delivered when announcing the birth of our Redeemer. They said, "Behold, we bring you good tidings of great joy, which shall be unto all people."

Similarly our text prophesied that Christ, and all the members of his body anointed to preach, would similarly preach good tidings of great joy for all people. Our text does not phrase the matter in these particular words, but this is its meaning. It declares that the good tidings, the message of joy, is liberty to the captives and the opening of the prison to those that are in bondage. There is one great prison-house which, for the number of its prisoners and the security with which it holds them, has no competitor on earth—it is the prison-house of death. From its bondage none can free themselves. There is but one key to this prison: it was held by Justice for over four thousand years, while hundreds of millions of the race went into the prison. Nearly nineteen hundred years ago Justice disposed of the key to this great prison—turned it over to Jesus and the mercy and love which he represents. The key—that is, the power, the authority, the ability to open the prison—is now fully and completely in the hands of him who redeemed us with his own precious blood—in the hands of him who bought all the prisoners, who paid the death penalty and who on this account is fully authorized by Justice to release the prisoners.

THE BEGINNING OF THE FULFILLMENT.

It will be remembered that our Lord Jesus made personal application of this prophecy to himself. Entering into the synagogue at Capernaum he was recognized as a man of letters and asked to read a selection from the book of Isaiah. He read our text and said, "This day is this Scripture fulfilled in your ears." (Luke 4:21.) He was then and there declaring the opening of the prison doors and the release of the prisoners. He had no reference to the inferior prisons amongst men: John the Baptist was in Herods' prison at that very time, and the Lord neither mentioned his deliverance nor attempted it. His work was on a grander scale: he was redeeming the whole world of mankind from the prison-house of death, in which Justice had shut them up under the divine sentence when Eden was forfeited by disobedience. In virtue of his thus paying the redemption price for the sins of the whole world he was privileged by the holy Spirit upon him to declare that the time would come when the prison-doors would be opened, when the prisoners would be set at liberty; and he did declare this, saying, "The hour is coming when all that are in their graves shall hear his voice and shall come forth." All in the prison-house shall be delivered not one shall be left.—John 5: 25, 28.

This declaration of the wholesale prison delivery does not, however, as some might suppose, imply a universal salvation. It merely implies a salvation or deliverance from the tomb, from the Adamic sentence of death. Such a deliverance, associated with the new conditions of the thousand-year day of deliverance, the Millennial age, means that all the families of the earth—involved in father Adam's sentence and imprisoned in death on that account—shall be set free therefrom, to the intent that they may have a full, gracious opportunity of knowing right from wrong, good from evil, of coming to a knowledge of the Lord and to an opportunity for eternal life through faith and obedience. Whoever then enjoying those glorious opportunities shall sin wilfully, deliberately, rejecting the favor of God, preferring sin, shall die the second death—shall go into the prison-house a second time and be then without hope of any deliverance, for Christ will die no more for any, neither will any be granted more than one full, complete opportunity for attaining everlasting life through faith and obedience to Christ.

A moderate estimate of the number of the children of Adam born in sin, shapen in iniquity and dying under the Adamic sentence, the curse, is 20,000,000,000. These are in the great prison house of death. None can redeem his brother nor give God a ransom for him, none can redeem himself, none can pay his own penalty and have anything left. (Psa. 49:7.) The penalty upon the race was not imprisonment for a year nor for a century nor for six thousand years, but a death penalty of everlasting duration—"everlasting punishment." Not everlasting suffering, because not suffering but death is the penalty for sin—"The soul that sinneth it shall die." True, there is some suffering associated with dying but no suffering associated with the death state. Thus Adam suffered during the nine hundred and thirty years in which he was dying, but as soon as the dying had reached its culmination in death he suffered no more. As the Scriptures declare, "The dead know not anything"; and again, "Whatsoever thy hand findeth to do it with thy might, because there is neither wisdom nor knowledge nor device in the grave (sheol) whither thou goest."—Ezek. 18:4; Eccl. 9: 5,10.

A KNOWLEDGE OF THE PENALTY.

To be rightly informed, then, respecting the penalty for sin is to be comforted to the extent of realizing that the aches and pains incidental to the dying cease there. There the hope comes in, the Gospel hope, the resurrection hope, the hope expressed by the prophet—"Thy dead men shall live"; and again, "I will ransom them from the grave (sheol hades.)" —Isa. 26:19; Hosea 13:14.

Surely this is good tidings of great joy, and shortly it shall be unto all the Lord hath spoken it. To the extent that we can hear this message with the unstopped ears of our understanding, to the extent that we can see this to be the plan of God with the eyes of our understanding, to the same extent we may rejoice, we may be glad, we may feel relief, we may exercise the good hope that maketh not ashamed. We may know that thousands of millions of the heathen, who have never heard of the only name given under heaven and among men whereby we must be saved, are not to be lost eternally, but only kept in the prison-house, in bondage to sin and death, until the Lord's due time shall come for the opening of the prison doors, when they are to be called forth from the sleep of death. Similarly, millions who have lived and died in Christian lands, but who have been far from saints should not be considered as hopelessly condemned to the second death, for inasmuch as they have only partial light and partial knowledge of the Lord and his plan, so they have only had a partial responsibility.

True, the measure of their light is the measure of their responsibility, and to whom much is given of him will much be required, and where sin has been committed against light and knowledge, just stripes or punishments will be inflicted, but not hopeless, endless torture and agony, such as the creeds of the dark ages have declared. Those who have misused opportunities of the present life will come forth from the prison-house of death during the Millennial age impoverished and degraded in character, in proportion as they violated their consciences in opposing righteousness to the extent that they discerned it. But inasmuch as their light was not full, neither was their responsibility full and complete, and a full opportunity for coming to a knowledge of the Lord and to obedience to his commands is granted and assured to every son and daughter of Adam. No progress is made in this prison, no lessons are taught there, no stripes or punishments are given there. As a man goes into the prison so he will come out of it so far as moral qualities are concerned.

When we discern that the world up to the time of Christ's first advent was not redeemed, and that consequently any reference to the resurrection of the dead and the incidental blessings were vague prophecies, we can see the meaning of our text, "The Spirit of the Lord God is upon me . . . to declare liberty to the captives and the opening of the prison to them that are bound." It was quite proper indeed that any explicit statement of this great deliverance should not be made until the great Deliverer himself had appeared and had begun the work of redemption. It is in full accord with this that the Apostle declares, "Christ hath brought life and immortality to light through the good tidings." (II Tim. 1:10.) It is equally in harmony with it that the Apostle declares again, that "this salvation began to be spoken by our Lord." (Heb. 2:3.) It was the great theme of his discourse as it was also the theme of the apostles—they "preached Jesus and the resurrection." (Acts 17:18.) Jesus without the resurrection power would have been no Savior—the resurrection without Jesus and his redemptive work would have been impossible. Jesus and the resurrection, therefore, are indissolubly united, and should be so recognized by every follower of the Lord.

THE MESSAGE OF THE ORDAINED.

We saw on last Lord's Day that the commission to preach, the anointing of the Spirit for the preaching, came first upon our Lord Jesus and subsequently upon all united to him through faith and consecration, styled in the Scriptures, "his body," "members in particular of the body of Christ," "the Royal Priesthood" (Col. 1:24; I Cor. 12:27; I Pet. 2:9.) And as now we have seen that the very essence of our Lord's preaching was the resurrection of the dead, the deliverance of the captives from sin and from death in due time appointed by the Father, so this constitutes the true and proper Gospel message which all the followers of Christ should be preaching every day by word and by deed. This being true, it follows that a great deal of improper preaching is going on, a great deal that is not under the guidance of the holy Spirit, a great deal that the people were not anointed to preach is being declared. All the more those who discern the real anointing and who discern the real message should be instant in season and out of season in its promulgation.

Notice that the apostles were continually preaching of this deliverance of the prisoners from the prison-house. In every epistle, directly or indirectly, they refer to this either by directly mentioning the resurrection of the dead or by speaking of the second coming of Christ, and indirectly referring to the work which will then be accomplished by him and his glorified Church. For instance, notice the Apostle Paul's reference to these prisoners: he says, "he whole creation groaneth and travaileth together in pain until now." Each generation in its turn has had its share of sorrow and pain and suffering and dying, and the dead are prisoners of hope—not that they generally entertain any hope of their own, but those who have a knowledge of God and of his plan as scribes instructed in the matters of the Kingdom have a hope for them, seeing in God's plan this declaration that all the prisoners shall be released, that all that are in their graves shall hear the voice of the Son of Man and come forth, that Jesus has the key, and shortly at the establishment of this Kingdom he will use it in resurrecting the groaning creation.

HEALING FOR BROKEN HEARTS.

We have taken a hasty glance at the message itself, the Gospel proclamation, the good tidings of coming joy for all people. We have seen that this is the message that all anointed of the Lord should be declaring. We now inquire, What should be the results of this preaching? Our text tells us of one particular result, namely, to bind up the brokenhearted. Here again we see the difference between the preaching authorized by the anointing and the unauthorized preaching. The wrong preaching of bad tidings of great misery, for nearly all people lacerates the hearts of the very best of humanity when already they are broken with sorrow and trouble. But the good tidings, the real Gospel authorized by our anointing, brings balm and peace to the wounded heart and binds it up, heals it, refreshes it, encourages it.

How unjust it would seem that our race, born in sin and shapen in iniquity, and justly sent to the prison-house of death, should be still further tortured and pained with threats of an eternity of indescribable anguish! How unlike the Lord to either prepare such a place of eternal anguish or to send a message respecting it to be a torture to those of best heart, of most loving and tender sentiments! But how like the Lord that, having justly sentenced us to the prison-house of death, and having justly and with love redeemed us from it, he should also commission the Royal Priesthood through the anointing of the holy Spirit to tell these good tidings of the coming deliverance of the captives, to encourage their hearts, to refresh them, to bind up their broken hearts

Ah, yes, we remember the word of the Lord through the prophet, saying, "As the heavens are higher than the earth, so are my ways higher than your ways and my plans higher than your plans." The adversary has been for centuries traducing the divine character and the divine plan and persuading men that the Almighty Creator is the real demon, the real foe to all human happiness and peace in the present and in the life to come. What a refreshing it brings to all to learn that this is not the truth, to learn again through the words of the prophet, "Their fear toward me is not of me, but is taught by the precepts of men."—Isa. 2:13.

Nor should it be thought that there are no broken hearts, that all are hard hearted, stony-hearted, feelingless. Some of the most tender-hearted of humanity are those who have passed through veritable threshing machine experiences with sorrow and suffering, disappointment and pain; the plowshare of trouble has gone deeply into their hearts and broken up the fallow ground, giving them sympathies and feelings which many others in the world know nothing about. One of these deeply sympathetic Christian women, a member of the Methodist Church, lost her husband in death, and was almost distracted with the thought that, because he had not been a member of any earthly Church, therefore he must have gone directly to eternal torment.

Ignorant of the true balm of Gilead, the true message of God's grace in Christ, ignorant of the assurances of the Scriptures that her husband was not in torment but in the great prison-house of death waiting for the awakening of the resurrection morning, she was almost distracted, almost went insane, unable to either eat or sleep. Her continual thought and expression was for her poor husband and his supposed suffering. How the message of the Lord concerning the prison-house and the prisoners and the redemption, and by and by the opening of the prison-doors and setting at liberty of the captives, brought refreshment and comfort to that poor heart. How peace came to her, how the broken heart was bound up by the message, how her entire life was changed, transformed, and how the peace of God which passeth all understanding came to rule in her life, and how she learned to trust and to love the God who before she had merely feared.

ANOTHER ILLUSTRATION OF THIS.

Another dear Christian woman of tender heart, who has come to understand respecting the great prison-house and the ultimate release of all the prisoners by him who redeemed them by his precious blood, said to me not a great while ago, "I never had peace until I learned the truth respecting the prison-house of death and the deliverance of all of the prisoners in God's due time. I had a saintly father, a minister in the Presbyterian Church, and, although I knew not a single blot against his character, I feared as I stood beside his casket for I thought. Who can tell that there may not have been some secret sin which would render him unfit for divine approval in heaven and place him amongst those who were disapproved and a sharer in their fate, which at that time I believed to be eternal torment" Ah! how she thanked God that she had heard the real Gospel. the real good tidings, and how it bound up her broken heart.

NOT OUR MISSION TO BREAK HEARTS.

None of the class mentioned in our text as anointed with the Spirit are commissioned to break hearts. We are aware that many, realizing that the world is hard-hearted, have misconceived the Lord's message, and have anointed and authorized themselves to preach a message to break hearts. The number of these is gradually decreasing. Once they occuppied neary every pulpit; their messages of eternal torment for all except the elect, the saints, the holy, were of a piece with the practices of the dark ages, when, in the name of God and the merciful Savior, all manner of tortures were inflicted, even to burning at the stake. Thank God the natural man is awakening to a better sense of propriety, and no longer thinks he is anointed to preach such a message. Thank God these heart-breaking discourses are becoming fewer and fewer.

We are well aware that some fear the result, and believe that in consequence the world will become more openly wicked. We reply that there is a danger in this direction, but one which can not be avoided, for the world will no longer receive the doctrines of the dark ages. The danger is that having been taught that eternal torment was the divine plan for humanity in general, the masses of mankind will not only drop the thought but drop the Bible and all faith in a revelation from God. The danger is thus in a general infidelity. The true remedy for the difficulty lies in the showing that the Bible does not teach the absurd and devilish doctrines of the dark ages; that it does teach a reasonable wage or penalty for sin, "the wages of sin is death"; that it does teach a redemption for Adam and the whole human family through the precious blood of Christ; that it does teach that, in consequence of this, the time is coming when all mankind shall be granted a full opportunity of coming into harmony with God, and that every wilful and intelligent disobedience to God injures future prospects.

There are plenty of agencies in the world for the breaking of hearts, but only the one balm of Gilead and only one class of people who can heal the broken-hearted with the message of divine love and grace, redemption and deliverance. The world is full of trouble. Every home, as a rule, has in it heart-breakers, incontinent, fierce, despisers of them that are good, unthankful, unholy, disobedient to parents (II Tim. 3:3.) In addition to these heart-breakers are financial and social troubles. So, on the whole, nearly all who are right-minded and tender-hearted have full opportunity for becoming heart-broken and thus being prepared and caused to hunger and thirst for God's good message of salvation through Christ and his Kingdom.

As for the breaking of the hearts of the wicked, that will come in due time. The great time of trouble that is just impending, according to the description given in God's Word, will break many hearts, and break up the fallow ground of the world's heart, preparing it for the good seed, the good tidings of great joy for all people through him who loved us and bought us with his precious blood. Let sin and suffering, disappointment and sorrow do their work in heart-breaking, while all who have been anointed as members of the body of Christ, the Royal Priesthood, are doing their part in binding up the broken-hearted by preaching to them the redemption and the ultimate deliverance of all the prisoners from the prison-house of death, the setting free of all the captives of sin in the Lord's due time in the Kingdom, in the Millennial age

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Army reform in India has caused the disappearance of two historic regiments —the Sixty-fifth Carnatic Light Infantry, which was raised in 1759, and the Bombay Marine Battalion, dating from 1777.

Two cripples over 70 years old were arrested the other day in Paris for fighting in the street. They had quarreled over the favors of a girl whom they had both courted in their youth and who had been dead for 20 years.

Russia identifies its soldiers killed in battle by means of the little metal icons —sacred picture images, found on the bodies. On the back of each of these icons are stamped the wearer's name, regiment and commission.

Elephants in the Indian army are fed twice a day. When meal time arrives they are drawn up before piles of food. Each animal's breakfast includes 10 pounds of raw rice done up in five two-pound packages. The rice is wrapped in leaves and then tied with grass.

Miss Ada Crossley, the Australian contralto, who lately has won fame in England, hesitated a long time before she decided to cross the ocean and try her fortune there. At length she spun a coin: "Heads, go to London; tails, stay in Australia." It came down head.

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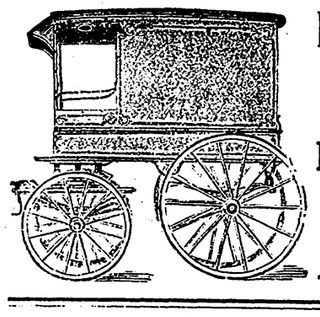

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We are not getting responses very fast to our notices to renew subscriptions. Courtesy in this case is a jewel.

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

Marriage has a fatal effect on music. For some occult reason as soon as a girl is married the piano—the grave of so much money and time—retires out of active life, and, swathed in "art draperies," burdened by vases, cabinet photographs and imitation "curios," serves less as a musical instrument than a warning. Music, as it is taught, is not so much a fine art as a bad habit, says the Outlook.

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PASTOR RUSSELL'S SERMON

NOW IS THE ACCEPTED TIME. NOW IS THE DAY OF SALVATION.

Philadelphia, Pa. June 25.—Pastor C. T. Russell of Allegheny, Pa., preached twice here to-day in Horticultural Hall, to large and intelligent audiences. We report his evening discourse in full from the text,—

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings . . . to proclaim year of the Lord.—Isaiah, 61:12.

We continue our topic of the last two Sundays, with which some of you are acquainted through the public press. As we have seen, the prophecy is referring to the message which Jesus presented, and which all the anointed members of his body throughout this Gospel age are also to preach to the teachable, the good tidings, message of divine favor which will bind up, heal and refresh the broken-hearted because it speaks liberty to the captives of sin and death and the opening of the prison-doors of the tomb to all who lost life in Adam, all of whom shall be awakened and have the opportunity of everlasting life through the Redeemer in due time. Much is condensed into a few words by the prophet, and our special subject of investigation to-day is respecting the proclamation of the acceptable year of the Lord. What does this mean? What year with the Lord is more acceptable than any other?

We reply that no particular year was meant, and the translation would better have been, to proclaim the acceptable time, period, epoch. This acceptable epoch began with our Lord Jesus, who was accepted of the Father and anointed with the holy Spirit; it continues with the Church, the body of Christ, from the day of Pentecost until the present time, and will last until the very close of the Gospel age, until the last member of the elect Church shal have been accepted of God. With the close of this age this particular form of acceptance will be at an end. For a time, at the beginning of the Gospel age, this acceptance was confined to the Jews—for the three and a half years following Pentecost. In that time the Gentiles were not acceptable to God, the door of favor toward them had not yet been opened. The Scriptures very clearly point us to the very moment when Peter used the second key of the Kingdom and opened the door of acceptance to the Gentiles, Cornelius being the first to enter. Speaking of that occurrence and the conditions following it, Peter declared, "I perceive that God is no respecter of persons: but that in every nation he that feareth God and worketh righteousness is accepted of him," not Jews merely as previously. (Acts. 10:34, 35.) So it has been for now 1800 years, that all who love righteousness and desire to serve it and who accept Christ as the Way, the Truth and the Life, all who become his sincere followers in the narrow way of discipleship and self-sacrifice, all these are accepted of God—but none others. The world in general is not accepted, the wicked are not accepted, the tare class, merely nominal professors, are not accepted of God—only the ones specified.

ONLY SACRIFICERS ACCEPTED.

Let us carefully hearken to the Word of the Lord respecting this acceptable time and what class of people he will accept and upon what terms they will be accepted. This is an important question for all those who desire to be accepted of him, who desire to attain to the glorious things which God hath in reservation for them who love him. Hear the Apostle, "I beseech you, therefore, brethren, by the mercies of God (of which you have heard, namely, the provision of a ransom price for the whole world with the precious sacrifice of Christ), that ye present your bodies living sacrifices, holy, acceptable to God, your reasonble service." (Rom. 12:1.) We see then that the Apostle uses this word acceptable to God in respect to the sacrifices which God's people are invited to make of themselves. It was when our Lord Jesus, at thirty years of age, presented himself a living sacrifice to do the Father's will, that he was accepted and anointed with the holy Spirit. It was his disciples, who had similarly consecrated their lives to be his followers and to lay down their lives in the service of the Truth, who were accepted of God at Pentecost and anointed with the holy Spirit; and it is the same class of self-sacrificing to followers of the Lord who during this Gospel age have been acceptable God as members of the body of Christ and joint sacrificers with him. Their sacrifices are acceptable: that is to say, during this special period God is willing to accept such sacrifices.

This same thought is conveyed in the types, for our Lord Jesus is spoken of as being the great High Priest, and his self-sacrificing followers are called under priesthood, the Royal Priesthood. The High Priest offered up himself an acceptable sacrifice to God, the under priests offering themselves up sacrifices to God, acceptable not because of morality or worthiness of their own but through the merit of him who loved them and bought them with his precious blood, and whose merit covers all their blemishes in the sight of the Father and constitutes their sacrifices acceptable to God.

This sacrificing did not begin prior to our Lord Jesus—there were no priests of this order before him. There was a typical priesthood established in Israel, but their sacrificings were merely foreshadowings, types of this "better sacrifice." (Heb. 9:23.) True, there were some who laid down their lives in the Lord's service and who gloriously witnessed the fidelity to righteousness of some of whom the world was not worthy, enumerated by the Apostle in Hebrew 11. But these were not accepted of the Lord in the special sense in which Christ and his followers are accepted. The Apostle, speaking by inspiration, makes this distinction between the ancient worthies and their loyalty to God and self-sacrifice in his service and the privilege, blessing, opportunity and favor of sacrifice granted to the Gospel Church. Speaking of these ancient worthies he says, All these died in faith, not having received the things promised, God having provided some better thing for us; that they apart from us should not be perfected. (Heb. 11:39, 40.) They will get their blessed reward, but it will not be as great as that of the Gospel Church, the Christ; nor will theirs take precedence, rather it will follow and be communicated to them through the glorified Christ, Head and body.

FAVOR UPON FAVOR IS OURS.

In a word, then, we see that God's plan as it eventually shall be worked out will mean the blessing and justification and uplift of all the families of the earth, but that God's great plan for the overthrow of sin and death and for the deliverance of mankind from these adverse influences which have prevailed for six thousand years wil be inaugurated at the second advent of our Lord. This acceptable time is in the interim between the great sacrifice accomplished at Calvary and the establishment of the Kingdom of God's dear Son, for which we pray "Thy Kingdom come." It is during this interim that God extends a special favor or privilege to a certain class. The favor or privilege is that during this time he is willing to accept the limited number of sacrifices and willing to reckon the sacrificers as associated with his only begotten Son, our Lord Jesus, the great sacrificer. When we come see the grand reward that attach to this sacrifice, when we come to understand that the sacrificers are to become heirs of God and associates with Jesus Christ their Lord in the Kingdom, we see at once why an opportunity for sacrifice is spoken of as the acceptable time—the time at which God is willing to accept sacrifices and to give rewards to the sacrificers.

Whoever sees this clearly finds in it a most wonderful incentive to godly living—finds in it an explanation of why the Apostle was willing to count all his afflictions, all his sacrifices as nothing, to the intent that through this privilege of sacrifice he might have fellowship with Christ in the glorious things which the Father has promised and provided for Jesus, the great Sacrificer, and all who walk in his footsteps of self-sacrifice. From this standpoint the Apostle's words do not seem extravagant when he says—"Yea, I do count all things as loss and dross that I may win Christ and be found in him" (a member of his body, the Royal Priesthood). (Phil. 3:8.) It is in view of this glorious opportunity of sacrificing that the Apostle, as above quoted, urges all who have heard of the Lord's favor to present their bodies living sacrifices, assuring them that they will be holy and acceptable to God, assuring them also that if they become dead with Christ they shall also reign with him, if sharers of his sufferings and death they shall be sharers also of his glory, honor and immortality in the Kingdom.

NO SACRIFICING IN THE MILLENNIUM.

The majority of people, failing to "rightly divide the Word of truth," failing to see that there are various epochs and dispensations in the divine plan, fall into the mistake of supposing that all things must continue as they are. Such are apt to suppose that because there are opportunities for sacrificing now, there must be opportunities always, throughout the infinite future; but we answer, No. If sin and death were always to continue to reign, there would always be opportunity to suffer for righteousness' sake; but the Scripture assure us that in the close of this age and the inauguration of Christ's Millennial reign, the whole matter will be changed; Satan will be bound, evil doers will be restrained, well doing will no longer cost the sacrifice of earthly enterests. On the contrary, the righteous will then be rewarded for right doing and the evil doers shall be punished—"Justice will be laid to the line and righteousness to the plummet." The great King in that day will institute a thorough reform along these lines.—(Isa. 28:17; Zech. 14:9.

So then in a natural way sacrificing for righteousness' sake will promptly and abrubtly come to an end. Indeed the Scriptures clearly show us that the Lord is calling the Church in advance of that institution of the reign of righteousness for the very purpose of affording them the opportunity to show their thorough loyalty to him by their willingness to endure earthly loss and disadvantage, pain and disappointment, for righteousness' sake.

The testing of character in this manner is very thorough, but it is only when we understand the divine plan, and see that those now being elected or selected are intended to be God's special agents and servants for the instruction and uplifting and blessing of the world, that we can understand why now they are tested in all points respecting their loyalty to righteousness and to Truth. The high reward which shall be granted to them—namely, a share in the glory, honor and immortality of the Kingdom class, the Royal Priesthood—is an offset to the greater trials and difficulties which beset their way in this age than will beset the world in general in the next age in the time of its trial for life everlasting. Only those who are guided of the Lord, anointed by his Spirit, instructed through his Word, can appreciate these great privileges which belong to this Gospel age, this acceptable time in which God is willing to accept the sacrifices and to count the sacrificers with Jesus in his glories.

Let us note a few Scriptures corroborating this thought that the acceptable time is the sacrificing time. We have already referred to Romans 12:1; notice now Ephesians 5:10. Here the Apostle exhorts us that instead of being partakers with the world in their sins we should walk as children of the light with our Lord and Master, proving, finding out more and more, day by day, as we seek to walk righteously and as we find its cost in self-sacrifice—"Proving what is acceptable to God"—coming more and more to an appreciation of just what God does desire in us and just what it means to walk in the footsteps of Jesus. Again we are exhorted to "serve God with reverence." (Heb. 12:28.) Here our service is stated to be acceptable to God, our service of righteousness, our self-sacrifice, laying down our lives for the brethren. Again he speaks of our humble efforts as being a sacrifice to God of sweet odor.—(Phil. 4:18.)

Again he exhorts us to make progress in the Christian way if self-sacrifice that we may prove and demonstrate, know, the good and acceptable and perfect will of God—our sanctification, our complete self-sacrifice in his service. (Rom.12:2.) Again he assures us that God has made us acceptable in Christ—made our sacrifices, which would of themselves be unworthy of his notice, to be acceptable through the merit of our Redeemer's sacrifice. (Eph. 1:6.) The Apostle Peter in the same strain says, "We are acceptable to God by Jesus Christ." Our Lord was acceptable as a sacrifice for sins, and we who during the Gospel age walk in his steps, sacrificing earthly interests for the privilege, are accepted. (1 Pet. 2:5.) Explaining the matter further, in verse 20, he says. "If when ye do well and suffer for it ye take it patiently, this is acceptable to God (this is your sacrifice which God accepts). For even hereunto were ye called, for Christ also suffered for us leaving us an example that we should follow in his steps."

"NOW IS THE ACCEPTED TIME."

The Apostle Paul again calls attention to this acceptable time or epoch, the Gospel age, saying, "Behold now is the acceptable time, now is the day of salvation." (2. Cor. 6:2.) In this connection he quotes from Isaiah the prophet (49:8-10) "In an acceptable time have I heard thee and in a day of salvation have I helped thee: and I will preserve thee and give thee for a covenant to the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; and to them that are in darkness, Show yourselves. . . . They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy upon them shall lead them, even by streams of water shall he guide them." It is remarkable that these inspired words should be so greatly misunderstood as they generally are. They are understood to mean that any who are uncalled of God during this Gospel age, who do not come into harmony with him in this acceptable time, will never have an opportunity to come to a knowlege of the Truth and to be saved.

These words are understood to signify that al hope of salvation ends with the present life, with "to-day." But whoever will read carefully the above quotation, noting the prophecy the Apostle is quoting, will see most clearly stated what we have endeavored to show foregoing—namely, that now is the time in which God will accept the sacrifices of the Royal Priesthood, the Christ; that this day of acceptance of these sacrifices will end; that the great privilege will then be passed forever; that the glorious opportunity of reward held out to the sacrificers will be given to none others. Now is the acceptable time, now is the time when God is willing to accept the little offerings that we can bring to him, the little services that we can render for righteousness. Those who love righteousness and are willing to render it service at the cost of self-interest in the present life, these shall secure the great salvation, the special salvation—these shall have part in the first resurrection of the blessed and holy who shall reign on the earth.—Rev. 5:10.

The Apostle in the same connection says, "We then, as co-workers together with him ,beseech you also that ye receive not the grace (favor) of God in vain . . . but in all things approve ourselves as the minister of God in much patience, in afflictions, in necessities, in distresses, etc. The grace of God which he exhorts they shall not receive in vain is this privilege of enduring these afflictions, and it is n support of this thought that the Apostle quotes from the prophecy, "In an acceptable time have I heard thee, and in a day of salvation have I succored thee," adding that now is the acceptable time, now is the time when God will accept such sacrifices, and not only so but that it is the beginning of the great salvation—it is a day of salvation as well as a day of sacrificing, for the sacrificers will be the first to obtain the fulness of the Lord's salvation, both in the present joys and triumphs and also in the first resurrection.

"AS A COVENANT FOR THE PEOPLE."

Let us turn again and examine the statement in Isaiah from which the Apostle quotes. It is very evident that the first address is merely to the Christ, Head and body, "In an acceptable time have I heard thee and in a day of salvation have I helped thee." This as we have shown is the Gospel age. Then follows the prophecy respecting the work of the Christ after the full development of all members—"I will preserve thee (notwithstanding the sacrificial death, the Lord's guarantee is the preservation of every faithful member of the body of Christ), and I will give thee for a covenant of the people." The word covenant here seems to have direct reference to the covenant made originally with Abraham and attested by the passing of the furnace of fire between the parts of the sacrifice, as recorded in Genesis 15:9-18.

It is in full acord with this that we find the Scriptures everywhere teaching that the Christ, Head and body, by divine arrangement constitute the seed of Abraham through which this covenant shall be fulfilled, and all the families of the earth shall be blessed. This seed of Abraham is first of all to be an acceptable sacrifice upon the Lord's altar, as a result of which the sins of the world shall be entirely rolled away, the curse shall be no more, and instead of the reign of sin and death which has prevailed for six thousand years there shall then be ushered in the reign of righteousness into life everlasting as the Apostle explains. As the prophecy shows it in the class accepted of God in this acceptable time, the class of living sacrifices, the Christ, who will become the Mediator of the New Covenant to the world, to establish the earth, to restore the lost heritages and to call the prisoners of sin out of the darkness and to release the prisoners of the tomb. The whole earth was man's heritage and was lost through the disobedience of Father Adam, and the great work of Christ during the Millennial age will be not only to restore those who went down to the prison house of death, to set them free from the power of death and from the power of sin and to lift them up to original perfection, but also to restore to them the heritage lost.

This is the same thought set forth by the Apostle Peter's preaching under the inspiration of the Pentecostal blessing, when he told his hearers of the coming times of restitution of all things, at the second advent of Jesus and when he likened the entire Christ, Head and body, to the Prophet Moses, and declared that when this great antitype of Moses would rule in the earth all mankind must hear, must obey him, and that it shall come to pass that all who would not obey him shall be destroyed from amongst the people, while, on the contrary, all who shall obey the great Mediator shall be uplifted and established in the life everlasting.

Let us then, dear brethren and sisters, rejoice that it is our privilege to live in this acceptable year of the Lord; let us enjoy the privilege that is ours of presenting to the Lord our little sacrifices, realizing that they are holy and acceptable in his sight through the merit of our Redeemer, and that by thus being associated with him in this acceptable time in the sacrifices which the Father is pleased to accept, we shall also be accounted worthy to share with him in the glories of his future reign and Kingdom. O, what a privilege to be living under present conditions! Looking forward into the future and seeing the glories that shall soon be revealed, and the blessing of all the families of the earth, we realize that these sons of God, now being selected in this acceptable time, when glorified, will be the joy of the whole earth, and that this is what the Apostle means when he says that the whole creation is groaning and travailing in pain, waiting for the manifestation of the sons of God. (Rom. 8: 19.)

A clear appreciation of these glorious testimonies of God's Word will cause us to rejoice in whatever privileges of suffering for righteousness' sake may come to us in the Lord's providence—to rejoice that we are accounted worthy to suffer for the name of Christ, and in the interests of the cause of righteousness, and in laying down our lives for the brethren. Let us avail ourselves of the present opportuities, knowing that soon they will be at an end forever, and that then—although the sun of righteousness will shine forth to the blessing of all the families of the earth—there will be no further opportunity of entering into the glories to which God is now calling us to joint heirship with his Son and participation in the divine nature and its glory, honor and immortality.

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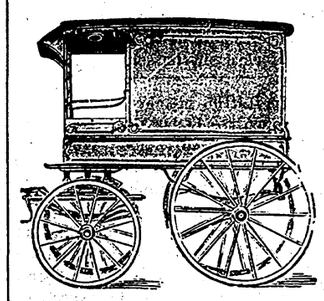

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PASTOR RUSSELL'S SERMON

"THE DAY OF VENGEANCE" WHAT, WHEN AND WHERE IT WILL BE.

Pastor Russell addressed a large audience in Bible Chapel, Allegheny at 3 p. m. Sunday. He continued his discourses on the message of the ordained preacher set forth in Isaiah 61:1-3, and announced that on next Sunday he would be in attendance at a Bible student's Convention at Niagara Falls, N. Y., and would there continue the topic from the words, "To comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." To-day's discourse follows:

In considering what the anointed members of the body of Christ are to proclaim in his name we reach to-day "the day of vengeance feature. The anointed were to preach good tidings unto the meek for the binding up of the broken hearts, and were to proclaim liberty to the captives, the opening of the prison-doors to them that are bound, and to make known the acceptable time of the Lord, in which he would be willing to receive sacrifices of the little flock, and withal they were to proclaim also "The Day of Vengeance of our God." This part of the proclamation must not be overlooked, even though the preachers be thought in consequence to be pessimistic. There is a sweet element in the message and there is also a bitter element. Those faithful to their anointing, to their ordination, must not shun to declare the whole counsel of God. However, it is necessary that we scrutinize carefully on this subject. A considerable amount of prejudice and misconception of the divine character and plan has come down to us from the Dark Ages, and we are liable to attach to the words of the Lord sentiments which they do not really express.

THE DAY OF VENGEANCE MISUNDERSTOOD.

The average Christian, mistaught by the creeds and traditions handed down from the Dark Ages, thinks of the great majority of the human family as being in Purgatory or in everlasting torture. Such are very apt to think of this message of the "day of vengeance" as referring to those tortures which they believe are already being endured by the vast majority of the human family who have died. When we point out to these that the day of vengeance is everywhere in the Scriptures indicated as a future period or epoch they will feel a still greater fear and dread, saying to themselves, if the eternal torment which we are taught is already being experienced and is awful to the degree of being indescribable, what further atracities can the Almighty Creator propose that he should speak of a future day of vengeance, as though all the tortures of the past had been merely incidentals unworthy of being regarded as punishment at all.

A failure to study the Bible, and to allow God through it to be his own interpreter and the declarer of his own plans, is responsible for all this misconception. Everything is plain, clear, simple, when we take the Scriptural standpoint of viewing matters, and remember that God's principal dealings thus far have been with the church—that so far as the world is concerned it has been having its own hopes and doubtings, successes and adversities, up to the point of death, and that death is a mere cessation of animation, a suspension of life, called in the Scriptures, sleep. We call to mind the statement of the Lord's Word that the dead know not anything, and consequently none are suffering the eternal torment in the Protestant hell, nor a temporary torment in the Catholic Purgatory. They are all asleep, waiting for the awakening, the calling forth in the morning of the Millennial age, the resurrection morning. (Eccl. 9: 5; I. Thess. 4: 14.). Let us not forget the words of the wise man, part of which are so frequently quoted, "Do with your might what your hands find to do, for there is neither wisdom nor knowledge nor device in sheol (hell, the gravel) whither thou goest." (Eccl. 9: 10.)

Before considering what kind of vengeance awaits mankind, we need to have very clearly before our minds the fact that the day of vengeance is future. As the Apostle Peter declares, "God knoweth how to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2: 9.) They are not being punished while they are dead, while they are unconscious, while they know not anything. Any punishments that they do not receive in the present lifetime they will not receive until their awakening from the tomb, which will occur some time during the reign of Christ, some time during that thousand-year day of the Lord's judgment.

The Apostle Paul had this in mind when he wrote, "Dearly beloved, avenge not yourselves, but give place unto wrath, for it is written, vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink.' (Rom. 12: 19, 20.) And again, writing in condemnation of those who forsake the way of the Lord, he said, "For we know him that said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people." (Heb. 10: 30.)

Again, referring to the same class and their affliction, the Apostle said, "You who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, rendering vengeance to them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall suffer punishment, even eternal destruction from the presence of the Lord and the glory of his power." (2 Thess. 1: 7-10.) With one voice these various Scriptures assure us that the day of vengeance is future, and thus they contradict the general thought of the majority of Christians, who suppose that the vengeance of the Lord is being continually meted out upon humanity from the moment of death onward. The last Scripture quoted shows plainly that the day of vengeance follows the second coming of the Lord Jesus, and will constitute the revelation of his righteous judgments in the earth.

We might refer to many passages of Scripture which speak of this day of vengeance, and which indicate that it will follow the Lord's second advent. The first feature of his work at the second advent, as we have already shown, will be the gathering together of his very elect, their change in the first resurrection to his own likeness, and to share in his glory and joint-heirship in his Kingdom. Then will follow the manifestation of his Kingdom in its power and glory, and the vengeance will begin. A symbolical picture of the Lord and of the day of trouble, the day of vengeance, is given in Isaiah 63: 1-6. "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength?" Answer: "I that speak in righteousness, mighty to save."

"Wherefore art thou red in thine apparel, and thy garments like he that treadeth the winefat?" Answer: "I have trodden the winepress alone, and of the people there was none with me: yea, I trod them in my anger and trampled them in my fury, and their life blood is sprinkled upon my garments and I have stained all my raiment. For the day of vengeance is in mine heart and the year of my redeemed is come." We can see the harmony between the figurative description of the coming time of trouble and the other symbolical pictures of the same trouble furnished us in Revelation, where the vengeance of the Lord is represented as coming upon the nations, that they should be broken as potters' vessels with the iron rod of his power; and again the tribulation of his coming is represented by the seven vials of wrath which are to be poured out.

OTHER DAYS OF VENGEANCE.

Before recounting the particulars of the great "day of vengeance," let us note that there have been other days of vengeance in the past, which in the Scriptures are to some extent referred to as bearing some likeness or resemblance to this coming day of vengeance. For instance, at the close of the first dispensation, in Noah's day, there came a reckoning time, a day of judgment, a day of vengeance, a day of divine visitation or puishment upon the world that then was, which perished in the flood. A more particular picture of the coming day of vengeance is furnished us in the time of trouble which came upon the Jewish nation. After their rejection of Messiah. After they had been favored with the Gospel at the mouth of the Apostles and other proclaimers of that time, there came upon that nation a destructive trouble which utterly overthrew their polity in A. D. 69. Describing this very trouble, the Scriptures declare, "These be the days of vengeance, that all things written may be fulfilled." (Luke 21: 22.) The Apostle, referring to the same wrath or vengeance upon the nation of Israel, says, "Wrath is come upon them to the uttermost." (1 Thess. 2: 16.)

When we remember that natural Israel was a type or foreshadowing of Spiritual Israel, that the length of the Jewish age is the exact measure or pattern of the Gospel age, and that the Tabernacle sacrifices were the shadows of the the better things following, which we enjoy, we learn to expect also that the time of trouble which ended their period of favor was a type or foreshadowing of the time of trouble coming in the end of this age upon nominal Christendom, in the end of the period of Gospel favor, and this latter, while it would be of the same kind that came upon natural Israel, will be more extended and will involve not only all the so-called Christian nations, but incidentally the whole world of mankind. No wonder it is graphically described by the prophet as a "time of trouble, such as was not since there was a nation," no wonder our Lord added the testimony to the words, "No, nor never shall be again." (Dan. 12; 1; Matt. 24: 21.)

Time will not permit us on this occasion to call to your attention the many, many Scriptures which refer to this approaching trouble, and these references were more necessary a short time ago as many of you have them in print. But now, as we approach nearer and nearer to the culmination of this trouble, indications of the approach, that it is just impending, multiply daily and may be readily recognized by all those whose eyes of understanding have been opened through the study of the Word along these lines.

We can see readily the approaching conflict between capital and labor, between the people and the social structure, between the creeds and science falsely so-called and the Word of Truth. Everything indicates that it is beyond human power to avert this great calamity, which has been noted in the Scriptures for thousands of years. In symbolical language it is sometimes referred to as a "fire" that shall consume the whole earth, but the context shows us that it is not literal fire, because it gives us the assurance that a result of this fire of God's jealousy will be the turning to the people of a pure language, that they may all call upon the name of the Lord to serve him yith one consent. And, again, it is spoken of as a "whirlwind," which with suddenness will involve the entire social structure and overwhelm it. Again, it is spoken of as a great tidal wave, as a "flood" that shall carry the mountains, the kingdoms, into the midst of the sea, into the sea of anarchy. Our Lord's own description of the time is that unless that time were shortened none would be saved. (Zeph. 3: 8, 9; Jer. 25: 32; Psa. 46: 2; Matt. 24: 22.)

THE DAY OF VENGEANICE LIMITED.

Well may our hearts rejoice to note the Scriptural declaration that the day of vengeance is limited, that it will be cut short. We are assured that "a short work will the Lord make in the earth," and that to this end, instead of allowing the time of trouble to run its course and to practically exterminate the race in the reign of anarchy, the Lord declares that in the midst of the trouble he will establish his kingdom on the ruins of present civilization, and that under the ministration of that Kingdom order and peace and blessing will soon be established in the earth on a sure foundation—on a foundation of righteousness and truth. The Apostle describes the world of mankind in general at the present time as a groaning creation, waiting for the manifestation of the sons of God in their Kingdom power in the end of this age, in the dawning of the new dispensation. And if it is true that the world is now groaning and travailing in pain, how much more true it will be in that day of vengeance, in that day of wrath, in that great time of trouble which will affect every human being throughout the world. We may expect just what the Scriptures declare, that as a result of that trouble many nations will come and say, Come, let us go up to the mountain of the Lord's house; he will teach us his ways and we will walk in his paths. For then the law shall go forth from Jerusalem, and the Word of the Lord from Mount Zion (the heavenly Kingdom—the glorified Christ).

WHY THE VENGEANCE?

It is a proper question, Why should God take vengeance upon the world, when he teaches us to the contrary, saying, "Avenge not yourselves?" We reply that the entire Word of God, the entire plan of God, the entire kingdom or dominion of God, is based upon justice, as we read, "Justice and judgment are the foundation of thy throne." But justice has not been administered in the world by the Almighty. He has confined his efforts to setting before his people the laws of righteousness. He has indeed held a loose rein over the kingdoms of the world, that they might not overreach the divine purposes and arrangements; but as for endeavors, God's only dealings have been with Abraham and his seed—the natural seed, the few during the Jewish dispensation, and the spiritual seed, the Church, during this Gospel dispensation. The judgments of the Lord have been with these not only collectively, but also individually, ordering their affairs, blessing them in certain respects in proportion to their faithfulness to him, punishing them in some particulars in proportion to their unfaithfulness; but the mass of the world has been judging itself.

Throughout this Gospel age the Lord has sent his light and truth hither and thither throughout what is called Christendom. Here and there the message of the Lord has attracted the Israelites indeed in whom there is no guile, and everywhere it went the divine Word has caused a measure of enlightenment even among its enemies and its pseudo friends. With the end of the Jewish age came the time for the gathering of all the Israelites indeed then ready for the next step in God's plan, namely, into the Gospel garner, into the ministration of the Spirit. And similarly with the end of this Gospel age comes the great gathering of the little flock, the saints of Spiritual Israel, who shall be changed in the first resurrection to the spirit nature, glory, honor, immortality, and likeness with their Lord.

As in the end of the Jewish age, those who had enjoyed blessings, privileges and opportunities, and had done despite to those favors of God were dealt with and chastened, so in the end of this Gospel age the civilized world, so-called Christendom in general, after the gathering of the elect to glory, will be dealt with sharply, according to their unfaithfulness to the light and privileges which were accorded them they shall have many or few stripes in that great time of trouble. And who will say that these stripes or punishments will not be observed?

Look back at the closing of the Jewish age, and not how much there was of formal Judaism, of professions of holiness, called Pharisaism. Note how the bitterest enemies of God's son and of the plan of salvation centered in him were found amongst those who made the greatest professions. See how it was the scribes and Pharisees and doctors of divinity of that time who misled the populace into crying for the crucifixion of Jesus. Was it any wonder that vengeance came upon those men—that having so much light and opportunity and advantage every way they should be held responsible for their course of evil? It was not surprising that vengeance came upon them in their day of vengeance, and their trouble is reckoned as having been the greatest in the world up to the present time, the greatest that ever shall be except the greatest of all, which is to come in the end of this age upon Babylon the Great, so-called Christendom or Churchianity.

It is very difficult for some to see conditions which prevail close to us; illustrated in the present turmoil in Russia; and yet the Scriptures declare that our day is the exact parallel of the period of our Lord's first advent, and that the spirit of Churchianity in our day is the parallel to that of Judaism in our Lord's day. Is it strange, then, that those of our time with much advantage every way should be held to be worthy of some stripes or punishments? And if these punishments are to be dispensed throughout all Christendom, is it strange that it should result in a time of trouble such as was not seen since there was a nation? Nay, verily, it is only what we might expect aside from the sure testimony of the Lord's Word, which seems to mark the climax of the present trouble as between October, 1914, and October, 1915.

"JOY COMETH IN THE MORNING.'

The Scriptures speak of the six thousand years of the reign of sin and death as a night time, and assure the Lord's people that the Day Star of hope which they have seen through faith in Christ, is the harbinger, the forerunner, of the rising of the Sun of Righteousness with healing his beams. They assure us that the Sun of Righteousness is the Lord Jesus and the Church, which is his body, or, under another figure, his Bride. They assure us that the influence of that Rising Sun of Righteousness will be the healing of the peoples, the healing of the earth's woes and troubles, the establishment of the reign of righteousness, the putting down of sin and all forms of iniquity and injustice, and the lifting up of the poor and distressed, and the bringing about of a general revolution of society, in which character, worth, will be the only tests and standards of divine favor and approval and blessing and progress and uplift.

We may look forward, then, to the day of vengeance with this happy thought in our hearts, that as the Lord in the present time has favored us, his people, by permitting the plowshare of trouble to break up the fallow ground of our hearts and make them ready for his glorious message, so he speaks of this coming time of trouble as the ploughing of the world, the time for the breaking of the stony hearts, the time for the general preparation of the world of mankind to be brought to a knowledge of the truth—to a knowledge of God's righteousness and justice as well as to a knowledge of his mercy and love, to the intent that all the world then may be on judgment, on trial, to test their loyalty to the principles of righteousness. The result, we are assured, will be that all who shall then come to an appreciation of God's character and plan the laws of his empire, and into harmony with the same, shall be lifted up and blessed, while all those who refuse thus do to will be cut off from amongst the people as the enemies of God and of righteousness.

"VENGEANCE" A POOR TRANSLATION.

We come now to notice the fact that the translators have not given us a good rendition of the original in the word vengeance. Since the Apostle has quoted the prophet's testimony in the New Testament, we have the advantage of both the Greek and the Hebrew words and there from we see clearly that instead of rendering this passage the "day of vengeance," the translators would better have rendered it the "day of recompense" or the "day of vindication." To this all scholars will agree.

With this thought before our minds we perceve that the trouble that is coming is to be on the one hand a vindication of the principles of righteousness as in opposition to the principles of error. On many subjects the world is ready to claim that error is more potent than truth, wiser than truth, but in this day of vindication all such sophistries will be overthrown. It will be clearly demonstrated that the way of righteousness is the way of wisdom, and that any other way is the way of folly. It will mean the levelling of things that are high, proud, domineering, and a day of lifting up of the poor and the humble—a day of rewarding the well doer in proportion to his zeal and self-sacrificing spirit, and the evil doer according to his knowledge of better things and the selfishness to which he yielded. It will be such a time as our Lord described when he said, "Woe unto you that are rich! for you have received your consolation. Woe unto you that are full now! for ye shall hunger. Woe unto you that laugh now! for you shall weep. Woe unto you when men shall speak well of you! for so did your fathers of the false prophets:" but "Blessed are ye poor! for yours is the Kingdom of God. Blessed are ye that weep now! for ye shall laugh. Blessed are ye when men shall hate you, and separate you from their company, and reproach you and cast out your name as evil for the Son of man's sake. Rejoice in that day and leap for joy, for your reward is great in heaven." (Luke 6:20-26.) In that time of recompense many who are least esteemed in the world now will be found to be great, and many who are now great will be found to be least.

HOW LONG THIS DAY OF RECOMPENSE.

As we have already intimated, the judgments or recompenses of that day of vindication will be proportionate to the light and privilege enjoyed. To whom little has been given, of him will little be required, but to whom much has been entrusted, of them will be proportionate requirements. Many who are great and rich in talents and privileges and influence, and who are using all these things selfishly and inconsiderately, forgetting the claims upon them of the household of faith and of their brethren of mankind, such undoubtedly will be esteemed worthy of severer stripes than will be administered to others who knew not the Master's will, who were born under less favorable conditions in heathen lands. Justice will be evenhandedly meted out yet not without mercy, for the

(Continued on Page 3.)

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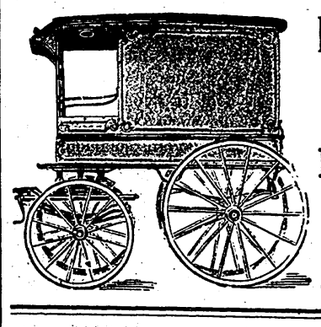

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Third District—W. A. Johnson, 122 W. Ninth street, Middletown, O.; Joseph Bowen, 710 E. Greenup street, Ashland, Ky.; Joseph W. Rutledge, 206 W. Main street, New Albany, Ind.
Fourth District—Joseph Hartley, East Chicago, Lake county, Ind.; Valentine Dooley, 353 Ellen street, Milwaukee, Wis.; James Cadman, East Chicago, Ind.
Fifth District—Wade Lillibridge, 909 S. Grant street, Muncie, Ind.; Otto Sellers, 125 E. Ninth street, Muncie, Ind.; William McDonald, 2018 S. I street, Elwood, Ind.
Sixth District—Samuel E. Williams, 625 Pine street, Youngstown, O.; W. J. Hawes, 37 S. Second street, Greenville, Pa.; John Nestor, Struthers, O.; John Near, 526 Ward street, Niles, O.
Seventh District—Thomas O'Hara, 1107 Second avenue, Birmingham, Ala.; Richard Myles, 321 Twenty-first street, Bessemer, Ala.; P. H. McGowan, 1315 Avenue C, Birmingham, Ala.
Eighth District—John G. Jones, Boyles avenue, New Castle, Pa.; Robert L. Miller, 125 Home street, New Castle, Pa.; Harry Sargeant, New Castle, Pa.
Ninth District—John L. Riley, 3616 A S. Jefferson avenue, St. Louis, Mo.; Ed. Hemstreet, 3512a N. Twenty-first street, St. Louis, Mo.; J. C. Roberts, 603 Piggott avenue, East St. Louis, Ill.
Tenth District—E. E. Zimmerman, 1235 Forge street, Lebanon, Pa.; John J. Marley, 550 Union street, Columbia, Pa.; J. F. Wright, 2 Chester street, Lancaster, Pa.; Edward Conlyn, 213 Poplar street, Wilmington, Del.; Jacob C. Hinz, 649 Pear street, Reading, Pa.

Officers and Corresponding Representatives will please notify the Secretary-Treasurer promptly of any change in their addresses.

THE WEEK IN IRON CIRCLES

THE MARKET AT LARGE.

The Iron Trade Review says:

Orders for steel rails continue to add larger tonnages than do those for any other kind of finished material, although the demand for structural shapes and for plates is strong.

There is keen interest concerning steel bars. Most of the large buyers made the contracts which expire July 1 at 1.30c Pittsburg, while some who came into the market later contracted at 1.40c and still others at 1.45c. The present price is 1.50c. Buyers have been holding off, refusing to make contracts, and have intimated that 1.40c would be a satisfactory price. The principal manufacturers have, however, declared that there will be no concession and that 1.50c will be the price for new business.

"Pig Iron has touched lower prices and both Bessemer and basic are now selling at $14, Valley furnace. This price was made on a sale of 1,000 tons. It has also leaked out that, about three weeks ago, a sale of malleable was made, the iron to be shipped from the Valley to Detroit, at the very low price of $13.80, furnace. Southern iron is now selling freely at $11.50 and it is rumored that $11.25 has been named.

"Inquiries are increasing, buyers are showing much more interest and, in the case of many foundries, it is clear that their supplies of pig iron are nearly exhausted and that they must soon replenish them. Reports concerning the foundry business are encouraging. Many foundrymen are delaying buying until after they take inventories, which will be completed early in July.

"Although in some finished lines there is little buying, this is not true of others, particularly shapes and plates. On some sizes of channels and beams, the principal producer can not give deliveries until November and even December while the mills of smaller companies can do little, if any, better.

"In Eastern Pennsylvania where there has been great activity of blast furnaces, several have been blown out and it is expected that others in that section will soon be idle. On the other hand, the Steel Corporation will probably soon blow in some of its idle stacks in Ohio and Pennsylvania."

* * *

PIG IRON.

The market continues very quiet and prices are lower. We note the sale of 1,000 tons each of basic and Bessemer at $14 Valley furnace, for western shipment, which is the lowest price reached on the present downward movement. Valley furnaces are holding No. 2 foundry at $14.50 and there is little demand at this price. Southern iron is held at $11.50. Birmingham, or $15.85 Pittsburg, and a few small lots for early delivery have gone at this price. The foundries throughout this district have a large tonnage booked and are carrying small stocks of iron and it is almost certain that they will be compelled to come into the market about the middle of July, and the only reason that they are now covering is that they are awaiting the outcome of the present downward movement. We revise quotations are follows:

Bessemer, Valley	$14 00 to 14 25
Bessemer, Pittsburg ..	14 85 to 15 10
No. 1 Foundry.....	16 00 to 16 25
No. 2 Foundry	15 35 to 15 60
Gray Forge, Pittsburg	14 60 to 14 75
Basic, Valley..	14 00 to 14 25
Basic, Pittsburg	14 85 to 15 10

* * *

FERRO-MANGANESE.

The market is quiet and prices are practically unchanged. We quote foreign ferro, 80 percent, at $49 to $50 Pittsburg, in carload lots.

* * *

STEEL.

There is not much buying for prompt delivery and few of the steel works are anxious to dispose of open-hearth billets, despite the attractive premiums offered. We quote Bessemr billets at $22.50 to $23 and open-hearth $24 to $24.50. Sheet bars are held at $24.50 to $25. There is little demand for rods, which are quoted at $23 to $34.

* * *

PLATES.

There is no change in the plate situation. Most of the mills have orders on their books for four to five months delivery on open-hearth plates while deliveries on Bessemer can be made in less than 60 days. Specifications from steel car works continue very heavy. Quotations are unchanged as follows: Tank plates, ¼ in. thick, 6¼ in. to 14 in., inclusive, 1.50c f. o. b. mill Pittsburg; over 14 in. up to 100 in., 1.60c. Extras are as follows per 100 lb.; Flange and boiler steel, 10c; marine, A. B. M. A., and ordinary fire box, 20c; still bottom, 30c; locomotive fire-box, 50c; plates over 100 in. up to 110 in. in width, not less than 5c extra; plates 110 in. to 115 in. wide, not less than 10c extra; 115 to 120 in., 15c extra; plates 120 in. to 125 in. wide, not less than 25c extra; plates 125 in. to 130 in., not less than 50c extra; plates 130 in. wide, not less than $1 extra; plates 3-16 in. thick, 10c extra; gauges 7 and 8, 15c extra; No. 9, 25c extra.

* * *

STRUCTURAL MATERIAL.

Local mills are fairly swamped with orders and on certain small sizes deliveries cannot be made in less than three to four months. On the heavier sections the tonnage is relatively not as great. Quotations are unchanged as follows: Beams and channels up to 15 in., 1.60c; over 15 in., 1.70c; angles, 3x2 up to 6x6, 1.60c; zees, 1.50c; tees, 1.65; angles, from 3 to 16 in., 1.60; universal and sheared plates, 6¼ to 14 in., inclusive, 1.50c; over 14 in., 1.60c base.

* * *

BARS.

The iron bar market is active and none of the mills are shading 1.60c Pittsburg. We make the following quotations: Bar iron 1.60c Pittsburg; hoops, 1.65c, and bands 1.50c, both taking hoops and band extras respectively. Bessemer steel bars, 1.50c; open-hearth steel bars, 1.50c; plow and cultivator, $1.50c, net; channels, angles, zees and tees, under 3 in., 1.65c.

* * *

RAILS AND TRACK MATERIAL.

Light rails continue low and are in little demand. Quotations are unchanged as follows: Fifty lb. and over 500 tons, $28; car lots and less than 500 tons, $30; less than car lots, $32; light rails, 16 lb., $25 to $25.50; 20 lb., $24 to $24.50; 25 to 45 lb., $22 to $22.50; angle bars for standard sections, 1.25c; spikes, $1.70c.

* * *

SHEETS.

There is little buying and on new business 2.30c for 28 guage is about the minimum. We quote: No. 30, 2.70c; No. 29, 2.60c; No. 28, 2.30c; No. 27, 2.20c; Nos. 25-26, 2.20c; Nos. 23-24, 2.15c; Nos. 18-20, 2.10c; No. 16, 2.10c; Nos. 12-14, 2.05c; No. 9, 2c; No. 8, 1.95c; Galvanized, No. 30, 4.30c; No. 29, 3.80; No. 28, 3.40c; No. 27, 3.20c; Nos. 25-26, 3c; Nos. 23-24, 2.80c; Nos. 18-20, 2.65c; No. 16, 2.50c.

* * *

SKELP.

The market continues quiet and there have not been enough transactions to establish a market. We quote grooved steel skelp at 1.45c to 1.50c and sheared 1.50c to 1.55c. Grooved iron is held at 1.60c and sheared 1.65c to 1.70c.

* * *

WIRE AND WIRE NAILS.

The market continues quiet and concessions continue to be reported. We quote: Wire nails, jobbers' carload lots, $1.80; retailers' carload lots, $1.85, and less than carloads, $1.95; painted barb wire, $1.95 for jobbers in carloads; retailers' carloads, $2, and less than carloads, $2.10, with 30c for galvanizing. Annealed smooth fence wire is held at $1.65. Iron and steel cut nails, $1.70 to $1.75.

* * *

MERCHANT STEEL.

Demand for the higher grades of steel is heavy and all of the mills in this district are operating at their fullest capacity. Demand for shafting is strong owing to the increase in the number of industrial establishments that are under erection throughout the country. No change in quotations.

SANTAL-MIDY
These tiny CAPSULES are superior to Balsam of Copaiba, Cubebs or Injections and CURE IN 48 HOURS the same diseases without Inconvenience.
MIDY
Sold by all druggists.

SCORER BROTHERS,
210 Smithfield St., Pittsburg, and Homestead, Pa.
Leading Steamship and Draft Agents. Passengers booked by all lines to or from any seaport or railway station in the world.

PASTOR RUSSELL'S SERMON.

(Continued from Second Page.)

very object in administering such chastisements in this day of recompense will be that the world may learn to appreciate righteousness and to hate iniquity.

In that day, for the first time, the judgments of the Lord will be abroad in the earth. They have never been abroad hitherto. Even in the Jewish age the Lord's judgments or retributions were confined to that one nation, and during this Gospel age they are confined to the household of faith, and are so arranged as to favor them not according to the flesh but spiritually. The prophetic declaration is that "when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9.) Praise God for such a hope! that the world will learn this important lesson, and thus be uplifted and prepared for the everlasting conditions which the earnest and faithful of them shall surely attain through the merit and assistance of the Redeemer and his Bride.

This day of vengeance, more properly the day of recompense or vindication, will be a thousand years long, but it will be in its beginning that the flame of God's righteous indignation will be most conspicuous. As the Apostle declares, our Lord Jesus shall be revealed in flaming fire, taking vengeance, vindicating the divine character, recompensing mankind in proportion as they shall be obedient or disobedient. Because of the prevalence of iniquity, injustice, selfishness, opposition, etc., the flaming fire will burn fiercely at first, but all the more quickly will the world be reduced to submission and yield obedience to the principles of righteousness, the law of the Kingdom of God's dear Son, which will then be in process of establishment.

This same vindication, or the burning of Justice against all unrighteousness,, against all sin, shall continue throughout the Millennial age, giving a just recompense of reward to every son of man that doeth evil, and likewise to every one who shall seek to walk in the highway of holiness in obedience to the law of the Lord, then made so plain that a wayfaring man need not err theron. Those who refuse to yield to the stripes and chastisements of the time, who refuse to do what they can to attain to the righteous standard then lifted up before the people, will be counted worthy of only a limited measure of forbearance, stated in the Scriptures to be a period of an hundred years, and to all who will not yield, to all who in spite of the Lord's favors reject his mercy and the laws of his Kingdom, there can be but the one end, namely, "he shall be destroyed from amongst the people," the flaming fire of righteousness, of Justice, shall consume him, as it is written, "A sinner an hundred years old shall be cut off," and again, "It shall come to pass that the soul that will not obey that prophet—the Messiah of glory, Head and body—shall be cut off, utterly destroyed from amongst the people.—Isa 65:20; Acts 3:23.

"REVEALED IN FLAMING FIRE."

Thus eventually the flaming fire in which our Lord Jesus will be revealed, and which will constitute the terrible time of trouble at the time of the establishment of the Kingdom, will continue to burn, but only against wilful evil doers until it shall have consumed them all as adversaries of God, for to all his adversaries our God is a consuming fire. He will utterly destroy them—he will not preserve them in torment.—Heb. 10:27; 12:29.

From this standpoint notice again the words of the Apostle, that the Lord Jesus shall be revealed from heaven "in flaming fire, taking vengeance on them that know not God and to them that obey not the Gospel of our Lord Jesus." Two classes will be chastened: (1) Those who recognize not God. None are so degraded that they should not be able to recognize the fact that there is a great supreme Creator to whom we are indebted for our lives and all that we possess—"Day unto day uttereth speech, and night unto night showeth knowledge, and there is no place where their voice is not heard." Consequently there is no excuse for any—neither for the heathen man nor for his civilized, atheistic fellow, occupying a high position in Christendom and having various honorable titles attached to his name. The flaming fire will both enlighten and scorch these in a figurative sense, and happy will it be for those who promptly yield and come into accord, for otherwise they shall be utterly destroyed from amongst the people.

(2) The second class that will be affected by this flaming-fire revelation of Christ in judgments of this day of retribution will be those who have a knowledge of God, who are not atheistic, but who refuse to fall into line with and to co-operate with the Gospel of the Lord Jesus Christ—those who refuse to accept God's favor in the forgiveness of their sins and in the abandonment of sin and in endeavor to be obedient to the terms of the Kingdom. These shall have retribution, the light and the scorching of that flaming fire, and happy will it be for those who will promptly yield in submissive obedience, for otherwise they also shall have part in the destruction which that flaming fire will bring to every member of the race who will not come into fullest accord with the Lord and his law of righteousness and his law of love.

ESCAPING THE CONDEMNATION.

We see what is coming in the world, and the Lord assures us that through faith in him and joyful obedience to his instruction we may escape, because all the members of the Church will be glorified before the day of vengeance upon the world. Before the revelation of the Lord in flaming fire comes his parousia, his manifestation to his saints through the eyes of their understanding under the guidance of the holy Spirit and the teaching of the Word. Blessed are our eyes for they see and our ears for they hear! Blessed are we whom the Son of man at his second presence comes forth to serve with the precious things of his Word, things new and old, according to promise.—(Matt. 13:52.)

We are not interested in the day of retribution in the sense of expecting to be under retributive judgments ourselves, but are hoping by the Lord's grace to be amongst the overcomers, whose judgment will be complete in this present age and who will be accounted worthy of a share in the Kingdom, and who, the Apostle says, shall judge the world and be associated with Christ as his mighty angels, messengers of power, in the exercising of the judgments written—"This honor hath all his saints." (Psa. 149:9.) Nevertheless it is profitable to us that the Lord hath anointed us to declare the day of retribution as well as to declare the good tidings. If the whole world could be made aware of the real retribution that is coming it undoubtedly would influence many. The thought that the future will be the same for all, whether they sin much or little, has tended to make many careless of the amount of their wrong doing. On the contrary we see that every word and act of life has its bearing, even so far as the world is concerned, in proportion to their knowledge, and that those possessing much light will have the severer retribution if they neglect it or walk contrary to what they discern to be the Lord's standard of righteousness.

ROSE ANNA.

(Continued from Sixth Page.)

she asked. "Is it a private car?"

"Yes," answered the brakeman. "There's a theatrical troupe in it—were playing in Ocumpaugh tonight. Bad night for a show."

A strange light came into Rose Anna's eyes as she thanked him for the information. "Will you please, she said, "take care of my basket if I leave the car for awhile?" The brakeman turned around and looked at her questioningly. "Oh, it will be all right, you know. I will explain later. "My husband is fireman on the engine out in front."

The brakeman assured her that he would keep an eye on the basket, although it was rather an odd request. But Rose Anna was a handsome young woman, and anyone knows that a powerful magnet is really a weak thing when compared to a striking, attractive young woman.

When Mr. Jones came through calling for Burnbridge, she started up. He had not called on her for her ticket yet. The minute the train stopped she sprang from her seat and hurried out of the car. Straight past Jones and the astonished brakeman she flew, and, as the train started again, Rose Anna, stumbled eagerly and with shining, glorious eyes, up the steps of the cab to Richie.

* * * * * * *

Along about 1 o'clock the news began to string into Ocumpaugh. Fredericks and Pollitz handled it with strained faces, while they waited for Burns to get over to the office. The wrecking crew had just come in from banner, leaving the Japs there to finish the job, and now—out again in that terrible rain!

Fredericks phoned down for Phillips. He came in immediately on the switch engine. "Washout, trestle No. 66. Seven gone down." His jaw dropped and he looked at the clock. "Seven!" he whispered in horror. "Why, it must have been second Seven! Must have been that big trestle up near Halcyon," said Fredericks. "Pollitz spoke sharply: "And everything's all down on the other side. It's up to us here."

Burns, chief dispatcher, hurried in, his face the color of ashes. But Phillips was already getting his men together, and in fifteen minutes the crack new 1478 was pulling the overworked wrecking crew out of town.

The night call boy was a nephew of Engineer Johnson on second Seven. In five minutes the news was in town—such news always travels rapidly. In a few minutes Mrs. Johnson, lantern in hand, accompanied by the oldest of her five children, a boy of eleven or so, burst into the office, her white face peering out of her shawl. She was but half dressed, and the boy was crying.

"Is it true, Mr. Fredericks, is it true?" she cried, with voice choking and fingers clinging to the edge of the registry desk, her big, dark eyes searching the dispatcher's face in agonized appeal.

Fredericks stared at the map on the wall. "We hope for good news," he replied, slowly. "Ahem—it may not be so bad, after all." He tapped his pencil nervously. "Oftentimes the report is far worse than the reality, you know, Mrs. Johnson." He then persuaded her to go to the home of Mrs. Jones, unconscious of the fact that the conductor's wife was sitting, drop-mouthed and gray, beside the telephone, waiting for news of her husband, while the baby boy slumbered on in blissful innocence, not knowing that he was fatherless.

"Wish I was out of the business," growled Fredericks. "I was mighty glad Mrs. Johnson couldn't understand the wires."

"Who's told the Actons?" asked Pollitz.

"Oh, they'll know soon enough," began Fredericks, who did not know that the oldest of the little Johnson girls had telephoned to Mrs. Daniel Acton. (They never thought of Rose Anna.)

The door opened and Mrs. Daniel Acton entered. She looked at the crowd of faces in the office, read there the unspoken answer to her unspoken question, and with one terrible cry fell senseless to the floor. They got her upstairs, but they could hear her heart-rending cries.

"Thank God, the brakeman had no family here," muttered Fredericks, swalowing a lump in his throat.

* * * * * * *

The next day everybody had heard the news. Incidentally Mrs. Holmes had returned to find her house cleared of everything valuable. The front window of Mrs. Richie Acton's room had been used as the means of ingress. Some one had seen Mrs. Richie Acton go inside the theater to talk to the advance agent of the show. And didn't the night caller see her running frantically to catch the ill-starred train, hoping to elope with her lover. Poor Richie! What a terrible mistake he made when he married that girl!

They lifted them out of the watery bed. She clung to his neck and she was smiling. They tried in vain to take her from his grasp, but his arms were defiant. At Mrs. Holmes' request, they were buried together, for, as she said, "It is better that they be united in death than to be separated in life." There were those who thought otherwise, but they never knew.

That is where Mrs. Daniel Acton lives—in that little yelow cottage over there. But, unless you have business of importance with her, you had better remain away. For you will carry away a black, black sorrow, and you will weep and not know why.

SHIRT WAISTS.

(Written for National Labor Tribune.)

Tucks are a distinctive feature of this season's shirt waists, and they are often turned in such a way as to give a box plaited effect. Embroidered linens are also very popular, and the girl or woman who is clever at embroidery, can soon have a number of waists that will wear well and wash beautifully. Many waists have wide plaits that extend over the sleeves, to give them the broad effect so much admired.

A very pretty waist is tucked on either side, leaving a plain space in front, like a box plait, wider at the top than at the bottom, and decorated with embroidery. The back is plain, and the sleeves have full upper portions, gathered into deep cuffs, which are also embroidered. The closing is made invisibly under the left side of the plait. Many of the new patterns include a yoke for the back, which may be used or not as preferred. The exaggerated blouse effect is "out," and we hope we shall not see its return for many seasons to come.

Last year's shirt waists may be worn this summer with very little alteration. The sleeves will betray the date of the garment, and it is a comfort to know that they can be ripped out, turned upside down and cut by a new pattern, changing the fullness that formerly came about the wrists to the top of the sleeves. Deep cuffs may be added. You are indeed fortunate if you do not find in your wardrobe several waists that have faded so badly that they are not fit to wear, although the material is still good. If they are trimmed with lace or embroidery, take it off, then put the garments in a strong suds, and boil until the old color has disappeared. Dye them blue, pink, cream, or any other color you wish with Diamond dye for cotton, and they will be ready for another period of usefulness. As it is not necessary to take them apart, this is very easily and quickly done.

Surplice waists have been accorded an unusal amount of popularity. They are stylish, easy to fit, and universally becoming, and the soft clinging fabrics are especially suitable for them. The sleeves are often made elbow length, and half sleeves of lace, embroidery, tucking or a combination of tucks and insertion are worn with them. Almost any waist that is worn with a chemisette is in favor. One of fine white linen has a square chemisette and band collar of all-over embroidery. The fronts are tucked to yoke depth along the shoulder seams, and the back has wide tucks extending from the shoulder to the waist line. The sleeves are full, gathered into the arm holes and tucked at the lower part to the depth of a wide cuff.

E. J. C.

Emporia, Kas., June 26.

The most costly tomb in existence is that erected to the memory of Mohammed.

Best Things in Tobacco
Old Honesty Plug,
Jolly Tar Plug,
Standard Navy Plug,
Newsboy Plug,
Five Brothers Pipe Smoking.
Sensation Cut Plug
Please All Tastes Because They Are the Best.

Local Lodge Directory

INTERNATIONAL ASSOCIATION OF MACHINISTS.

Pittsburg District Lodge No. 6—Headquarters room 308 Arnfeld building, No. 1119 Penn avenue. President, Calvin Sullivan; secretary, Anthony Snyder; business agent, Wm. A. Mineely.

Pittsburg Lodge No. 52—Meets every Saturday night at No. 318 Fifth avenue.

Fort Pitt Lodge No. 228 meets first and third Tuesdays at McKnight's hall, corner Federal and Lacock streets, Allegheny.

Duquesne Lodge No. 199 meets first Tuesday in the month at 4:30 p. m. at 535 Smithfield street.

Braddock Lodge No. 32 meets second and fourth Thursdays at Ninth street and Braddock avenue, Braddock, Pa.

McKees Rocks Lodge meets second and fourth Wednesdays at Schendehutte hall, Bell avenue, McKees Rocks.

Verona Lodge No. 132 meets first and third Friday of each month at K. of P. hall, Verona.

Lawrence Lodge No. 487 meets every Monday, Dublin hall, Fifty-fifth and Butler streets.

McKeesport Lodge meets every first and third Wednesdays at Machinists' hall, 440 Market street, McKeesport.

Pittsburg Junior Lodge meet first and third Fridays at 8 p. m., Fifth avenue and Chestnut street, Pittsburg.

PATTERN MAKERS' LEAGUE, PITTSBURG ASSOCIATION.

Pittsburg Association meets at 412 Ferguson block every Wednesday.

AMALGAMATED SHEET METAL WORKERS' UNION.

Local No. 12 meets at Moorhead hall, Grant street, Friday evenings at 8 o'clock. Nathaniel Glass, business agent. Office, Moorhead hall.

INTERNATIONAL UNION OF STEAM ENGINEERS, LOCAL 66.

Business agent's office, 822 Fifth avenue. Meets Wednesday.

BROTHERHOOD OF PAINTERS, DECORATORS AND PAPER-HANGERS.

District headquarters, 416 Wood street. Alfred Firth and Frank Curran, business agents.

ORNAMENTAL ARCHITECTURAL HOUSESMITHS.

Meets first and third Mondays at 302 Grant street. H. W. Leykeitner, business agent, 822 Fifth avenue.

BUILDING TRADES COUNCIL.

Meets Saturdays at 822 Fifth avenue. J. Williams, president; J. J. Toole, secretary. Office, 822 Fifth avenue.

BROTHERHOOD OF BOILERMAKERS AND IRON SHIPBUILDERS.

Smoky City Lodge No. 154—Meets every Thursday evening at Old Law hall. Wm. Gillespie, business agent.

STREET RAILWAY EMPLOYES.

Division No. 85—Meets second and fourth Thursday nights of each month at Arnfeld's hall, No. 1119 Pean avenue. H. C. Williams, business agent. Office, 611 Ferguson building.

UNITED BROTHERHOOD OF CARPENTERS AND JOINERS OF AMERICA.

District Council—Of Pittsburg, Allegheny and vicinity. Office, 307 Arnfeld building, No. 1119 Penn avenue. Meets first and third Tuesday of each month at Arnfeld's hall, No. 1119 Penn avenue. N. F. Storm, president; J. C. Kephart, secretary; A. M. Swartz, J. A. Boss, C. C. Douglas and H. C. Whitfield, business agents.

Following are the locals affiliated:

No. 142—Meets every Wednesday evening at No. 1119 Penn avenue.

No. 164—Meets second and fourth Wednesdays of each month at Moorhead hall.

Union 165 meets every Monday evening, Geyer's hall, corner Frankstown avenue and Station street, East End.

Union 211 meets every Wednesday evening, Sutmeyer's hall, Federal and Eri; streets, Allegheny.

Union 230 meets every Thursday evening, Twelfth and Carson streets, Southside.

Union 237 meets first and third Thursday evenings of each month, at Chestnut and O'Hara streets, Allegheny.

Union 246, New Brighton, Pa.

Union 254, stair builders, meets first and third Monday evenings of each month, 535 Smithfield street.

Union 255 meets every Saturday evening, McKees Rocks, Pa.

Union 288 meets every Monday evening, corner Seventh and Amity streets, Homestead, Pa.

Union 333 meets every Thursday evening, New Kensington, Pa.

Union 385, Odd Fellows' hall, West End, City.

Union 402 meets first and third Wednesday evenings each month, Weiterheiter's hall, Twelfth street, Southside, city.

Union 430 meets every Wednesday evening, Odd Fellows' hall, Wilkinsburg, Pa.

Union 571 meets Wednesday evenings, Broadway and Main streets, Carnegie, Pa.

Union 773 meets every Monday evening, Eleventh and Washington streets, Braddock, Pa.

Union 827 meets Friday evening, corner Fifth and Market streets, McKeesport, Pa.

Union 852, Verona, Pa.

Union 936, Wilmerding, Pa.

INTERNATIONAL ASSOCIATION OF MARBLE WORKERS.

No. 24—(Setters)—Tuesdays, Moorhead hall.

No. 15—(Helpers)—Second and fourth Fridays, G. A. R. hall, W. Diamond street, Allegheny. James Lynch business agent.

STEAM FITTERS.

No. 218—Headquarters, Moorhead hall. Meets Mondays. E. A. Maginn business agent.

SALESPEOPLES' ASSEMBLY

No. 4907 (K. of L.)—Meets Wednesdays at 316 Fifth avenue. C. B. Hays, 5538 Homer street, East End.

TEAMSTERS' LOCAL ASSEMBLY.

No. 1577 (K. of L.)—Meets first and third Sundays, 2 p. m., 535 Smithfield street.

CIGAR AND STOGIE MAKERS' LOCAL ASSEMBLY.

No. 1374 (K. of L.)—Meets every Thursday evening in K. of L. hall, No 535 Smithfield street. John L. Frank.

STONE CUTTERS' ASSOCIATION OF WESTERN PENNSYLVANIA.

The union meets the first and third Tuesday evenings in McKnight's hall, Federal and Lacock streets, Allegheny Pa. B. Howarth, secretary, Box 230, Allegheny.

ICE MEN'S UNION OF PITTSBURG AND ALLEGHENY.

Meets the first and third Sundays at 2 o'clock p. m. in Moorhead hall.

DISTRICT ASSEMBLY NO. 3 KNIGHTS OF LABOR.

Headquarters, 535 Smithfield street. Regular meetings third Wednesday of each quarter. John Fernau, master workman; James Roden, worthy foreman; M. W. Williams, secretary.

INTERNATIONAL UNION OF WOOD, WIRE AND METAL LATHERS.

No. 35—Meets Tuesdays, 535 Smithfield street. E. F. Boozer, secretary.

UNITED LABOR LEAGUE OF WESTERN PENNSYLVANIA.

Meets on the second and fourth Sundays of each month at K. of L. hall, 535 Smithfield street, fourth floor, at 7:30 p. m. President, Wm. Boste; E. A. Maginn, vice president; secretary John J. Toole.

UNITED MINE WORKERS OF AMERICA.

District No. 5. Headquarters, 4 Diamond street.

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No. 22 (Brewers)—Meets second and fourth Sundays, 2 p. m., Moorhead hall. G. Maisch, secretary.

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Labor Tribune

JOS. TELFORD Pub'r.

Corner Fifth Ave. and Smithfield St.

(Over Pennsylvania Railroad Ticket Office.)

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PASTOR RUSSELL'S SERMON

GARLANDS INSTEAD OF ASHES. JOY INSTEAD OF MOURNING. PRAISE INSTEAD OF HEAVINESS.

Niagara Falls, N. Y. July 9.—The Bible Students' Convention is in session here at the Natural Food Auditorium. About a thousand are in attendance from various parts of the United States and Canada. It opened yesterday and will close on Tuesday. Amongst the addresses of to-day we report that of Pastor Russell, of Allegheny, Pa., from the text:—

"The Lord hath appointed me to preach good tidings unto the meek; . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa. 61:1-3.

The Gospel of Christ addresses itself especially to those who labor and are heavy laden and seeking rest: it passes by those who are full and satisfied and merry: it appeals to those who mourn. They can appreciate God's message as others cannot. But why should this be so? Why should we not expect rather the reverse of this? Surely we cannot believe that heaven is a place of mourning, that the heavenly Father is sad, that the holy angels are weary and heavy laden and seeking rest. Why, then, is it that the Gospel of the Lord Jesus appeals to the mourners? If in the heavenly courts all are rich in health and joy and prosperity and if they all are rejoicing in the divine character and divine plan, why is it that the earthly class, rich and favored and rejoicing, should not be attracted by the Gospel of Christ?

NO SORROW IN HEAVEN—NO SIN.

We answer that the conditions are totally different. In heaven there is no sin, no sickness, no pain, no sorrow, no death, no weeping—nothing to cause mourning. On earth all these conditions prevail—if not in each individual, certainly in each family. While, therefore, it is proper that those who are sinless and free from the penalties of sin should rejoice in the Lord and be joyful, it is equally proper that those who are in sin and under its penalties should mourn, should realize their true condition, should feel weary with sin and the burdens mental, moral and physical, which it has brought upon us as a race, should feel heavy laden with life's trials and difficulties and should mourn and long for deliverance from these unfavorable conditions. And it is so with all who are in the right attitude of mind. Only where selfishness has crowded it out is there no feeling of sympathy, sorrow and mourning amongst the favored few in the world on behalf of the less favored multitude.

But it would not be fair to suppose that all the rich and well-to-do who seem to be filled with joy and pleasure are really so. Truth to tell nearly every human being has his heartaches, and not a few—while enjoying the fat of the land and much advantage over the majority in every way—have a longing desire to help their fellows; but feeling the impossibility of accomplishing anything in the uplift of all, realizing that they must draw the line somewhere; they have their special objects of sympathy and assistance. Much surely is done for the benefit of the less favored of the human family in the provision of public instruction, public libraries, public hospitals, etc.—not to mention the many private benevolences. In any event it is not for us to attempt to judge the hearts of one another, to determine which are they that mourn. We are safe to assume that many mourn—the majority. Our text assures us that all the anointed body of the Christ are ordained to proclaim the Lord's message of comfort to all that mourn, to all who realize that the present condition of things is an unsatisfactory one, quite beyond the power of any human being to fully rectify—a condition which God's Kingdom alone can correct.

WIPING AWAY ALL TEARS.

"There's a wideness in God's mercy like the wideness of the sea," as the poet has expressed it, and this is in marked contrast with the narrowness of human creeds and theories. According to the latter, God's provision for the majority of the human family is that they shall mourn and be weary and heavy laden, be a groaning creation throughout this present life, and at its close be ushered into conditions awful to contemplate—an eternity of woe; mourning and sorrow, pain and anguish, will be their lot to all eternity. This was the false Gospel which was concocted during the Dark Ages by those who verily thought they did God service in burning one another at the stake. How different is the true message of God referred to in our text, the message which he anointed the Christ, Head and body, to proclaim, the message of "good tidings of great joy, which shall be unto all people," (Luke 2:10.), a message of comfort to all who mourn.

True, many of those who now mourn are unable to appreciate God's message: blinded and deafened by the Adversary, they know not neither do they understand the mercy and gracious provision of the divine plan of salvation which centers in the cross of Christ. Confused by the various religious creeds of the world, they cannot discern the voice of the True Shepherd, and hence the vast majority are without the comfort, are hopeless, in despair. While, therefore, it is the privilege of the Spirit-anointed members of Christ to tell the good tidings which shall ultimately be unto all people, they are to understand that only such as have the ear to hear will be able to comprehend and appreciate their message until the new dispensation shall been ushered in, when the clouds of error and darkness, confusion and falsehood, shall melt away before the glorious rising Sun of Righteousness, whose healing beams are to bless the whole world during the Millennium.

The comfort of the Scriptures respecting the blessings which are coming upon the world must, therefore, be understood for the household of faith only in this Gospel age, as the Master said, "Blessed are your eyes for they see and your ears for they hear." (Matt. 13:16) Those of sympathetic nature, in proportion as they receive the Spirit of the Lord, the Spirit of the anointing, and grow in likeness to the Lord, would mourn more than ever for their dear ones in sin, still in darkness, were it not for this comfort of the Scriptures which the Lord provided for their sakes. As they come to understand the divine message, it means an ultimate blessing to each member of the human family—it means that as all of Adam's race were involved in his penalty without their consent, likewise all of them are provided for in the great redemption accomplished by the second Adam, likewise without their knowledge, before the majority of them were born. Thus the Lord prophetically declares that weeping endures for the night but joy cometh in the morning.—(Psa. 30:5.)

THIS IS NOT UNIVERSALISM.

The whole creation is involved in the weeping and mourning and suffering and sorrowing incidental to the curse, the penalty of death; and the whole creation, redeemed by the precious blood, shall in the morning come forth to joyful opportunities for attaining life everlasting through obedience to the glorious Kingdom of God's dear Son, who bought them with his precious blood. To this the Scriptures agree. Pointing down to the Millennial age they declare that God shall wipe away all tears from their eyes—not merely from the faces of the saints of this Gospel age. (Rev. 7:17.) Almost the same message was given thousands of years ago through the prophet Isaiah (25:8) saying, "The Lord God will wipe away tears from off all faces." These divine testimonies are in full accord with the others which declare that ultimately every knee must bow and every tongue confess to the glory of God. (Phil. 2:10,11.) These are all testimonies of general application to the whole world of mankind, all based upon the fact that God has undertaken to provide a full atonement for sins of the whole world, which means restoration to every member of the race.

This, however, is not universalism. There is a wide difference between wiping away the curse, the penalty of Adam's fall, and the giving of every human being during the Millennial age an opportunity of rejoicing in the Lord's favor, in the knowledge of the forgiveness of sins that were past, an opportunity for demonstrating their love for righteousness and their opposition to iniquity, and thereby proving their fitness under the divine terms for the possession of life everlasting, which God has provided for all such and such alone. All who after having been brought to a full and complete opportunity, with a clear knowledge of what they are doing, shall wilfully reject or oppose or neglect the opportunities then afforded them, will be properly deemed opponents of God and his righteousness and fit subjects for the second death, as it is written, "It shall come to pass that the soul that will not obey that Prophet, shall be destroyed from amongst the people."—(Acts 3:23.)

MOURNERS IN ZION.

It should be carefully noticed that the Lord distinguishes between mourners in general, the "groaning creation," and "mourners in Zion,"—the mourners amongst those who are truly his through faith and consecration. This distinction is everywhere made throughout the Scriptures. Take, for instance, Romans 8:19-23, already referred to—the whole creation groaneth and travaileth, says the Apostle, waiting for the revealing of the sons of God—waiting for the Kingdom to be established. Then he tells us that we ourselves groan within ourselves, "mourn," but are waiting for a different thing. We, the Church, while groaning within ourselves more privately, less perceptible in an outward manner, are waiting for our adoption, our deliverance as the body of the Anointed One, our share in the first resurrection. We constitute the sons of God whose manifestation the groaning creation awaits; although they know not of the fact.

Those who mourn in Zion have the hearing ears and the eyes of their understanding opened, and hence the message of the Gospel means to them what it cannot mean to mourners in general. The Lord through the Prophet explains the joys and blessings which the mourners in Zion should have for their comfort, for their consolation, that they might not sorrow as others who have no hope, because believing that Jesus died and rose again they believe that all the human family, whose death sentence has been turned into a sleep through the redemptive work of Jesus, will God bring from the dead by him, in due time. (1 Thess. 4:14.) Seeing the coming blessings to be brought to the world, in which all their dear ones shall participate, they need not sorrow as others who have no hope. Nevertheless, as the Apostle says, these groan within themselves because the blessings are still future, and the trials and difficulties, weaknessess and frailties and pains are still present.

Although the hope which they enjoy maketh not ashamed, but cheers and comforts their hearts and lightens their burdens, nevertheless they have burdens and sorrows. Our Lord speaks from the same standpoint, saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest"—"My yoke is easy and my burden is light." (Matt. 11:28.) The Lord's yoke is easy and his burden light as compared with the yoke of sin and the burden of death. But while it is the teaching of Scripture that the burdens of God's people are thus lightened as their hearts are cheered through faith in the divine character and promises, they, nevertheless, are admitted to have some burdens, though lighter ones, as the Apostle again declares—"We who are in this tabernacle do groan, being burdened." (2 Cor. 5:2.) But oh how different is the burden of those who are in Christ and the burden that is upon the world! and how this burden decreases as we become acquainted with our heavenly Father and with our Lord the Redeemer, and with the gracious plan of which he is the center.

"A GARLAND FOR ASHES."

A garland, a wreath, symbolically pictures hope and joy, as ashes symbolically picture the reverse. As children of wrath even as others, as sharers in the penalty of sin and death with its concomitants of trouble and pain and sorrow, we once, as the Apostle declares, were "without God and having no hope in the world," we knew not of the gracious redemption, knew not its lengths and breadths and how surely it covered us and all the race of Adam—knew not in any clear, definite manner at least, of the great divine plan for the resurrection of the dead, both the justified and the unjustified.

Earthly hopes indeed we had, earthly ambitions, earthly desires, earthly prospects, but as time passed on we found that these withered, failed, turned to ashes. We said to our souls, "Here is no rest, is no rest." Every fresh earthly hope seemed to last but a time and was gone, leaving in our hearts an aching void; but now, as the poet has expessed it, those who find the Lord find rest and peace and a hope that maketh not ashamed, so that they can sing, "Jesus has satisfied, Jesus is mine." In their acceptance of Jesus with their whole hearts they obtain a satisfying portion, they lose old fears as well as old ambitions; they find new hopes, new joys, represented symbolically as a "garland." (R. V.) Not one joy, but many joys not one blessing but many blessings, come to those who are the Lord's—to them old things have passed away and all things become new. Even death itself loses its sting when they realize to a certainty that Christ has bought every prisoner in the tomb, and that ultimately death shall be swallowed up in victory and there shall be no more death, no more crying, no more sighing, no more dying, because the former things will have passed away.

"THE OIL OF JOY FOR MOURNING."

How poetic the promise of the oil of joy instead of mourning. In ancient times the mourning and rejoicing were expressed more in an outward form than is customary to-day. The mourning and sorrowful would frequently go about clothed in sackcloth and with ashes upon the head, as indicative of their woe; and on the contrary, when the occasion for the mourning passed, it was the custom to display the spirit of rejoicing by washing and then specially anointing with a perfume. Such a perfume oil of special preparation was used in the anointing of the kings of Israel and of their priests by the Lord's direction, and is very properly understood to signify the anointing of the holy Spirit. So in this symbolical statement of our text, the oil of joy, the oil of gladness, represents the anointing of the Lord's members with the holy Spirit, the spirit of joy and gladness and refreshment and comfort, as instead of the spirit of sadness.

The poet has well expressed this matter, saying, "Why should the children of the King, go mourning all their days?" Throughout this Gospel age those who accept Jesus as their Redeemer and who seek to walk in his steps and who make full consecration to him and to his service are accepted of the heavenly Father as his children and anointed with his holy Spirit, the spirit of gladness, the spirit of joy to all who receive it, and in proportion as they receive it it drives away much of the spirit of mourning and brings instead much of the spirit of joy. As the Apostle declares, speakng of this class, "Rejoice, and again I say Rejoice." (Phil. 4:4.) He tells us, too, that we are not only to rejoice in the comforts, privileges and blessings that are ours, but we are to rejoice in tribulations also, knowing that all the experiences of the present life are working together for the development, the preparation of this class to be the kings and priests of the Lord, his associates and joint-hearts in his Kingdom that is soon to be established.

"THE GARMENT OF PRAISE."

Continuing to speak to us poetically, the Lord declares of this same class that his appointment for them is the garment of praise instead of the spirit of heaviness. If any of the Lord's people after becoming participants of the holy Spirit are dejected, suredly from this text that they are morose, unhappy, let them know as not enjoying that which the Lord appointed for them. His own declaration is that he has appointed the garment of praise to supplant the spirit of heaviness. True, in our present imperfect conditions many things occur to make us heavy-hearted from time to time, and some temperaments are more subject to this ailment than others; but each should seek to cast off the care, each should seek to take his burdens to the foot of the cross and leave them there, each should remember that the Lord careth for him, and has promised that all things shall work together for good to the called ones according to his purpose. Many never get rid of the spirit of heaviness because they fail to put on the garment of praise—they fail to be sufficiently thankful, sufficiently appreciative of the good things received of the Lord. This is not only true of Christian people in general but it is sometimes true of those who have been specially favored of the Lord in the knowledge of Present Truth and the refreshment which it brings.

A Brother who rather dejectedly said to us one day, "There are some points that I still do not see clearly." We asked, "Are they many?" He replied, "Oh, yes; eight or ten." We replied, "Dear brother, give thanks; remember that your points of difficulty and doubt and fear and misunderstanding used to be eight or ten hundred." We fear that this is the case with others. We remind all that it is important that we should not only confess our sins to have them forgiven, but that we should notice and acknowledge and give thanks for the blessings if we would have them continued and multiplied to us. He who recounts over and over the mercies and blessings of the Lord will find their numbers to increase and their value to enhance day by day until before long, if he continue, his tears will give place to praise and thanksgiving, and so far from asking the Lord continually for fresh blessings his petitions will be in the nature of thank-offerings, and he will be saying to the Lord, "I ask no more, give what is best."

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Real genius looks for the best way, not the easiest way.

The only sure thing about a lie is that it will never lie.

A bill in your pocket is better than in the collector's hands.

Look before you leap out of the frying-pan into the fire.

We get no credit for bearing crosses of our own manufacture.

After robbing Peter many men forget all about paying Paul.

A man is poor when he has to take care of more than he needs.

The girl who will jump at a mouse will fall in a fit at a proposal.

Some men deceive only themselves when they try to deceive others.

A fool and his money are soon parted when the fool has friends.

The best things are not bought and sold. They are stolen and kept.

Success is the thing which makes the other fellow want what you have.

When a man is single he is only half. After he marries he isn't anything.

If you are not miserable you may consider yourself reasonably happy.

When a man is in love he cannot understand why the rest of the world isn't.

It is remarkable how few interesting lies we hear when people have so much practice.

Once a gentleman always a gentleman, except when wisky gives him a transfer.

The average mother has too much confidence in her son and not enough in his father.

When a girl refuses a man he suffers with acute regret; when she accepts him he has the same complaint, only it is chronic.

Happiness has wings as well as time and can depart very easily if you make no effort to hold it.

The girl who doesn't think she would make a howling success as an actress is rare indeed.

If justice were suddenly to recover her sight society would have several kind of variegated fits.

A man without enemies makes about as much noise in the world as a bit of soft soap in the ocean.

If the law forbidding the marriage of weak-minded people is passed there will be no more weddings.

Opportunity which knocks once at every man's door generally makes sure he is out before knocking.

The man who declares he would be satisfied if he had enough of everything wouldn't know when he got enough.

Surgical operations under anesthetics are not painful. The patient's real sufferings comes when the doctor presents his bill.

Some women regard their first husbands as they do their first set of teeth. You've got to have them before you can get the second.

When some men's eyesight gets bad they need stronger glasses; others' eyesight would be improved if they used weaker glasses and fewer.

Marriage is like a game of cards. The woman at the beginning holds the heart and the man wins it with the diamond. Then they both hold clubs and the one that hits the hardest wins out.

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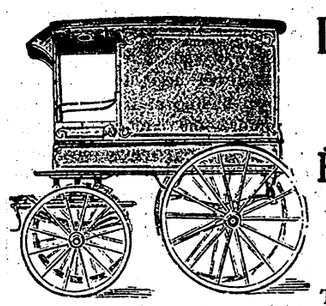

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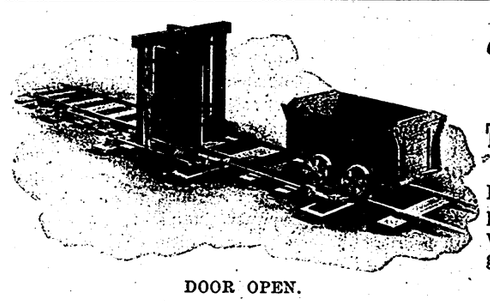

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

"Pop!"

"Yes, my son."

"Who is the man in the automobile with the rubber coat and goggles?"

"Why, he's the man who manages the machine, my boy."

"And who is the woman alongside of him?"

"Oh, that's the woman who manages the man."

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PASTOR RUSSELL'S SERMON

THE SPIRIT WILLING THE FLESH WEAK.

Pastor Russell preached at Bible House Chapel, Allegheny, Sunday at 3 P. M. from the text: "Watch and pray, lest ye enter into temptation: the spirit indeed is willing, but the flesh is weak." (Matt. 26: 41.) The discourse follows:

Our text is in the nature of a prescription of two parts or ingredients, both essential. The desired results cannot be obtained through either one of these ingredients alone: watching and praying are both necessary to escape temptation. But first it is proper that we inquire who are addressed. Who are to watch? Who are to pray? Who are to escape the temptation? We reply that this prescription is not given by the Great Physician to the world in general. True, our dear Redeemer called sinners everywhere and at all times to repentance, but he has no dealings with them until they respond to that call, he has no instruction for them except they first repent of their sins, make restitution so far as possible, will to walk in the ways of righteousness, and then, accepting by faith his merit, they come under the conditions where he is willing to be their teacher, their instructor in righteousness.

It were well if the entire world could realize our Lord's attidude toward them — that while not unsympathetic toward them in respect to their weaknesses and blemishes of the fall, he, nevertheless, has closed up all methods of reconciliation, all avenues of approach to himself and his favor except one, namely, the door of repentence and faith. He refuses to hear others, he refuses any responsibility or care over their interests and affairs. It is only to those who have become thoroughly his through repentance, justification by faith and consecration of heart, that he makes the gracious promise that all things shall work together for their good — they are the called ones according to his purpose. The masses of mankind not only in heathen lands but also in civilized lands, who reject the Lord's call to them as sinners to repent, to reform, to accept his mercy, are outside of his favors so far as the present age is concerned; they have neither part nor lot in the blessings he is now willing to dispense, which are only for his servants and his handmaidens. To the contrary, hear his words, "Unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth Seeing thou hatest instruction, and castest my words behind the."—Psalm 50:16, 17.

REGENERATE AND UNREGENERATE PRAYERS.

Manifestly there is not only justice but wisdom in this divine arrangement. For the Lord to undertake to hear the prayers and to care for the unconsecrated would be to discount and to make void his own arrangement, which assures us that there is no other name given under heaven and amongst men whereby we must be saved — whereby members of Adam's race, all sinners, may be reconciled to God and enjoy in any measure, here or hereafter, divine favors, mercies, etc. It is equally true, however, that there are certain blessings which the Lord dispenses upon the just and unjust, the evil and good, without regard to their prayers; the rain and the sunshine are common blessings, all that can be made out of the present life and present unfavorable conditions the world is welcome to. The curse rests everywhere and upon everything, so that nothing in this present time is or could be perfectly satisfactory. Everything is blemished, marred, imperfect; as the wise man expressed it, "Vanity of vanities, all is vanity" — nothing is satisfactory.—(Eccl. 1:2.)

And not only has the Lord made gracious provisions for the unjust as well as the unjustified during this Gospel age, for the evil as well as for the good, but he has made general provision for all in his great plan, in that he has provided "a ransom for all," the great atonement for the sins of the world and has assured us that in due time every member of the race shall enjoy a full privilege and opportunity of benefitting by that redemption, and, if they will, to come fully back to all that was lost in Eden, fully back to what is meant in the words, "In the image and likeness of God created he him."

We see, then, that God's refusal in the present time to hear the prayers of the world in general is not through any evil sentiment or grudge that he bears against them, not through any narrowness or animosity, but because in his great and glorious plan of salvation there are two parts: The first of these, belonging to the present time, the Gospel age, is for the special class who can and will and do exercise faith in him and seek to walk not after the flesh but after the spirit; and second, a place for the world in general in the next age, in the Millennial age, in which all, however degraded, however lacking in faith, however prone to sin, shall have the fullest of assistances for their uplift and restoration to all that was lost, and more—greater knowledge, and, to those obedient under test, eternal perfection. On the other hand how appropriate it is that the Lord should mark us, the particular class whom he is now calling, the peculiar class which now responds to his call, the particular class which now has the ear to hear and the heart to obey—the desire to obey the devine directions. How appropriate that the Lord should grant us success to the throne of heave;nly grace, which he denies to others. Indeed how necessary is such communion, such privileges of prayer, to those who are striving against great odds and opposition in this present time to walk not after the flesh but after the spirit.

"LORD, TEACH US TO PRAY."

True, there is in the unregenerate at times a desire to pray to God—usually in times of distress or fear. This is a natural trait, the result of certain mental qualities in combination: first, veneration, and second, fear. But it is not the divine purpose to encourage such a combination, but rather a combination of veneration, faith and conscience. Original traits of character which belongs to our race, as represented in Eden when it was in the image and likeness of God, have not been entirely obliterated, even during the six thousand years of our fallen condition. But it is the regenerated being who approaches the throne of grace with faith and love and a conscious desire to know and to do the divine will, and to be guided and assisted therein according to the heavenly wisdom. For the natural man to approach the Lord in prayer, with the selfish motives and instincts of the old will, would mean that his prayers would be of a wrong kind, from the selfish standpoint.

The Apostle intimates that even children of God, who have been accepted in Christ and are reckoned as new creatures with new aims and hopes, may become so overcharged with the cares of this life and so imbued with the spirit of the world that they might approach the throne of grace, which indeed is open to them, but approach it in such a manner and with such requests as would not be pleasing to the Lord and that would be refused. The Apostle says, "Ye ask and receive not, because ye ask amiss," for things to be used or consumed to your own desires. (Jas. 4:3). All the natural man's petitions would be along this line and would be rejected, and the Lord's people require continually to be on watch, on the lookout to guard against the spirit of the world, which would entrap them in selfishness and wordly ambition and prayers for these things.

Our Lord clearly marks out the kind of petition which his people will offer, the kind of petition which he will be pleased to entertain and answer at some time. Describing this proper prayer he says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." (John 15:7.) Ah yes! If the Lord's words abide in us it will imply our love for them, and diligent study to know the words of the Lord and the will of the Lord expressed in those words; and if we abide in him it will mean that we abide loyal to his will, and are desirious of having his will done in us and not our own wills. This will signify in turn that not only will the Lord's disciples abiding in him be searching to know his will through his word, but that they will be striving to apply that will and Word according to his guidance and direction — according to his will and not according to their own wills, according to the spirit of the Truth and not according to the spirit of the world, according to the spirit of love and not according to the spirit of selfishness.

Thus those who are truly the Lord's will petition him in their prayers. "Not my will but thine be done" in everything, in matters temporal, in matters spiritual. Faith in their hearts and the spirit of humility will convince them that they are not wise enough to judge of the various experiences, trials, testings that should come to them in this present life as fitting, polishing preparations for the life to come and a share in the Kingdom. Gradually, as they grow in grace, as the Lord's Word dwells in them more and more richly, and as they abide in him more and more continually and fully, their prayers will become the more simple, and, as our Lord suggests, will not be vain repetitions as with others. They will know that the Father knoweth in advance what things they have need of, what things will be best for them, and their petitions in substance will be that the Lord God for Christ's sake would do for them according to divine wisdom respecting their highest interests and welfare.

PRAYERS PUBLIC AND PRIVATE.

Some, then, may perhaps ask, Did not the publican pray and was he not heard? We answer, Yes; but he prayed as a sinner and merely asked plied his desire to escape fsrom sin, his resolution do so, and his desire for the Lord's assistance in this matter. Moreover, the publican belonged to the nation that God had accepted through faith, belonged to his adopted nation, Israel after the flesh, and to this publican, therefore, pertained the promises and blessings which up to that time had been extended by the Almighty to that one nation alone—"You only have I known (recognized) of all the families of the earth." (Amos 3:2). For the publican to return to God was represented in the return of the prodigal son in the parable; the relationship was already there and he had merely disregarded it for a time. In the case of the remainder of the world, the Gentile nations of which Christendom is a part, the matter is entirely different: we were strangers, aliens, foreigners, without God and having no hope in the world, but now we have heard that the middle wall of a partition has been broken down and that it is our privilege to come to the Lord through Christ. tion of divine favor in God's willingness to receive us, if we renounce our sins and accept the divine provision in Jesus, will surely be glad to do sd, and they, as the Apostle intimates, may come boldly, courageously to the throne of heavenly grace that we may obtain mercy and find grace to help in every time of need."—Heb. 4:16.

All children of God then, are exhorted of their need to come frequently to the throne of grace to express in their petitions their faith and confidence in the divine promises, thus assuring their own hearts and receiving the blessings of the Lord; but they are assured also that neglect so to do will mean the starving and withering of their new nature. As a company of the Lord's brethern, as his Ecclesia or body, they need to pray for one another, for the interests of the Lord,s work, for wisdom and grace and the guidance of the holy Spirit, that their association in the work of the Lord may be profitable to each other and let a bright light shine before the world.

Those of the Lord's people who are heads of families are to remember that in their family circles they are the Lord's representatives or priests, and that daily they are privileged to offer incense at the family altar, and to realize its acceptance and to have the sweet odor of the same not only ascend before the Lord in the merit of Jesus, but thus to bear witness also before the members of their families that they are the natural heads of their families, the Lord in turn is their Head, whose wisdom and supervision is sought in all the affairs of life, temporal as well as spiritual. Not merely does the blessing come upon the parent in thus using his privileges and opportunities, but a reflex blessing extends to the members of the household if the divine rulership is acknowledged and bowed to. In such homes there is apt to be less and less the spirit of anarchy than in other families where divine headship and rule are not thus recognized.

But aside from the privileges of prayer in the Church and in the family circle, and superior to either of these, is the great privilege of individual, private prayer granted by the Lord to every one who has renounced sin, has accepted justification and has made consecration of himself to him, and is seeking to walk in his steps. The poet has well expressed the meaning of prayer by the words, "Prayer is the soul's sincere desire, uttered or unexpressed." If opportunity favors it is preferable to utter the prayer semi-audibly at least, preferable, too, to take the attitude of prayer upon one's knees, but nothing in the divine Word limits God's people to any form or expression. Where it is not appropriate to bow the knee or lift the eyes or clasp the hands, to utter the words, the heart can be lifted to the Lord in silent prayer which none but he can hear. And thus we can enter into our closets in an instant and have communication with the heavenly Lord by wireless telegraphy, and have the blessing of wisdom and guidance in life's affairs and of succor in the moment of sending, when most needed. How precious a privilege! How few there are who really appreciate it! and yet we believe that all who are the Lord's consecrated people must have considerable appreciation of this, and could not long continue in the narrow way unless they avail themselves of the privilege.

WHAT AND WHY WE WATCH.

Let us now look at the oher ingredient in this prescription which the Lord gave for our benefit and which so many of us have proven to be beyond price. If we pray why should we watch? For what should we watch? On another occasion our Lord intimated that the reason, the necessity for watching as well as praying, lies in the fact that we have an adversary, an invisible foe, who seeks to seduce us, turn us aside from our vows of consecration to the Lord and his way of righteousness. Our Lord says that this adversary is the devil, and we understand that the devil is not only a personal being but that he has many minions or associates, the fallen angels who kept not their first estate when on trial before the flood. (Jude 1:6.) Not only so, but Satan has millions of representatives and agents in the world—millions who are his agents without really being aware of the fact. According to our Lord's testimony on one occasion, we may understand that the whole world of mankind is divided into two hostile camps, the one a little flock under the guidance and control of Jesus their invisible Lord and Head, whole will they seek to do, the other the remainder of the world, who unwittingly are in the service of Satan because they are in the service of sin, and because, as the Apostle expressed it, "His servants you are to whom you render service." —Romans 6:16.

From this standpoint, with this view before our minds, how many agents our great adversary has who unconsciously are working for him, working for sin, working against the Lord, and hence are the opponents of he few who have tasted of the grace of God, who have accepted the divine conditions and who have consecrated themselves to walk in the footsteps of Jesus. No wonder we are urged to watch as well as to prav, to watch against these various seductive influences of the adversary through the world and its spirit operating through social, financial and Churchianity channels to draw us away from that full consecration to the Lord and to the Truth to which we have already pledged our lives. Well has the poet expressed this sentiment, saying: every standpoint of opposition there will be more or less seductive allurements on the part of the flesh seeking gratification. Our safety is in watching and praying, not that we can hope that by watching and praying we can escape temptations but that holding fast to the Lord and being covered with the mantle of his love and mercy these temptations will all be overruled for our good, developing us in heart and character in the likeness of our

"O! watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

"Ne'er think the vict'ry won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou hast gained thy crown."

True, the Lord could answer our prayers by defending us from every adverse influence, by shielding us from every temptation, by making us immune to all manner of temptations. But for him to do this would be to change his own plans, and hence he will not do it. And when we come to understand what the divine plans are, and how the watching and resistance of sin are necessary to our proper development as the Lord's people, we will no longer be expected to be "carried to the skies on flowery beds of ease, while others fought to win the prize, and sailed through bloody seas."

Our Lord's object in the special call of the Church during this Gospel age is the development of a class of people into the character-likeness of his dear Son, our Redeemer. That means a condition of heart that will be in opposition to sin, that will have its special delight in opposing sin, that would die rather than yield to sin. We must remember, however, that we have this treasure of a new mind in an earthen vessels, our moral bodies (II Cor. 4:7); we must remember that to will is present with us but that the performance is another matter. To will right is of absolute necessity from the very beginning of our Christian course. He who wills adverse to righteousness and truth and goodness and the Lord is not begotten of the holy Spirit. Every one that is begotten again wills to do right, wills to follow the Lamb whithersoever he goeth. But with all our willing we have difficulty in performing, because of the adverse conditions of our own flesh and because also of the adverse conditions of the world about us. So, then, the present life, with its praying and watching, is the Lord's time; in it he tests us respecting our faith and our obedience to him and his principles.

If we realize the temptations about us and have faith we will surely appeal to the Lord for his promised assistance. We will surely not neglect the throne of grace. If we do neglect it it is a sign that we are lacking in faith, that we are in that respect not fit for the Kingdom, because all who are inheritors of the Kingdom must have faith—"Without faith it is impossible to please God." "This is the victory that overcometh the world, even your faith."—Heb. 11:6; I John 5:4.

THE NEW NATURE'S PICKETS.

Our obedience while it can not be perfect because we are still in the flesh, and because we have only the imperfect mortal bodies through which to act, nevertheless our efforts toward obedience must fully demonstrate the positiveness of our will for righteousness, must fully demonstrate that if we had perfect bodies there would be no question whatever respecting the perfection of our every word, thought and deed. We, then, realizing our weaknesses and imperfections, realizing that the whole world and its spirit are adverse to the Lord and his spirit and his message, will lead the Lord's faithful people not only to appeal to him but also to watch against the snares of the adversary. They watch themselves not only by taking heed to the admonitions of the Lord's Word for the resistance of these temptations, but also they watch their own weaknesses, failures, shortcomings, that they may protect themselves along the lines of their weaknesses—that, as the Apostle says, they may make straight paths for their feet, lest that which is weak, lame, be turned out of the way. They may be overtaken in a fault because attacked from some new quarter: they may discover a weakness in their own natural make-up of which they had not previously been aware; but with these to discover their weakness would mean not only an appeal to the Lord for assistance at that point, but also energetic endeavors for defence against the inroads, the seductions, the snares of the adversary.

The point known to be a weak one should be doubly picketed by the new mind, lest it should be overtaken unawares and should again meet defeat. To this class of true disciples, watching and praying, a temporary defeat at some point does not spell disaster, but rather renewed energy and a stronger character because of the setting up of defences at the point found to be weak. Thus, throughout life, those who watch and prav are gradually making stronger their characters along every line of defence, and in thus building up character they are demonstrating to the Lord the transformation of their hearts, their minds, the sincerity of their vows, and their loyalty to the principles of righteousness set before them in his Word and in the glorious example of their Redeemer and leader.

THE LORD'S JEWELS.

These eventually will constitute the Lord's jewels. At the beginning of their course their hearts were honest and loyal for righteousness, but character had not been developed. The trials, the difficulties, the contacts with the world, the flesh and the adversary, deveioped character by leading them to exercise faith, which manifests itself in praver, and the loyalty to righteousness, which manifests itself in watching against the various temptations and besetments to which they are exposed.

The latter part of our text is in full accord with the foregoing: "The spirit indeed is willing, but the flesh is weak." This is not true of the world, but only of those who have accepted the Lord and turned their backs on sin. Their spirits, minds, are anxious to serve the Lord to do his will, to walk in his ways. But as for the world—their spirit is to please themselves, to walk in their own ways, to serve their own ambitions, to walk after the flesh. Only when we start to walk contrary to the desires of the flesh, only when the new mind seeks to use the mortal body, tainted with sin, born to sin as the sparks to fly upward, only then do we realize how weak the flesh is, how impossible it would be for us in any measure or degree to carry out the good resolutions which we make when we accept Christ, enlist under his banner and undertake to be his followers through evil report and good report to the end of life, laying down our lives in his service. It is because of this weakness of the flesh and because of the loyalty of the spirit or mind that the Lord declares that we need to both watch and pray lest we get into temptation. Temptations we surely will have, because we have chosen the course which is contrary to the spirit of the world and contrary to the natural traits of our fallen flesh.

We must surely expect that from glorious Master, and thus will fit and prepare us for participation in the first resurrection, "his resurrection." (Rom. 6:5; Phil. 3:10.) By that glorious change all these who constitute the very elect will be made absolutely perfect, for they will there receive their perfect or spirit bodies, which will be in full harmony with the changed characters already attained by the Lord's grace through obedience to the Word and the watching and praying which he directs. For that glorious attainment we are to strive, and the method is to be through the watching and praying—the watching of the Word, the watching of our hearts, the watching against temptations, the prayer of faith and the exercise of faith in him who loved us and bought us with his precious blood.

John H. Palmer has been elected general manager of the American Rolling Mill Corporation, succeeding W. I. Moody, who resigned some weeks ago because of ill health.

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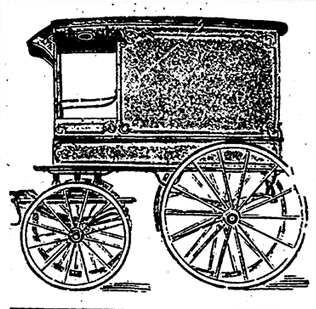

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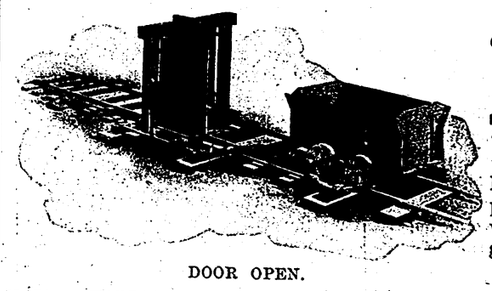

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In the last few years the production of tin in the world has not been equal to the demand and the growth of the canning industry together with the general use of tin for the manufacturing of boxes and cases is responsible for the rapid growth of the demand for this metal. So great is the call for tin that the industry of recovering from scrap, all the available tin, called "detinning," was started a few years ago. The report of the United States Geological Survey gives the total production of tin in the world in 1904, exclusive of that produced in China, as 92,243 long tons, which is a slight decrease from the estimated production of 1903. The tin imported into the United States for the fiscal year ending June 30, 1904, amounted to 40-832 short tons, valued at $21,486.311, the most of which came from the Malay peninsula.

Postal conditions in the interior of Turkey are still in a patriarchal stage of evolution. When a postman arrives in a village on muleback he distributes the letters in the public place, giving each his own, and then putting the undelivered ones in the hands of relatives or acquaintances of those to whom they are addressed. Yet it is said that 99 per cent reach their destination.

In Northern New Zealand recently a native woman deserted her husband and ran away with another man. A native court fined the deserted husband horses, cattle and money for "lack of marital authority in not being able to retain his wife."

Official figures show that only 20 persons in Great Britain have incomes exceeding $250,000 a year.

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PASTOR RUSSELL'S SERMON

"THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD."

Cincinnati, O., July 23.—Pastor Russell of Allegheny, Pa., preached twice here to-day. We report one of the discourses in full as follows:

A full, clear, comprehension of our text shows it to be one of the most remarkable utterances of Holy Writ. It tells us of eternal life, with which none of us have had the slightest experience—an incomprehensible matter, we might say. All of our experiences have been more or less in connection with death and its concomitants of pain and sorrow. The very thought of eternal life, a life which will never cease year after year, century after century, millions upon millions of years, being but as its beginning—the very suggestion inspires in us both hope and fear. How grand it would be to continue our existence eternally under favorable conditions, in happiness and joy, in perfection, in harmony with God, in harmony with everything that is pure and good and right and true, with all evil, all sin, abolished. No other proposition could interest us as much. No other suggestion would be worthy of as much consideration. If by any means we might attain to such a glorious eternity, such unspeakable happiness without end, we should certainly avail ourselves of it. We should esteem that the experiences of this present time, whether more or less severe—even if they were the most uncomfortable in the world—would be desirable if thereby we could secure that eternal bliss implied in the thought of eternal life under perfect conditions.

On the other hand comes the suggestion of fear. How terrible it would be, what an awful curse it would be, if we were doomed to spend an eternity of existence under unfavorable conditions, even as unfavorable as our present environments. We realize instinctively that it is the hope of a future life under more favorable conditions which buoys us up at the present time and makes each trial blessed. If all hope were eliminated, the present life to the majority of humanity would be barely worth having for its period of three score years and ten, and certainly would be undesirable to any one for more than a century.

THE CREATOR'S GIFT.

While we ponder this question, whether we should fear the eternity proposed or whether we should rejoice in it, we note the fact that the declaration is that the eternal life is the gift of God. We query, What kind of gifts would the Almighty bestow, good or bad? And while weighing the Master's words, "Which farther of you, if his son ask for bread, would give him a stone? if he ask for a fish, would give him a serpent?" (Matt. 7:9, 10.) The Master's lesson impresses us. He would have us understand that the heavenly Father is more generous, more kind, than earthly parents. He will not deceive us and answer our petitions by giving us that which would be injurious to us. If he gives us a gift at all we may be sure it will be a blessing. The very arrangement of our text implies that the eternal life which God would give would be a blessing, because it is put in antithesis, in opposition to a wage of sin. It reads, "The wages of sin is death, but the gift of God is eternal life." Here, then, we have it; death is the opposite of life. We are already under the sentence of death, because all are sinners. We hearken to the Apostle's words, "By one man's disobedience sin entered into the world and death as a result of sin and so death passed upon all men, for all are sinners."—Rom. 5:12.

Here is the explanation: We are suffering, we are in pain, in sorrow, in trouble, because we are dying. We are dying because that is the curse or penalty of God against us. It is his penalty against us because we are imperfect, because life under present conditions would be neither to our advantage or to God's glory; therefore his decree that sinners shall not live. What a comfort there is in the thought that there shall be a termination of evil—that, as the Apostle has declared, "All the wicked will God destroy;" and again, they shall "be destroyed with an everlasting destruction."—Psalm 145: 20; II Thess. 1:9.

GIFTS AND PENALTIES BOTH ETERNAL.

No one in the universe has any knowledge of the divine purpose except as he recives it from the great Creator, who is working all things according to the counsel of his own will. It becomes us as his creatures to hearken for any message he may send us. Attention, faith and obedience to the divine Word are specially appropriate, indeed absolutely necessary to all those who would continue in relationship with the Lord as his children, sons of God. Let us, then, hearken further to the message from on high which informs us respecting the eternal destinies of the world, which the Lord will ultimately divide into two great classes, however many other such divisions there may be in the interim. Now, because of more or less knowledge and because of more or less weakness through heredity, mankind occupies various degrees of harmony with God and various degrees of alienation from him; but ultimately, when the Lord's great plan shall be revealed and all shall know him, from the least to the greatest, and all shall be fully released from the weaknesses and blemishes of heredity—then, according to the Word of the Lord, the matter will resolve itself into two great divisions, the sheep and the goats.

Not that the sheep will all be of one plane or nature, but that all ultimately will be in full accord with the Almighty, the great Shepherd, and with the Lord Jesus, the Chief Shepherd of the flock, as we read, God will gather togther in one all things in Christ, both which are in heaven and which are in earth—that is, under the headship of Christ. (Eph. 1:10.) All who will not ventually come under this headship will have arrayed themslves under the other headship, under the lead of Satan, as enemies of God and of righteousness—the wicked—of whom it is declared, "All the wicked will God destroy," with an "everlasting destruction," utterly "destroy them from amongst the people." The penalty of utter destruction against these will be eternal; they will never have a resurrection, never will be permitted to have everlasting life. They are not God's friends, they are his opponents. Why should he provide for them? Why should he maintain their existence, which would profit neither himself nor any in harmony with him?

It is a great mistake, therefore, to suppose that the divine arrangement has so proposed—the entire testimony of Scripture is to the contrary. When rightly understood, the symbils of Scripture are all in agreement with the thought that death, not life in torment, is the penalty of sin. The symbolical pictures thus represent destruction—as, for instance, "the lake of fire and brimstone, which is the second death." This highly symbolical figure, used in the highly symbolical book of Revelation, explains itself. Fire is always destructive; with brimstone added there is nothing more sure to cause death to every living thing, large or small, and the explanation is attached to it, "the lake of fire and brimstone, which is the second death." It symbolizes destruction of life, of everything, in a most postive, most absolute sense. It is repugnant in every sense and degree to every thought of eternal existence. On the contrary, God's proffer to those who are in harmony with him is that they may live—everlasting life is their reward; none shall get it except as they are obedient to him who "speaketh from heaven."—Heb. 12:25.

We remember our Lord's words on this subject—"He that hath the Son hath life, he that hath not the Son shall not see life, but the wrath of God (the curse, the sentence of death) abideth on him"—will continue to abide on him because of his refusal to accept and obey the message of mercy, speaking peace, forgiveness, restitution and eternal life through Jsus.

Let it be remembered that our Lord did not limit the time or place or manner whereby sinners might come into relationship with himself and with the Father through him. His words are applicable not only to all those who heard him, but applicable also to those who had lived and died throughout the preceding four thousand years, and equally applicable to all who have lived from his day until the present time. Yea, they are applicable to every creature great and small, "He that hath the Son hath life, he that hath not the Son shall not see life." It is in accord with this that we see that the majority of mankind at the present time have not life because they have not the Son; they have not come into heart-union with him that he could own them as his disciples, his friends. The great mass of mankind, not only in heathendom but also in Christendom, have not the Son—the great mass of mankind know him not, and consequently the masses have not eternal life. His words at the time he uttered them were applcable, as he intimated, only to the little flock, and to a similar class they have applied ever since.

"HOW SHALL THEY BELIEVE ON HIM OF WHOM THEY HAVE NOT HEARD."

The twenty thousand millions of our race who have gone down into the prison-house of death without having come to a knowledge of the only name given whereb we must be saved, have not the Son and have not the eternal life. And since as the prophet declares, "In death there is no remembrance of thee," and again, "The dead know not anything," "there is neither wisdom nor knowledge nor device in the grave whither thou goest"—therefore it follows that none of these millions who have thus far failed to hear of the only name can have received any blessing since their death. Either God must have a provision for them in the future, whereby they may learn about the only name and have opportunity for yielding obedient response, or they are hopelessly dead. What is the fact? What do the Scriptures teach? We answer that they assure us that all that are in their graves shall hear the voice of the Son of man and shall come forth, both the just and the unjust. They assure us that at that time, when they shall be called forth, the Lord's Kingdom will have been established. They inform us respecting the object and equitable character of his reign of righteousness. They tell us further that the very object of that reign is that all the families of the earth may be blessed through the seed of Abraham. They assure us that in that day the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, and that none shall need say to his neighbor, Know thou the Lord, Know thou the Lord, for all shall know him from the least unto the greatest. (Isa. 11:9; Jer. 31:34.) These assurances coming from the Creator show us most distinctly that while none can have the life except they have relationship with the Son, yet the great time for the majority of the race to secure a relationship to him will be in the future age, the resurrection time, with its glorious opportunity of knowledge and assistance from the Kingdom, when Satan shall be bound and all evil shall be under restraint.

We are not to be understood as encouraging any one to wait for the Millennial age and its opportunities. Quite to the contrary; we urge all that the sooner they make an alliance with the Son of God, the world's Redeemer, the better it will be for themselves, for their own joy and peace and blessing both now and everlastingly. We merely point out the consistency of the Scriptures, which, while declaring God's love for the world and his provision for the future, also tell us that in the present time only a little flock see, hear and obey, and walk in the narrow way and gain that relationship to the Son which insures the life everlasting. These not only have the peace and joy and hope and blessing now, but in the future are to have the high honor and distinction of being the special associates of the Redeemer, the Bride class, who, clothed with the divine nature, glory, honor and immortality, shall co-operate with their Lord in the blessing of all the world of mankind—in giving the whole world an opportunity to become related to the Son through the opening of the eyes of their understanding, and making the crooked paths straight, and by delivering them from their own undesired weaknesses, to the intent that under most favorable conditions many more than now may obtain that relationship to the Son, the Life-Giver, and thus obtain the eternal life which is the gift of God, and so escape death, the second death, which is the curse, the sentence of God against all who refuse obedience to the Son and to the laws of his Kingdom.

God's gift of eternal life is an indirect one: his direct gift was his Son, our Lord, who died as man's Redeemer. The gift itself is great, and everything connected with it is on the same stupendous scale—riches of grace and of loving kindness in Christ Jesus.

A PRINCELY GIFT.

Any king or prince is expected to give gifts in proportion to his greatness, his wealth, his power. Other people may give trifling gifts of little value, but for a king to give a trifling gift would be a discredit. And so when we think of the stupendous gift of eternal life under favorable and blessed conditions, and then think who it is that proffers the gift, we are constrained to say that the Almighty God has tendered us the most wonderful gift imaginable, and that it is in full comportment with his own greatness and majesty. The liberal deviseth liberal things, says the prophet (Isa. 32:8), and so a good God, a liberal God, a gracious Creator, has devised for his creatures this most wonderful gift. If it were the offer of any one of less dignity and power we might properly feel a doubt respecting the fulfillment of the promise. But when we remember that the one who proffers this gift is none less than the great Creator who formed the mighty worlds, who in harmony with his own plan created man in the world in his own image and likeness, and who, foreknowing his sin, foreknew and prepared also the great redemption price before the foundation of the world—when we think of such a giver we are less astounded at the gift, while we wonder and adore.

It was told of a prince of olden times that he desired to give to his betrothed a very precious jewel, but determined that she should realize the value of his gift gradually. The jewel was fitted into an elegant casket, this in turn was fitted into a silver case, and this into a brass case, and it in turn into an iron one. The fittings were so arranged as to be almost indiscernible. When the lady received the present, undid the wrappings and found the iron case, she was considerably disappointed—she had expected more. Presently the secret spring of the case opened and she discoverd the brass case, but still she was disappointed. Later it opened and disclosed the silver case, much more beautiful and desirable; and when that opened, too, and disclosed the jewel casket she was astounded at its beauty; but when that opened and disclosed the jewel itself she was overwhelmed.

So with God's gift of eternal life—it is the precious jewel, and it is hidden in the casket, which is Christ. Not until first we have found Christ can we find the jewel. He that has the casket has the jewel, he that has Christ has the gift of God. But before we can find Christ in the true sense we must find God's Word, and outside of it the Lord has permitted various matters to cover and hide the jewel. For instance, Churchianity is one of these outside cases, and the one who would find the casket and get the jewel must be sufficiently interested to search for the hidden treasure. "He that seeketh, findeth." Only a few, however, of the present time have a knowledge of what to seek for and where to seek for it. To the great mass the beauties of the casket and the jewel will not be revealed until this present time of darkness and Satan and sin shall have passed away and given place to the new dispensation, in which everything that is covered shal be revealed.

"THROUGH JESUS CHRIST OUR LORD."

The giver of a gift has the right to determine how it is to be proffered, and our Creator has determined that his gift of eternal life shall be proffered to mankind in one manner only—"through Jesus Christ our Lord." He who will not have it through Christ shall not have it at all, but it is a part of the divine program that all shall come eventually to know that there is such a gift provided, and to know also of the channel through which it may be obtained. It might at first be considered that this was merely an arbitrary arrangement on God's part. We answer that even if that contention could be substantiated it would in no wise detract from the propriety of the course. The Lord has every right to bestow his gifts to please him. We, the recipients, have every cause for gratitude that we should be offered eternal life at all, but we have every reason also to believe that the terms of the offer are reasonable, just, loving, merciful, and that back of the Almighty's restrictions lies a good reason for every requirement.

When we remember that the word Christ in the Hebrew is Messiah, and signifies "God's Anointed King," it associates the giving of this life everlasting to the world through the Kingdom which is to be established at our Lord's second advent. The little flock, who gain relationship to Christ in advance of the Kingdom's establishment, are those who by faith willingly accept him as their King before he establishes his authority with power and great glory. The thought of the Millennium carries with it all the blessed arrangements of that time, and the divine plan by which the glorified Messiah shall cause every creature, including those who have died, to come to a knowledge of the divine will, to discern between righteousness and unrighteousness, between truth and error.

This will be their testing or judgment. All who will learn obedience to that kingdom shall be uplifted mentally, morally and physically to perfection; while all who are disobedient, who wilfully oppose the divine arrangement, will be esteemed workers of iniquity and will be destroyed as such from amongst the people. Thus the heavenly Father has arranged to give his gift only to the willing and obedient of the fallen race, and this gift will be bestowed through him who redeemed the world, and who ultimately shall grant to each member of Adam's family a full, fair opportunity for knowing the way of the Lord, and of coming into full harmony therewith, and of attaining thereby all that was lost by the first Adam, with increase of blessing through increase of knowledge.

Blessed are our eyes for they see now. Blessed are we who at the present time discern the beauty and value of the gift, and have already accepted Christ as our Redeemer and the Captain of our Salvation. We already reckon ourselves as having passed from death unto life; we already reckon that we have the eternal life because of our faith in the precious promises. And this which we have now through faith will be fully realized by us when we awake in his likeness in the first resurrection, as it is written, "I shall be satisfied when I awake in his likeness."—Psalm 17:15. "Thanks be unto God for his unspeakable gift."

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The method consists in the use of a simple egg wash and the doing up of the hair in a peculiar manner before rolling it around the kid rollers.

The white of one egg is stirred slightly, but not beaten or separated in any way. This liquid is then diluted with a little water, preferably rose water, although soft water of any sort may be used, with a few drops of any favorite perfume, to give the hair a delicate odor. One-third as much water as white of an egg are the proportions given, and this should be kept in a small, wide mouthed jar upon ice, if possible, where it will keep for a week or until it is all used. When not in use the kid rollers should be kept in a sachet, rather strongly scented.

At night the hair that is to be waved is parted from the back hair and the latter rolled up out of the way. Moisten a comb repeatedly and draw it through the hair to be curled until it is thoroughly damp, then divide the hair into strands, and before winding each strand around the curler twist it round and round tightly, then roll it round and round the curler. It is the first twisting before wrapping it around the curler that makes the peculiar fluffiness that is so much desired. The wrapping it around the kid roller makes it wave, and the egg wash causes it to retain the fluffiness.

The curl given by this method is most natural, and if the fluffiness is not desired a plain wave is made by merely wrapping the hair about the kid roller as usual, omitting the twisting described above. This sort of wave will last for two or three weeks.

An Answering Silence.

Young ladies with a fondness for infantile admirers should be warned by an episode at a seaside resort last summer.

An engaging masculine of seven years became on exceedingly good terms with the belle of their particular hotel, a girl about twenty years his senior. One day the charmer asked the swain to go bathing, and after the bath, as they returned to their bathhouses, the small man suggested to race to see who could dress first. They entered the bathhouses, which adjoined, and in a short time a youthful treble called, "Miss Ethel, oh Miss Ethel, I've got my stockings on."

A low contralto answered: "Yes, 'Robbie,' so have I."

"After a short pause the irrepressible again called: "Miss Ethel, I've got my shoes on."

Again came the answer: "Yes, dear, so have I."

Again a pause—then a triumphant voice shrilly proclaimed: "Miss Ethel, I've got my pants on."

The answering silence was oppressive.—Lippincott's Magazine.

Glass bathtubs are being made in Germany, and are said to have advantages over metal and enamel, the principal one being that they are much cheaper. They are made in a solid piece and one can be turned out complete in about five minutes.

Coal was once used as money, but it was a long time ago and in England. The coal money was in the shape of disks, approximating coins in size, and was from Roman workshops, where articles of ornament were made on lathes.

In Norway on paydays saloons are closed and savings banks open until midnight. Servant girls hire for half a year at a time by contract at public registry offices.

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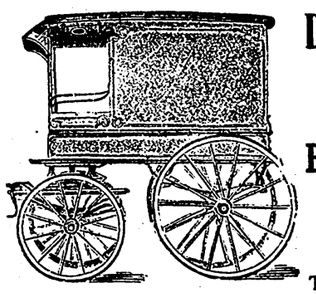

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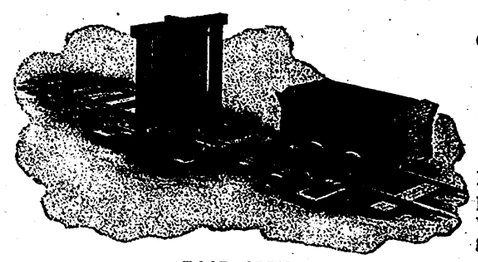

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The Future of Our Coal Supply.

(Henry Harrison Supplee in Forum.)

For a number of years the question of the probable duration of the available coal supplies in Great Britain has been seriously discussed, and the matter has been referred to a royal commission of eminent engineers and specialists for investigation and report. The final report of this distinguished body is a matter of much interest to engineering and commercial bodies in all parts of the world, giving, as it does, some definite and authoritative data.

Taking 4,000 feet as the practical working depth limit, the investigators find that the proved coal fields of Great Britain still contain about 100,000,000,000 tons of coal, of which 80 per cent is in seams of two feet thick and upward. The average annual output at the present time is about 230,000,000 tons, while the annual increase is about 2.5 per cent. Under these conditions there is coal available for three to four hundred years to come, even if no improvements in methods of winning and using are developed.

There has been a continual improvement in steam engine economy, while the introduction of gas engines and central power stations of high efficiency will go far to reduce the wastes of earlier methods. It is believed that the substitution of the best modern methods of obtaining energy from fuel would result in a possible saving of about one-fourth the present annual consumption, and this alone would materially prolong the period above mentioned. While it may not be pleasant to realize that the actual stock of fuel is being used up at such a rate as has thus been determined, it is altogether possible that long before the pinch is felt other sources of energy will have been discovered, and possibly it may require some such inventive as a waning coal supply to aid in the development of new sources of light, heat and power. So far as other parts of the world are concerned, the coal supplies are too vast to be estimated. Leaving aside the great fields in the United States, the beds in China have barely been touched, and there is no possible way of ascertaining the amount of coal awaiting the uses of future generations.

Labor Tribune

JOS. TELFORD Pub'r.

Corner Fifth Ave. and Smithfield St.

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PASTOR RUSSELL'S SERMON

"HE MAKETH WARS TO CEASE UNTO THE END OF THE EARTH."

Freed, Pa., July 30.—Pastor Russell of Allegheny, Pa., preached here to-day. We report one of the discourses, from the text: "He maketh wars to cease unto the end of the earth."—Psa. 46:9.

The questions of war and peace, their rights and wrongs, come continually before our attention. That peace is desirable no right-minded person will dispute, and yet all persons of sound judgment will admit that many of the wars of the past have brought to the world some of its choicest blessings and liberties. No one conversant with history and capable of taking a broad grasp of the world's affairs, could dispute for a moment this proposition. The question before us is, How shall we harmonize these seemingly contrary thoughts? If peace is most desirabe, if it is always to be sought, if wars are always to be shunned, why do we find that in every age of the world some of the very best of mankind have been embroiled in wars, rebellions, etc.? Why do we find that blessings have resulted from these wars, etc.?

There is but one standpoint from which these questions can be answered satisiactorily, and that is the Bible standpoint. It explains the beauties and blessings of peace, and assures us that God's purpose, when utimately accomplished, will establish peace on the earth on a permanent basis and make all wars to cease. This is the testimony of our text, "He maketh wars to cease unto the ends of the earth." The Bible gives us the key, explaining why wars under present conditions are necessary, why God's people are to be peace-lovers and peacemakers, and how a permanent peace will be ultimately established under the whole heavens.

THE CAUSES OF WARS.

As originally created in the image of God, man had too much sympathy, love, mercy, kindness and generosity for war. Where love prevails war is impossible. It was after the fall—after years of gradual deflection from the condition of love into a selfish attitude of mind—that the baser elements of the human nature maintaining their strength, and the higher mental and moral qualities deteriorating, the selfish faculies obtained the controlling influence among mankind. Under the stress of necessity for earning bread by the sweat of the face, love gave place to selfishness, and it became the rule amongst mankind to each look out for Number One, and to see to it that whoever lacked, whoever suffered, it should not be himself. Since our Lord's advent this tendency has been checked in some who have received and profited by his teachings, but, alas, these are now, as ever since the fall, but a small fragment of the race.

According to the Bible account man's first fighting was with the wild animals. As originally created man's dominating power over the lower animals was such that he was naturally their master, but with the fall came loss of power, loss of influence, antagonisms, until the hunting of wild animals to their death became almost a necessity. Nimrod is recorded as the great leader in the fighting of wild beasts—he was a "mighty hunter" (Gen. 10:9), but this battling with the wild beasts took time and attention from the higher and nobler things, just as the fightings of earth have ever done. On the other hand it cultivated the spirit of combativeness and destructiveness. It was not long after this that among Nimrod's children the war spirit rose, with the selfish endeavor to improve their own conditions at the expense of others—to bring other famiies, tribes and nations into subjection, so as to collect tribute from them to the enrichment of the more powerful family, tribe, nation.

Added to this selfish and thievish desire to take advantage of others, came later a pride of national standing and prowess, which is but another form of selfishness. These two qualities have stimulated wars amongst the peoples of the earth for now six thousand years, an additional element closely blended with these being a sort of religious fanaticism—the supposition of one people that it had a right to impose its religious convictions upon another.

THE WORLD'S SAD PLIGHT.

This unbalance of minds, which we have just seen operating in all to a greater or lesser degree and inclining all to selfishly seek personal advantage, personal and national honor, at the expense of others, and the pride of thinking they must enforce their religious convictions upon others at the point of the sword, have put the poor world into a sad plight. Of course, no two persons being mentally exactly alike, there would naturally be some more benevolenty disposed, some more peaceable, some more just, some with better conceptions of true religion than others; but the great mass of mankind would gradually sink down into the bog of independence and lowest degradation or into despair.

What could the few who loved peace and a more quiet pursuit of selfish interests do in the presence of neighbors and friends and relatives more ambitious and disposed to war and fight, to thieve and kill, to denude their neighbors and plume themselves? Could we expect these to quietly allow themselves to be slaughered, and their goods and the fruit of their labor to be appropriated by others? Would it have been to the benefit of the world, to its ennoblement and progress, if they had thus submited? Truly, No. Surely the reign of selfishness would have come to still greater extremes than it has done had it not been for the oppositions encountered. Truly wrath meeting wrath, sword meeting sword, have had the effect throughout the world of hindering one family, class or nation from obtaining the complete power and influence, and making of the remainder the most ignoble slaves, depriving them of practically everything but their lives, and those to be merely used as they would profit their masters. Humanly speaking, this would have been the result if peace had been insisted upon, if the majority of mankind, or even the majority of the intelligent of mankind, were to have insisted that peace must be maintained at any cost. No one would claim that such an enslavement of the race to one man or one autocracy or to one hierarchy would have been safe or beneficial.

ONLY ONE TRUSTWORTHY AUTOCRAT.

Only one person could have been trusted with such omnipotent power over the race and that is our Creator. His justice, his wisdom, his love, his power, would indeed have been all sufficient and have brought blessings instead of a slavery to the world of mankind. But it was this very autocracy that was rebelled against in the beginning, and human selfishness and the hope of sooner or later obtaining average blessings and perhaps a little advantage over a neighbor would still hinder the majority of the intelligent people of the world from desiring that the Almighty should take full control of earth's affairs. The most intelligent of mankind, naturally enough under present conditions, occupy the most favorable positions in the world, and feel more or less of objection to the slightest hint of a general revolution of society which would grant to each individual an equal opportunity in life and no more. The majority of the brainy people are but acting out the impulses of their fallen natures when they desire a little better than average and endeavor to get it.

Under present conditions, then, we see no hope for the world except as it shall be converted from selfishness to justice, equity, and come back into harmony with the Almighty as the King, and his laws as the rule of life's practice. We see not the slightest hope for such a conversion of the world to justice, to righteousness. We do see, indeed, that the poor of the world would be very willing to have fresh division of all earth's blessings and advantages: but they merely desire this from the selfish standpoint and not from any true conversion to the principles of righteousness, and it is an easy proposition to the intelligent mind that if all the accrued blessings of the world were evenly and equitably divided with every member of the race at this moment, there would very speedily recommence a fresh warfare, permitted by this selfish desire to have more of earth's comforts, conveniences and blessings, power and display.

DIFFERENT HOPES FOR MILLENIUM.

A considerable number of Christian people of apparent intelligence assure us that, after looking over this picture of the past and scanning the conditions of the world in the present, they have good hopes that a Millennium of peace and good will toward men will very soon be ushered in by the conversion of the whole wotrld to the principles of righteousness. Poor blind men! if they be even saints they should be able to measure the world's condition better than this by considering what the promptings of their own selfish natures would be aside from the power of grace, the holy Spirit of Truth, working in them. Measuring the natural man by their own fallen nature they should see that the world would run with blood before those who have gotten control of the power and wealth, the honors and the influence, would relinquish these or even agree to keep just what they now have, to cease fighting for more.

We are to remember that in our day this warfare is carried on differently from what it was in the past. In olden times the strong nation looted the weaker one, confiscating their treasures. In our day the same is accomplished in effect but in a very different manner: the strongt nation by treaties, gunboats, etc., seeks to exploit the weaker one—to secure their business, their trade. Instead of requiring tribute as in olden times, they conduct themselves in apparently a much more just manner, though really it is as in the other case the wiser, the more expert, the stronger nation taking advantage of the weaker neighbor. Commercialism is now in control of the armies and navies and all the powers of the world, and all the wars of our time can more or less directly be traced to this. Take the Russo-Japanese war as an example. What is it but a commercial war, the endeavor of Russia to advance her financial interests in the far East at the expense of the Chinese and Japanese.

On the other hand the realization of this by the Japanese, and their appreciation of the fact that as a nation they would be strangled financially and every way if the did not rise at once to repel the intruder. Look at the Transvaal war: see how its basis was commercialism. The British and the Dutch had come to that part of Africa for selfish reasons, the Dutch for settlement, the British largely for commerce. The power of the later, especially on the sea, gave it the control of the situation, and when gold and diamonds were found a commercial war ensued, the Dutch by taxes and in other ways seeking to hold the wealth of nature to their own special advantage, the British desiring to be untrammeled in their pursuit of riches. The commercial warfare, as we all know, brought about a bloody strife, a terribly severe experience to both parties, for both apparently were to some extent at fault, selfishness, commercialism, being the foundation of the entire trouble.

A somewhat similar condition of affairs led up to the war with Spain. Selfishness on the part of Spain was hindering Cuba's prosperity. The United States, as a neighbor, as a friend of liberty, and as one who might reasonably expect to profit commercially by a change in Cuban affairs, espoused her cause, not purely for love of righteousness but largely in hope of commercial advantage. No doubt the war was an advantage so far as justice is concerned and the welfare of the people of Cuba: we are merely pointing out the fact that selfishness in the form of commercialism is at the back of our present struggles of warfare.

But we need not look merely to these wars. There is a wefare of another kind at present in progress between all the civilized nations of the word—a commercial warfare between the United States and Canada, between the United States and Germany, Britain and France. Tariffs on the one hand and special arrangements oh the other are the fortresses behind which each seeks its own protection, while sending out piratic attacks upon the business and commerce of each other. It is the same warfare, permitted by the same selfishness, manifesting itself in a different direction from that of the past. The same competition is growing in intensity internally in every land, in every city, as between shops, factories, etc. Trusts, combines, federations, tariff agreements, are all endeavors to meet these conditions in such a manner as might be most favorable to the promoters of them. But the effect of all these conditions in a general way is that they unite the manufacturers of the world's necessities on the one side as against the consumers of these necessities on the other side.

THE SUM OF THE MATTER.

Summinb up the whole condition of the world, therefore, we see that the spirit of war, selfishness, no less than the fact of war, contention, opposititon, strife, for name and fame and wealth, is greater to-day, more general, than it ever was before. We do not say that there is proportionately more danger of national wars, although we expect more of them, and do not expect that Hague conferences in general will accomplish much more for the peace of the world in the future than it did to prevent the war between Russia and Japan. We do hold that the general warfare and strife amongst the peoples of the world is getting more intense day by day, year by year; and that the formation of trusts, so far from implying a cessation of this warfare, is merely combining the warriors into larger camps that the battle may be carried on more fiercely and more successfully than ever before—the battle of the classes against the masses—the battle for larger shares of this world's favors and blessings and privileges, opportunities, emoluments and honors.

The Scriptures declare that what we must expect in the near future is a time of contention, wars, strife for wealth and advantage, such as has never been known on earth before. The Scriptural declaration is that we are entering "a time of trouble such as was not since there was a nation," nor ever shall be again. (Matt. 24:21.) It declares that in that time of trouble every man's hand shall be against his neighbor. (Zech. 8:10.) It is very nearly to this point now; national lines, party lines, all lines are ignored except as they prove advantageous to the individual. Self first is the rule of general conduct, and this legitimately means very soon every man's hand for himself and against his neighbor.

Those who are expecting the Millennium of peace and good will amongst men must be very blind indeed if they can not see these things. They must see that it would not be sufficient to convert a nation, in the sense of having it agree that it would destroy its battleships, its fortifications, and disarm its soldiers, although nothing seems farther from the intention of the nations themselves than such a disarmament. They must see that if every nation were disarmed, the strife internally, every man's hand against his neighbor, is going on and will go on more fiercely as the days and weeks and years roll by. The increase of knowledge which has come to the world has brought with it an increase of ambition, a restless desire which, having a selfish basis of operation, can bring forth no other fruitage than that of contention and strife. We evidently must look to the Lord for help, and as we reverently turn to him our attention and give heed to the answer of our fears, we hear the messages of his Word assuring us in the language of our text that "he will make wars to cease unto the end of the earth."

HOW GOD WILL DO IT.

The assurance of the Lord comforts our hearts even before we learn of the method he will pursue to bring about the good result. We say to ourselves, there have been great evangelistic movements in the world and we have heard of thousands upon thousands being converted, and yet in spite of all these conversions, in spite of all these labors public and private, in spite of all the ministerial means and schools, we have seen that the strife amongst nations and individuals is on the increase, and that this is fully borne out by the Apostle's testimony, "In the last days (in the close of this age, in the dawning of the Millennium) perilous times shall come: men shall be lovers of their own selves (selfish), without natural affection, covenant breakers, heady, high-minded lovers of pleasure more than lovers of God,"etc.—II Tim. 3:1.

What a picture! and how well it agrees with what we have just seen. The Apostle does no say that in the last days men will become more heathenish than before, less civilized, that they will abandon the arts and the sciences and take to living in dens and caves of the earth. No! but that with a form of godliness such as we see about us to-day, the power of it will be denied in their lives; selfishness will more and more obtain the control, with the result that it will lead to the wreck of the present social structure in anarchy, confusion and selfish endeavor on the part of each to look out for Number One, and will result in a maelstrom of trouble in which all law and order and government, social, religious and political, will be submerged. These wrecks of our modern civilization, these desolations that will ensue, will all be the direct result of man's neglect of the divine wisdom, his rejection of the divine law of love, his following of the Satanic law of selfishness; and the Lord at this time will so direct the affairs of the world that selfishness will thus bring about its own destruction, its own disadvantage.

DESOLATIONS WILL PRECEDE PEACE.

This is exactly the statement of our text. The prophet speaking of the matter says, "Behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Thus it is plainly stated that the anarchy that is impending upon the world and which will doubtless be ripe within ten years, according to the Scriptures, is the natural outworking of selfishness which the Lord is now permitting, to the intent that men may learn the better way through the failure of the wrong way, to the intent that the lessons which they would not learn from his messages may be learned through their own sad experiences.

Describing the matter in preceding verses, the prophet declares, "The nations raged, the kingdoms were moved: he uttered his voice, the earth melted." The voice of God, which speaks peace through Jesus Christ our Lord to all who accept him, is about to speak justice to the world in general in the great time of trouble. All injustice, all unrighteousness, everything contrary to the spirit of love, is about to react upon the world in general as a great object lesson. We sometimes say, speaking of the social order, that the friction between Capital and Labor is getting hotter and hotter; and the Scriptures using the same figure of speech declare that the earth—that is, symbollically society—will melt with the fervency of the heat of the strife and contention and anarchy which will prevail—the entire social fabric will melt in the fire of that day, symbolical fire.

As a result of these experiences a great blessing will come to the world. Indeed the Lord now only permits the selfishness of man to work the destruction of civilization because the proper time has come—because the time has come for the establishment of the Kingdom of God's dear Son. In the past God did not utter his voice, else the world would have melted long ago, the savage passions of humanity would have been loosed long ago. He reserved the uttering of his voice, his bestowal of justice and recompense to mankind, until this time, when he is ready to make use of the trouble for the advantage of our race in general. He deferred the utterance of his voice, calling for justice and vengeance, until first the redemption had been accomplished by our dear Redeemer at Calvary and until, subsequently to that, the elect Church, his Bride, had been selected. And this heavenly Bridegroom and Bride—changed from earthly to spiritual, heavenly conditions and glory—are to be the divine power in the world for the blessing of every creature, the teaching of the whole world a better way than the way of selfishness.

Six thousand years the Lord has allowed the world to try under various expedients and in various ways the operation of the law of selfishness, to prove its good and its bad elements and features and results; and now, when civilization has attained its highest degree of development, it has also attained its highest destructive power and is about to accomplish its own collapse. Then the Lord will speak through the glorified Christ to the world in peace and with power. He will speak peace through Jesus Christ to all those who will submit to the terms and conditions of righteousness. He will speak forth tribulation to all who will not submit their wills to that new arrangement called in the Scriptures, a "new earth wherein dwelleth righteousness."

"BE STILL AND KNOW THAT I AM GOD."

This is clearly set forth in the context, which represents the Lord as commanding the world to be still and to recognize him, his law, his way, his plans, his methods, thus implying what we know has been the truth—that the world for some time has been disposed to ignore the Lord and to follow its own way, its own course, a course that is rapidly leading to anarchy.

A part of the same statement is, "I will be exalted amongst the nations, I will be exalted in the earth." It will be the Millennial Kingdom of Christ that will thus exalt the law and word of Jehovah throughout the whole earth, causing all nations, peoples, kindred and tongues to the nations will find it to be to their advantage, as it is written, "The Desire of all nations shall come." In their trouble and anarchy they will find consolation and rest in obedience to the institutions and laws of the Kingdom of Immanuel, and as the prophet again declares, "Many nations shall come and say, Let us go up to the mountain of the Lord's house; he will teach us of his ways and we will walk in his paths." (Isa. 2:3.) Thus the promised blessing shall fill the earth, or Satan shall be bound, all evil shall be restrained, and during that thousand years the world of mankind shall come to fullest opportunity for comparing sin with righteousness, selfishness wih love, and then those who love righteousness will be manifested and those who have still a hankering for selfishness will also be manifested, and the latter will be utterly destroyed, we are told, in the Second Death, from which there will be no recovery. Our hearts cry out in the language of our Lord's prayer, "Our Father who art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done on earth, as in heaven."

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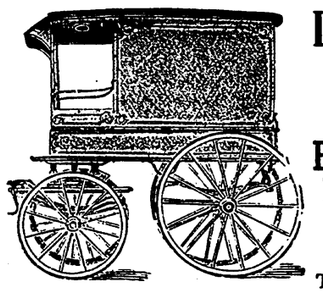
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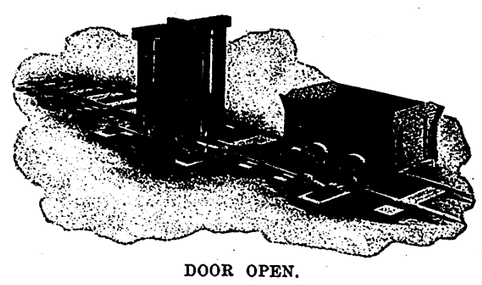
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Andrew Carnegie's View of Labor

In his new book, "James Watt," Andrew Carnegie writes as follows:

"Writers upon labor, who have never labored, generally make the profound mistake of considering labor as one solid mass, when the truth is that it contains orders and degrees as distinct as those in aristocracy. The workman skilled beyond his fellows, who is called upon by his superintendent to undertake the difficult job in emergencies, ranks high, and probably enjovs an honorable title, a pet name conferred by his shopmates. Men measure each other as correctly in the workshop as in the proessions, and each has his deserved rank. When the right man is promoted, they rally round him and enable him to perform wonders. When favoritism or poor judgment is shown, the reverse occurs, and there is apathy and dissatisfaction, leading to poor results and serious trouble. The manual worker is as proud of his work, and rightly so, as men are in other vocations. His life and thought center in the shop as those of members of congress or parliament center in the house; and triumph for him in the shop, his world, means exactly the same to him, and appears not less important to himself and his family and friends than what leadership is of the public man, or in any of the professions. He has all their pride of profession and less vanity than most."

The Latest.

"Hello, Tyson! D'ye know what's the latest thing in collars?"

"No. What?"

"Necks!"

The Eastern Steel Company has started its plant at Pottsville, Pa., and the first runs have been successful, There are four 50-ton open-hearth furnaces, billet and rolling mills. The large rolling mill will be ready within a few months.

The Canadian Westinghouse Company has prepared plans for doubling the size of its foundry building at Hamilton, Ont.

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Corner Fifth Ave. and Smithfield St.

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Husband—Because I can't afford to buy Paris bonnets and Havana cigars, too.

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PASTOR RUSSELL'S SERMON

CHEERFUL CHRISTIANS AND THEIR TRIALS.

Pastor Russell preached in Allegheny to a large and attentive audience. We report one of his discources from the following text:

"Be of good cheer; it is I; be not afraid."—Mark 6:50.

While it is enjoined upon the Lord's followers to be sober and earnest and moderate in all of life's affairs, it is a mistake to suppose that this means they must be morose, gloomy, or have a dejected appearance. Quite to the contrary. Everything in Scripture agrees with the facts as we know them, that those who are full of faith in the Lord and in his Word, and whose hearts are fully consecrated to his service, are cheerful, happy, even in the midst of unsatisfactory and even painful conditions. It is true also that their faces show this cheerfulness of their hearts. They have less of the worried and anxious look, are less fearful and foreboding. The calm of joy and peace resulting from their relationship to the Lord and their reception of his holy Spirit shows itself not only in their tone of voice but in the glance of the eye; and gradually, if this be the result of an acute conversion, the wrinkles and other marks of care will begin to fade, although they may not fully pass away.

There is a difference, however. We are not merely describing nominal Christians, but the very special class of Christians who know their Lord and are known of him, who have pledged themselves to walk in his footsteps in the narrow way, and who are seeking daily to lay aside every weight and every besetting sin that they may run with patience the race set before them. (Heb. 12:1.) On the contrary, one may attend divine service in large Church buildings and scan the faces of those whom he meets, and find on them all the various marks that belong to sin and care and sorrow and pain and trouble. Indeed he is sure to find very few of the kind we have just described, whose possession of the peace of God which passeth all understanding ruling their hears shows itself in their faces.

WHY SO MANY CAREWORN FACES?

The explanation is, first, that many who attend the nominal churches are not even believers in the Scriptural sense of the word, and still fewer are consecrated believers who are daily striving to know and to do the will of God more perfectly. The great mass of nominal Church attendants could best be described in the Lord's words to the Samaritan woman, "Ye believe ye know not what; we know what we believe." (John 4:22.) One of the most prominent ministers in Allegheny recently said to his congregation, "There are eight hundred members of this Church, and I would to God that two hundred of you knew what you believed." The gentleman was giving undoubtedly a very liberal allowance. In our opinion, he would have come nearer the truth if he had said not one in ten of the members of the Church knew what they believed or why they believed it. And where is the fault? Is it wholly with the people who attend divine services? Have they absolutely no gift of hearing as respects spiritual things? Or is the difficulty in part with the preachers, who, instead of informing the public respecting the doctrines of Christ, are too busy talking about politics of the day, discussing rich men, socialism, etc., etc.?

An old adage is, "Like priest, like people," and we believe it would be difficut to find many ministers who know what they believe and what authority from the Word of God they have for the belief. How can such people show in their faces what they do not have in their hearts? How can they trust their affairs, both present and future, in the hands of one of whom they have such little knowledge, and that knowledge chiefly error handed down from the dark ages?

Even those who are truly children of the King, the fully consecrated, are so swamped by their close contact with the tares, so deprived of the fertilizing influences of the truth, so choked with the tares, that they are, as the Scriptures explain, merely babes in Christ, lacking in knowledge, lacking in appreciation of the divine Word, lacking in the strength and courage and full assurance of faith and principle. It is to this class, the meek, the teachable, who are hungering after the Truth, that tthe Lord's message at this present time is specially sent, to cheer them, to comfort them, to uplift them, to develop them in the fruits and graces of the Spirit through the knowledge of the Word. It is this class that we here and everywhere specially address.

GOOD CHEER IN TROUBLE.

It is easy enough to be of good cheer under favorable conditions, mental, moral and physical, and with happy associations and surroundings. All who are truly the Lord's people, who have attained any measure of development in the knowledge of his plan, should be cheerful under such circumstances—especially when associating with fellow Christians, singing the divine praises and approaching he throne of grace as in the Church gatherings, so that the happy faces which we see at Church are not always a token of what we would see if we saw the same people in the everyday affairs of life. To illustrate our point: Not long since four of the brethren met with a nominal Church man, a stranger to them, to attend to a little job which proved very tantalizing and patience-wearing to them all for nearly three hours. As they parted the nominal Church member said, "Gentlemen, when I go home I am going to tell my wife that I met four men who, under very trying circumstances, did not swear." The gentleman did not understand the reason lying behind the perplexity and the fretting circumstances which kept the brethren serene.

We may be sure, however, from his own words, that their living epistles were not entirely lost in this case. The brethren, through a better knowledge of the Lord, the result of their better faith and fuller consecration, had what the Lord promised they should have, the peace of God which passeth all understanding ruling in their hearts. The world and the nominal Church tell us that doctrine is of no particular consequence, that the important matter is honesty and proper living. But, on the contrary, we tell them that doctrine is all important. The man who has not the proper doctrine before his mind lacks the very power which God intended should work in him to will and to do the divine good pleasure. The man who has not taken the Lord's prescription is still sick, is still in pain, is still in trouble, and the anxious care and trouble show upon his face. The Lord has invited all the weary and the heavy laden to come to him and find rest, and when this course has been followed and the rest has come to the heart it is always sure to manifest itself on the features and in the conduct.

"BE NOT AFRAID: IT IS I."

Our text is a part of a little narrative: Jesus had been with his disciples on the farther shore of Lake Galilee; he remained behind but sent them away in the ship. A storm arose, the wind was contrary; they were tossed by the waves and made little progress; they were still in the midst of the sea and troubled. They had learned from previous experiences that while the Master was with them all would be safe, bu now he was absent. We may be sure that he remained behind for this very purpose, that they might have the very experiences which they encountered, that they might feel troubled by the tempest's tossings and the dangers undergone, and that he might teach them a lesson thereby, a lesson respecting his providential care. In the severity of their trouble they beheld Jesus walking toward them on the water. They were doubly affrighted, and supposed that they saw a hobgoblin, a phantom, in harmony with stories always told by the seafaring; they were in terror, not only by reason of the storm but now by reason of their fears. Then Jesus spoke to them in the words of our text, "Be of good cheer: it is I; be not afraid." Cast away your fear, learn to look to me, to remember that having become my disciples I have supervision over all your affairs whether in storm or in calm; all things are subject to my supervision and shall be ordered for your best interests.

We may be sure, too, that this lesson was not taught the disciples merely on their own account, but, like all other of our Lord's teachings and parables and miracles, they foreshadowed things to come, and were really lessons, instructions, along spiritual lines. The lesson intended for the Lord's true followers is that in all the storms and trials and difficulties and perplexities they may remember that, having put their interests and affairs into the hands of the Lord Jesus, he is both able and willing to keep that which has been committed to his trust.

"When the storms of life are raging,
Tempests wild on sea and land,
I have found a place of refuge
In the shadow of God's hand.

"Enemies may strive to injure,
Satan all his arts employ:
God will turn what seems to harm me
Into everlasting joy."

It is not for the world, including the merely nominal Christian, to have this confidence in the Lord. It is better for them that they be undeceived. Not having committed their all to the Lord's care he has given them no assurance respecting his willingness to make all things work together for their welfare. Such promises belong only to the disciples of Christ, the followers of Jesus, the consecrated. It is better for the others that they should still stumble and realize their own weariness with their heavy load. All the more likely they will be inclined some day or other to see the difference between their own standing and that of the truly consecrated, and to come into a relationship with the Lord which will guarantee to them the easy yoke and light burden which the Lord promises to all who are his true followers.

PERFECT LOVE, NO FEAR.

The Scriptures declare that perfect love casteth out fear, and this is the Christian's secret of a happy day. Having learned of the grace of God in Christ in the redemption, having accepted this grace and realized his sins forgiven, he is at peace with God, and having consecrated his justified heart to the Lord and to the service of the Truth he has made progress, eating the Lord's Word, growing strong in the Lord and the power of his might, he has come to know more and more of the Lord's true character, that God is love; and as he has learned to love in return, in the same proportion has the love cast out the fear. Not only does perfect love for God cast out fear of him, but it also casts out the fear of all troubles and danger, both real and fancied. When we know of God's goodness, when we know also of his promises for our protection and care, when we have his assurance that all things shall work together for good, we have indeed the true basis for fearlessness, for confidence, for hope, for joy and peace and blessing.

Such Christians, instructed by the Word of the Lord and full of love for him and confidence in his love in return, are able to look to the Lord in all the storms and trials and difficulties of life, and to hear his voice in all the trying circumstances, saying, "Be of good cheer; it is I; be not afraid." They have learned not to question why the storms and trials of faith and patience and the various graces of the Lord's Spirit in us, and hence when trials come they know it is all for the best and a blessing from the Lord, as we read, "No chastisement for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness." (Heb. 12:11.) And so, after having had experiences and disciplines in this life, those who are the Lord's true people, who have made progress in the knowledge of him and who have had experience in the school of Christ learning these necessary lessons, instead of beginning to mourn when the trials and storms and clouds of trouble gather, by faith will be able to hear the Master's voice, by faith will be able to discern that it is the great Teacher who has given them another lesson, and their hearts being fully submissive and anxious to learn, they rejoice therein.

The Apostle points out to us that the Christian's course should always be one of rejoicing. His own experience is an example of what he meant. He did not mean that the Christian should expect to be exempt from trials and difficulties, which properly enough would be a ground for sorrow and sadness and trouble; he did mean, being rightly informed respecting the object of these lessons and experiences, the Lord's faithful ones would rejoice in them as evidences that they were still in the school of Christ, still in preparation for the Kingdom.

O, what comfort it gives to our hearts when trials arise! Sometimes from the actual difficulties of life with which we are surrounded, with the waves of trouble that nearly swamped the boat of the disciples; someimes in our experiences as little congregations of the Lord's people, and sometimes in our personal or family experiences, how comforting to think that the Lord is near, that nothing could harm us except by his permission, that not even a hair of our heads could fall without our Father's notice. No wonder that with such assurances our faces and hearts may always be calm in the midst of storm. No wonder if the hobgoblins of fear, which often cause the world more distress than its actual difficulties, are as nothing to us. Why should we fear? Greater is he that is on our part than all that could be against us. Whatever may be the trials or difficulties of the pathway, the end is sure to justify every pain, every sorrow, every disappointment—we have the Lord's word for it.

Why should we sorrow as those who have no hope? We have a hope that is, as the Apostle explains, "an anchor to our souls, sure and steadfast, within the vail." God's love, as manifested in the redemption, as testified by our Lord Jesus and by the holy Spirit speaking through the apostles, gives us all the assurance that we could ask that his love is not ephemeral, not transitory, but abiding. The fact that he followed up the redemption by the adoption, and now we are by his grace heirs of God and joint-heirs with Jesus Christ our Lord if so be that we suffer with him, gives us assurance respecting the divine purpose, and hinders us from being overwhelmed by the waves of present trouble and distress and protects us from the fears common to the remainder of mankind.

"AND AGAIN I SAY, REJOICE."

Having seen the ground of our proper rejoicing, having found that it is the result of heart-relationship to the Lord and instruction from his Word, let us have a few words of testimony from the apostles respecting this matter—showing what manner of persons we ought to be, not only in all holy conversation and godliness, but also in enjoying the divine blessings ourselves while telling the good tidings to others.

Our Lord, when telling the disciples of the disappointments they would have in respect to the crucifixion and the blasting of their hopes, declared that later on they have the reverse of this, rejoicing. He said, "I will see you again (I will reveal myself to you) and your hearts shall rejoice." (John 16:22.) So we, like the disciples, rejoice not merely that our Lord died as our Redeemer but that he rose again from the dead, and that not only is he to reveal himself in the end of the age at his second advent shortly, blessing all the families of the world, but that all through the Gospel age he has been spiritually present with his disciples to bless, refresh, comfort and strengthen us.

The Apostle tells us another cause for rejoicing which we have, assuring us that we not only have been justified by God's favor, but have been granted also an entrance into still higher favor, in which we now stand, "Rejoicing in the hope of the glory of God." (Rom. 5:2. 1.).

We have good cause for rejoicing in the hope of coming glory, not only because it means blessing to ourselves and intimacy with our Lord, but because also it means our participation with the great Messiah in extending divine blessings to the world of mankind. Again we read the Apostle's testimony even in the midst of trials and difficulties, even in the midst of suffering for righteousness' sake, for the Truth's sake, even while enduring hardness as a good soldier, he says, "I therein do rejoice, yea, and will rejoice." (Phil. 1:8, 9.) The Apostle gave us a good illustration of this spirit, one which should be helpful to all of us: We remember that when he and Silas were in prison at Philippi, their backs bleeding from the wounds received from the scourging and wet also with the salt, as was the custom in order to make the suffering more intense, so full were their hearts of faith in the Lord and the realization that they were suffering for Christ's sake, suffering for righteousness' sake, that the blessing of the Lord was with them, and eventually would compensate them for their sorrow and trouble, that they were able through their abundant faith to so rejoice as to sing praises to God in prison. The Apostle continues, "Finally, my brethren, rejoice in the Lord" (Phil. 3:1), as though he would tell us that the grand climacteric of Christian experience is this ability to rejoice in all the affairs of life as they come to us, rejoice that we can see Jesus and hear his voice saying, "It is I: be not afraid," and appreciate the fact that all of life's experiences are under divine supervision and will work out for us a bessing. It was this same spirit of faith and confidence in our Lord Jesus that enabled him to say in his most trying moment, "The cup that the Father hath poured for me, shall I not drink it?"—John 18:11.

The Aposte James, writing along the line of rejoicing, says, "Let the brother of low degree rejoice that he is exalted, but the rich that he is made low." (Jas. 1:9, 10.) This is the same thought which the Apostle Paul enunciates: our experiences, whatever they may be, should be recognized as under divine supervision, protection and guidance, and therefore a matter of rejoicing to us, however disappointing our experiences may sometimes be as viewed from the earthly or fleshly standpoint. The Apostle Peter has a word in the same connection. He says, addressing the heirs of the incorruptible inheritance, "Ye greatly rejoice, though now for a little while if need be ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (II Peter 1:6, 7.) Here is the thought; we rejoice greatly in our manifold temptations because we realize that these are evidences of our acceptance with the Lord, and that he is dealing with us as sons, and that he is polishing us as jewels for the Kingdom.

Those who can rejoice with joy unspeakable, even in the midst of temptations and trials and difficulties, surely belong to the class whom the Lord addresses in our text, "Be of good cheer; it is I; be not afraid." It is because they have heard this voice and have come into harmony with the speaker that they find cause for rejoicing under all circumstances and conditions.

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EROM UTAH.

How the Utah Fuel Company Won a Recent Strike.

Wellington, Carbon Co., Utah, August 8.

Editor National Labor Tribune:

I wish to let the readers of the Tribune know what is going on in Carbon county, Utah, and how the Utah Fuel Company runs things here. I remember reading an article a few weeks ago the heading of which was: "If This Ain't Hell, What Is It?" So I can say the same, if the following "ain't hell, what is it?"

I wish to state that on February 20, 1901, my son, William James Brace, was hurt in No. 1 mine, Sunnyside, Carbor county, Utah. He had his head crushed between a loaded car of coal and the rib or sides of the entry. My son was a driver in the mine at that time. So my son had to go to St. Marks' Hospital, Salt Lake City, to have an operation performed. He laid there for weeks between life and death, but finally he got better and came home. I lived in Sunnyside with my family at that time, but alas! my son was a wreck—only 19 years old. He had a hole in his head almost big enough to drop a dollar into, and it never did fill up. I wish to say there was a piece of bone about the size of a dollar cut out of his head and that hollow never filled. His speech was destroyed, and for months he could not talk at all, but he regained a little of his speech in time, but even to the last he could not mention anybody's name. He even lost his education. He could not read or write after the accident, while before he could read a little as well as write. After the accident he was subject to fits, and he was not of sound mind, his memory failing him.

The company's attorney and officials offered me a fine job for my son if I would only settle with them, without going to law, and they would guarantee to look after him and see to his welfare. Well, I settled with the company on those terms and a few hundred dollars, but alas! my son never had that good job. All he ever had was tending to the horses in the barn. During this time Mr. Joe Sharp, superintendent, wanted me to take my son in the mines with me. I refused and told him no, that my son was not fit to go in the mines and not to let him go. He tried me on another occasion to take my son in the mines, and again I told him no. The superintendent, Joe Sharp, said: "I will give you the best or as good a pillar or a room as there is in the mine." I told Mr. Joe Sharp that I would not take him in the mines under any consideration; he is not fit to go in the mines, and don't you let him go.

Well, the great coal miners' strike of 1902 came, and I had moved from Sunnyside to Wellington, about 20 miles below Sunnyside. My son was still in Sunnyside, and of course now the strike was on I went home to Wellington. Joe Sharp, the superintendent, took advantage of my absence and forced my son in the mines. He knew my son's condition as well as I did, but he did not care, as he wanted men in the mines. He put my son to work with two Italians. My son was inexperienced as a miner, so were the two Ialians. The result was my son was killed on the 23rd day of November, 1903, at the age of 22 years. Well, after my son was buried I went up to Sunnyside to inquire into his death. I saw the two Italians. Neither of them could talk the English language. I had an interpreter wih me and asked them how my son got killed. They told me that some rocks fell on him while he was digging. I asked them how long they had worked in the mines. One of them had worked four or five months in Pennsylvania, the other had never been in the mines until he went there a few weeks before my son was killed. I asked them to give me a statement in writing to that effect. They said: "Yes, before the justice of the peace. You go and get a warrant for us, and send the constable after us, then Joe Sharp will think we are forced to go, and we'll hold our jobs. If we go of our own accord we'll be fired." I saw the justice of the peace and he told me to meet him at the company store at 6 o'clock in the evening. I met him, and he refused. "I can't do anything for you" he said. "I saw Mr. Joe Sharp and told him I wanted to hear the two Italians testify. Mr. Joe Sharp told me no. Go and do your worst." He would not allow me to inquire into my son's death. Why, he knew he had done wrong to send my son in the mines.

At the coroner's inquest they had two officials of the company as jurymen, as they wanted to make sure the verdict would be in their favor, and the other juryman was a company man. I had three witnesses to prove that my son was forced into the mines. Mr. Sharp told my son: "If you don't go into the mines you will be considered a striker and you can't stay in the town."

He knew he could handle my son as he pleased, so he got him to go into the mines, and on his second shift he was killed. Was a boy that had been hurt under the same company, a boy that was not of a sound mind, and subject to fits, a boy that had lost his education, and lost his speech, was he a fit person to go in the mines? I think not, and the readers of the Tribune will bear me out in it. Well, I had a damage suit against the Utah Fuel Company for $50,000. The first firm of lawyers I employed had the case in its hands over three months and did nothing. I threw them overboard, and employed another lawyer. He did all right for awhile, but just before the trial was to come off he turned traitor and sent the subpoenas to me to serve on my witnesses and only gave me one day to serve them. He knew I had to go to Sunnyside, about 20 miles east of here, and I had to go 30 mies south, and 7 miles west, and he knew it was impossible for me to do it in one day, either on horseback or in a buggy or wagon. And I wish to say the leaders of the Mormon Church in Carbon county who knew my son was not fit to go in the mines refused to give me aid, but they were willing to uphold the Utah Fuel Company in this outrageous murder, as I call it, but would not help me to get justice, and I was forced to take whatever the company was willing to give—a few hundred dollars. I fought them as long as I could, abou 18 months, and I was idle all that time, and there was not one of the old Mormons here would help me out. They would say they knew my son was not fit to go in the mines, and that it was a bad affair, but that was as far as they would go. They knew in this little town that I was out of work and fighting the Utah Fuel Company, but there was not one woud ask me if I had anything to eat, with a large family to keep.

I wish to say that neither my wife nor I settled with the company of our own free will, but we were forced, first because our pantry was empty, second my atorney turned traitor to us, and we had no means to go any further.

I am coming east in a short time and I will call and see you. Now, all I have told you I can prove by my witnesses, and days and dates when all this happened, and how the Mormon Church helped the Utah Fuel Company during the recent strike.

Yours respectfully,
JAMES BRACE,
(Formerly of Tom's Run and McDonald, Pa.)

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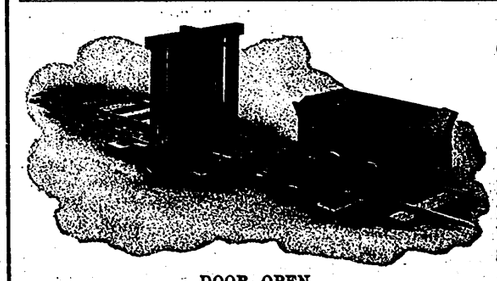

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Corner Fifth Ave. and Smithfield St.

(Over Pennsylvania Railroad Ticket Office.)

TERMS, $2 A YEAR IN ADVANCE.

No paper discontinued until amount due is paid, as required by law, except at option of publishers.

Entered as second-class matter at Pittsburg, Pa.

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DON'T FORGET THE OLD FOLKS.

Nay, don't forget the old folks, boys—
they've not forgotten you;
Though years have passed since you
were home, the old hearts still are
true;
And not an evening passes by they
haven't the desire
To see your faces once again and hear
your footsteps nigher.

You're young and buoyant, and for
you Hope beckons with her hands,
And life spreads out a waveless sea that
laps but tropic sands;
The world is all before your face, but
let your memories turn
To where fond hearts still cherish you
and loving bosoms yearn.

No matter what your duties are, nor
what your place in life,
There's never been a time they'd not
assume your load of strife;
And shrunken shoulders, trembling
hands, and forms racked by disease,
Would bravely dare the grave to bring
to you the pearl of peace.

So don't forget the old folks, boys—
they've not forgotten you;
Though years have passed since you
were home, the old hearts still are
true;
And write them now and then to bring
the light into their eyes,
And make the world glow once again
and bluer gleam the skies.

—Will T. Hale.

PASTOR RUSSELL'S SERMON

SALVATION.

From What Are We Saved? To What Are We Saved?

Connellsville, Pa., August 13.—Pastor Russell of Allegheny, Pa., addressed a good audience here to-day in the Colonial theater. His theme was salvation, from the text, "How shall we escape if we neglect so great salvation." (Heb. 2:3.) The discourse follows:

The keynote of the Gospel message to mankind is Salvation. It implies that mankind is in an undesirable condition, or about to come into such a condition, and that a rescue is desirable. It is proper that we should know, that the Scriptures should tell us distinctly, what we are to be saved from and what we are to be saved to. Nor are we disappointed when we approach God's Word in a proper, reverent and teachable attitude of mind and heart. Nevertheless this question is rarely ever asked—the Scriptures are very rarely appealed to for their answer. An answer is generally inferred and understood without the query and without the Scriptural reply.

We are told by all the "orthodox" creeds of Christendom that the world was lost 6,000 years ago, that because of father Adam's disobedience God sentenced the entire race of mankind to an eternity of torture, that many are already enduring this; that, after millions had gone down to that awful condition during four thousand years, Christ appeared as the representative of God to offer salvation. This offer of salvation as claimed is, that those fortunate enough to hear about Christ and able to exercise faith in him, and who as a result of this faith became saints, will be saved from the eternal torture, and instead will be carried up to heaven, there to enjoy bliss eternal. That, briefly stated, is the general view in Christendom respecting salvation.

SUCH SALVATION NOT SATISFACTORY.

That theory, slightly modified in unimportant features, satisfied the minds of many during the period we call the dark ages, but it no longer satisfies anybody; everybody agrees that such a view of the divine plan, purpose, arrangement, would be very discreditable to a wise, just, loving God. All are agreed that no good man or woman would make such a plan, and the better the man or the woman the farther such a plan would be from his or her design. As a consequence of this view of matters, as a consequence of the greater enlightenment of our minds, many to-day are rejecting the Bible in toto as a book suited to the dark ages only and totally unworthy of credence in the light of our day. Others, while still holding to the Bible, are perplexed and perturbed in mind, ill at ease—their confidence in the old book is shaken.

We want this afternoon, dear friends, to call your attention to the fact that the view of salvation we have just portrayed is not only contrary to reason and justice and love, but equally contrary to the teachings of God's Word. We want that every person in this large assembly to-day shall leave this house not only with a higher respect for his Creator, but also with a higher esteem for the Bible as the divine revelation of God, his character and his plan. We shall endeavor to have all catch a glimpse at least of the divine wisdom, justice, love and power, which, working all things according to the counsel of divine will, has formed a plan of salvation which is as superior to the theories of the dark ages as the heavens are higher than the earth. Indeed the Scriptures, after calling attention to man's misapprehension of the divine character, declare, "As the heavens are higher than the earth so are my ways higher than your ways and my plans higher than plans,"—Isa. 55:9.

WHAT SAITH THE SCRIPTURES?

The Scriptures tell us distinctly that "the wages of sin is death," the "soul that sinneth it shall die." They explain to us that by one man's disobedience sin entered into the world and death by sin, and thus death passed upon all men for all are sinners. (Ezek. 18:4; Rom. 6:23; 5:12, 19.) From this standpoint everything is clear and simple and plain. God's dealings with mankind have been just, and his provision for our salvation is a loving and generous one. Death is the extreme of the penalty; the journey from the cradle to the tomb is all a dying process. Indeed the Scriptures inform us that as a race we are all born in sin, shapen in iniquity, in sin did our mothers conceive us. (Psa. 51:5.) Only the one man and woman, therefore, had life in its full perfection. All of their children born under the sentence of death have been a dying race. Let us look about us and see the evidences of the truthfulness of this Scriptural proposition, let us note the mental decay or dying, the physical decay or dying, the moral decay or dying, as it has spread throughout all the earth, so that as the Scriptures again declare, "There is none righteous, no not one; all have sinned and come short of the glory of God.—Rom. 3:10, 23.

MAN MADE IN GOD'S IMAGE.

The image of God possessed by our first parents has been lost. The mental image, the moral image and the perfection of the human frame are gone through the operation of sin working through disease unto death. We shall see that this is a reasonable and just penalty: our first parents while in the image of God, knowing right from wrong, sinned wilfully, the Scriptures explain to us, and therefore got the penalty that rests upon all their offspring through heredity. All are thus going down to the tomb, the death state, called in the Hebrew language of the Old Testament sheol and in the Greek language of the New Testament, hades. Sheol, hades, the grave, therefore, is the great prison house of death to which the entire human family has been consigned on account of sin. Be it noted that these words sheol and hades are mistranslated in our common version of he Bible, being rendered hell when there is no such thought as torment connected with them. As an illustration Jacob, mourning for his son, whom he supposed to be dead, said, "I will go down to sheol mourning for Joseph"—meaning he would continue to mourn for Joseph until death. Note again Job's expression on the subject when, under the hand of affliction, he prayed the Lord, "O, that thou wouldst hide me in sheol until thy wrath be past. Thou shalt call and I will answer thee, thou wilt have respect to the work of thy hands."—Job 14: 13, 15.

What did he mean? He meant that, if God were willing, he would rather die. He had had happy experiences in life, but now, under the severe hand of affliction, having lost all of his children, having lost all his property, having lost his health, being accursed by his wife, he prayed the Lord that, if it were his will, he might go into sheol, go into the tomb, there to await the resurrection—the time when the Lord would call and when Job could respond, even as Lazarus responded to the voice of Jesus when he said, "Lazarus come forth." Job was a prophet, and had some advanced information respecting the divine plan, that there would be a resurrection of the dead. He addressed God as the Redeemer, Savior, and expressed his confidence that God would have respect to the work of his hands, to the human family, himself included. Job's faith was securely grounded, and we are glad of the assurances of the New Testament that his prophetic hopes will be fully realized—that not only Job but all that are in their graves shall hear the voice of the Son of man and come forth.

SALVATION FROM WHAT?

If, now, we keep in mind the inspired declaration of what the calamity is that is upon our race, we will be prepared for the Scriptural explanation of the remedy which God has provided, but in whatever proportion we lose sight of the Scriptural declaration respecting the trouble, in the same proportion our minds will be confused when we attemp to think of salvation. This is the trouble with the great majority of Christian people: they are holding fast the traditions of the ancients received from the dark ages, theories concocted at the time when the professed children of God racked one another, beheaded one another, burned one another at the stake, because of differences of opinion, thus manifesting that they were considerably under the power of the great Adversary Satan. Let us thank God for whatever of clearer light and better knowledge of faith and proper conduct we enjoy. Let us remember that the increasing light has come from the Word of God, and, as the Lord through the prophet has exhorted, let us seek again for the old paths, for the teachings of the Word of God, in contradistinction to the words of man. Let us not be satisfied either to go ten or twelve centuries back—let us go clear back to the words of the Son of God and his inspired apostles—let us anchor our faith to these, nor be moved from them by the threats or cajolery of men.

So surely as it is true that the wages of sin is death, it must also be true that salvation would be a rescue from sin and from death. There can be no rescue from death without a rescue from sin, and there can be no rescue from sin without a rescue from death. Under the divine arrangement they stand as cause and effect; hence it was that our dear Redeemer said, "He that hath the Son hath life, he that hath not the Son shall not see life." (I John 5:12.) To have the Son, to abide in the Son, means not to abide wilfully and willingly in sin, to have the Lord's deliverance from sin and his deliverance unto life—everlasting life. Thus it is that throughout the Scriptures the whole theme of salvation is "Jesus and the resurrection," (Acts 17:18)—Jesus, the Redeemer, who gave his life a ransom for father Adam, and thus indirectly paid the ransom price for the sins of the whole world—Jesus, as the power of God, legally authorized through his redemptive sacrifice to release mankind from the power of sin and death.

The foundation for this salvation of mankind is deeply and broadly laid. The Scriptures assure us that it was because of one man's disobedience that the sentence of death now rests upon the whole world. That one man was father Adam, and the Scriptures also tell us that it was "the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5,6.) Thue provision has been made not only for father Adam's forgiveness but also for the forgiveness of the sins of the whole world. But the Lord proposes to give his blessing of forgiveness and salvation only upon certain conditions. The conditions for the present age are faith in the Lord Jesus Christ as the Savior, and obedience to him. Those who can not hear can not exercise faith, and not exercising the faith now can not exercise the obedience, nor can they in any sense of the word have this salvation now. What their future prospects for salvation may be we will consider later. We are now considering our Lord's offer of this present time. It is confined exclusively to believers, and its terms are discipleship, and our Lord says distinctly, "If any man will be my disciple he must take up his cross and follow me."—Matt. 16:24.

The remainder of the world, then, is still unsaved, and this, dear friends, we all recognize to mean that the vast majority here in this city are unsaved. Worse than that, it means that the vast majority of Church members are unsaved. We are laying the matter before you as given in the Scriptures. Be not deceived; think not that you are saved when you are not saved; let us not deceive ourselves.

"RISEN WITH CHRIST."

From the time that we accepted Christ and consecrated our all to him and began to walk in his steps, we are Scripturally reckoned as having passed from death unto life, as having mentally experienced a resurrection. To such, "Old things have passed away, all things have become new." Addressing such the Apostle says, "If then ye be risen with Christ, seek those things which are above. (Col. 3:1.) These, by seeking to follow the example and precepts of their Lord, are seeking what he promised them, glory, honor and immortality, the divine nature, association with himself in the Kingdom to come—in the Millennial Kingdom for which we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven."

This does not mean that the Lord's faithful ones experience their resurrection in full at the present time. Quite to the contrary. The Scriptures explain that in this transition of mind we experience but a foretaste of our blessing, our resurrection—as but one of hope and faith and newness of spirit in the Lord. We are still instructed to wait for, to hope for, to expect, a participation in the actual resurrection, in which present earthly imperfections shall all be lost, and we shall receive perfect spirit bodies in every way adapted to our new minds and new conditions as joint-heirs with our Lord. This resurrection of the Church, the Scriptures explain, will come at the close of this Gospel age, at the dawning of the Millennial age, and by that "change" all the members of the body of Christ, the Church, will be glorified, and thus be ushered into the condition and honors and experiences of the Kingdom which will qualify them to bless all the families of the earth. This the Scriptures term the first or chief resurrection, because its rewards will be so far superior to the resurrection which will be granted to the remainder of the world. Of this first resurrection the Apostle says, "Blessed and holy are they that have part in the first (chief) resurrection: on such the second death has no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. (Rev. 20:6.) It is this resurrection that the Apostle describes in I Cor. 15:42, 44: It is sown in corruption; raised in incorruption; sown in weakness, raised in power; sown an animal body, raised a spiritual body.

THE WORLD'S SHARE IN THE GREAT SALVATION.

We have already shown by the Scriptures that Jesus Christ by the grace of God tasted death for every man, that he was a propitiation for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world. We have also shown that only faithful believers get the benefit and blessing of this salvation during this Gospel age, and that these alone have part in the first resurrection. We now call attention to the fact that God's plan is wider and deeper than we had once supposed. The Scriptures already quoted, as well as many others we can cite, prove conclusively that God's plan for salvation extends beyond the salvation of the present time, which is effective only to the Church. All have been redeemed, all are to have an opportunity for salvation.

The opportunity offered in this Gospel age is a special opportunity, and the reward as we have seen is to be wonderfully, sublimely grand above all that we could ask or think. The salvation and the reward intended for the world in general will be grand, beyond anything that we are able to present or to comprehend, but far less grand than the salvation provided for the special class, the little flock, saved now during this Gospel age and of which the Scriptures speak as the first fruits unto God of his creatures. The first fruits are about to be gathered in this harvest of the Gospel age, and then the plowshare of trouble will be run deeply throughout the world. The hearts of all mankind will be broken, humbled to the dust, to the intent that the great seed-sowing of truth and grace may take place during the Millennial age, the result of which will be another harvest in the end of the age, in which all the worthy ones will get everlasting life on the human plans instead of the spiritual plane, and those found unworthy of eternal life will be destroyed from amongst the people, utterly destroyed in the second death. Well has the poet expressed, probably much better than he knew, the riches of God's grace and provision for salvation for our race, saying:

"Salvation! O the joyful sound!
What tidings for our race!
Deliv'rance for the world is found,
Through God's abounding grace."

LENGTHS AND BREADTHS, HEIGHTS AND DEPTHS.

The Apostle having in mind this glorious plan of God, which we have sought to present, breaks out at various times in his writings in ecstasies of joy. On one occasion his words were, "That ye might be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth all understanding." (Eph. 3:18.) To appreciate God's plan we must see that only a comparatively few are being dealt with at the present time, that the great work of salvation belongs to a future time; that the Lord in the present time is preparing fruits of the salvation, a first fruits of God's mercy; that it is to constitute a Royal Priesthood, to be associated with the great Redeemer when he shall by and by stand forth in authority and power as the great Prophet, Priest and King of the whole world, as the Lord's representative, to establish justice and righteousness, order and truth in the world.

No longer will matters be left as they are now—the great mass of the world in gross darkness, and even the enlightened parts of the earth much blinded by the god of this world through his various snares and sophistries, among them, money, honor of men, etc. No longer will the truth-seeker be confronted with hundreds of contradictory creeds, whose advocates will not claim that they are true, though they will endeavor to shackle him with them and to stop his search for the truth. No longer will he be left to bewilderment and uncertainty, exposed to the snares of higher criticism, theosophy, Christian science, orthodoxy.

On the contrary, the Sun of Righteousness shall then arise and all the darkness will be scattered, the knowledge of the Lord shall fill the whole earth as a mighty flood, as the waters cover the great deep. No longer will it be necessary to explain and teach, for all shall know the Lord from the least to the greatest. This is the assurance of the Scriptures, however unlikely it may appear from the present standpoint of unbelief. Let those who can exercise faith in the Lord and in his Word, trust fully to its presentations and be of good courage, assured that all the blessed promises of the Lord will very soon have fulfilment, that the Kingdom for which the Lord taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven," will shortly be established, and that all the blessings of that Kingdom will more than offset the darkness of the past six thousand years, and its gracious privilege and opportunity for life everlasting to the world will be appreciated by the many all the more because of the experiences of the present life of sin and its bitter wages of death.

SAVED TO WHAT?

We answer that God's Word reveals four separate and distinct salvations to those who will give careful study to it, that they may learn "to rightly divide the word of truth" (II Tim. 2:15). Of course the vast majority, not being thoroughly consecrated believers, will not do this, and hence will remain in darkness; but all who are truly consecrated to the Lord should be glad to give heed to his Word and to come to a clearer understanding of it, that they may appreciate more and more the lengths and breadths and heights and depths of love divine and of the plan that is higher than man's. We will briefly review these four salvations, not with a thought that our statement of the matter will be convincing, but raher that we might through this brief statement attract to a thorough study of the subject those who are hungering and thirsting for the Truth, those for whom the Lord intends his message.

(1) This Gospel age, from the time of our Lord's crucifixion to its end, will accomplish the salvation of two classes, one called the "little flock" and the other described in the Scriptures as a great company. Both of these classes are true believers in the Lord and in the efficacy of his sacrifice. Both entered into covenant relationship with the Lord, consecrating their all to him; but the little flock consists of those who have joyfully, gladly, willingly gone forward in the line of duty, privilege, sacrifice, and throughout life have delighted to lay down their lives for the brethren and for the Truth. Lay down their lives, I say—not instantly, not in one moment or hour or day or year, but daily, hourly, throughout life, they seek to spend and be spent in the Lord's service, in the service of his cause, in the service of the Truth, in the service of his brethren, the Church. These the Scriptures denominate "living sacrifices, holy, acceptable to God," "followers of the Lamb," a "little flock." (Rom. 12:1; Rev. 14:4; Luke 12:32.)

The "great company" is not great as compared with the population of the world, but as compared with the little flock. They come off conquerors by the Lord's assistance in that they demonstrate that they would die rather than deny the Lord or turn wilfully into the ways of sin, but they are not of the class denominated "more than conquerors," not of the little flock. They will not, therefore, share with the little flock in the throne, in the glories and honor of the Kingdom, although they will receive spirit nature in their resurrection, not the human or fleshly nature.

(2) Another class of the saved ones is described by the Apostle in Hebrews 11:39, 40—the worthy ones of ancient times, who lived and died before the great redemption price was paid and before the Gospel call went forth. The Scriptures crearly show that this little flock of ancient worthies will have a very honorable position in the future, under the Millennial reign, but they will not be spirit beings, because not begotten of the Spirit. Their experiences and victories were before Pentecost. The Scriptures assign to them a very honorable place as representatives of Christ and the Church amongst men. The Lord and the Church, the Kingdom class, will be invisible to men, and their communications will be made through the ancient worthies, who will be perfected as Adam was perfect. With added knowledge, they will be examples to the remainder of mankind as well as representatives of the Lord's Word, authority and power amongst men.

Glory they will have, honor they will have, perfection will be their portion in the resurrection. The remainder of the world under their tuition may gradually attain to their perfection, Adamic perfection, earthly perfection, and come to inherit the whole earth. And thus, saved from sin and death, they will enjoy the salvation God has provided for them—salvation even unto the ends of the earth—and those who will not accept that salvation the Scriptures distinctly teach us will be remanded to death, to destruction, as we read, "It shall come to pass hat the soul that will not hear (obey) that prophet shall be utterly destroyed from amongst the people."—Acts 3:23.

"NEGLECT SO GREAT SALVATION."

Our text intimates that there is no escape for those who neglect so great salvation. The Apostle is speaking of himself and others when using these words, "How shall we escape." He does not say, "How could the world escape," nor would such words have been appropriate. It is the "we" class, the Church class, the believers only, who have the light and the knowledge at the present time, and upon them properly rests now the responsibility of choosing life or death. If after testing God's goodness, if after coming to a knowledge of God's plan, we sin wilfully and repudiate the Lord's offer of salvation, it demonstrates that we are not worthy to enjoy its everlasting provisions. And thus the Scriptures speak of some who now draw back unto perdition, some who will die the second death during this Gospel age, a possibility of committing the sin unto death of which the Apostle says, "I do not say that you shall pray for it." But only believers are at the present time in any danger of committing this sin. Others have not the knowledge, have not the light that they could despise it.

By and by, however, when all the blind eyes shall be opened, when the knowledge of the Lord shall fill the whole earth, it will then be true of the remainder of the world that they will be offered the great salvation which God has prepared for them in their times and seasons, and then it will be proper to apply to them the words of our text, "How shall we escape if we neglect so great salvation" as will then be within their reach.

We hope, dear friends, that something in this discourse has helped you to discern clearly what God proposes to save men from and what he proposes to save them to. It is a reasonable salvation, a grand, a glorious one. You will thank God in proportion as you are able to grasp and appreciate this message from his Word. I hope to hear from the interested ones, and will be glad to send you literature freely. Make no mistake about the matter: if you understand and appreciate the great salvation now offered, this is your chance, and but one chance or trial for eternal life is offered to any in the Scriptures. Let us who have seen and heard of the great salvation seek to make our calling and election sure to a place in the little flock of overcomers.

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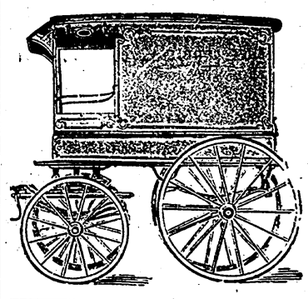

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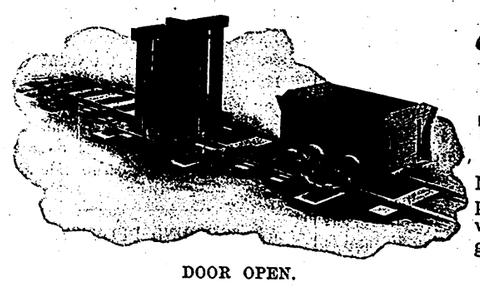

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They were newly married and on a honeymoon trip. They put up at a skyscraper hotel. The bridegroom felt indisposed and the bride said she would slip out and do a little shopping. In due time she returned and tripped blithely up to her room, a little awed by the number of doors that looked all alike. But she was sure of her own and tapped gently on the panel.

"I'm back, honey; let me in," she whispered.

No answer.

"Honey, honey, it's Mabel. Let me again, rapping louder. Still no answer.

"Honey, honey, i's Mabel. Let me in!"

There was silence for several seconds; then a man's voice, cold and full of dignity, came from the other side of the door:

"Madam, this is not a bee hive; it's a bathroom."—New York Sun.

Families Supplied.

Auntie (to her young niece)—Guess what I know, Mary—there's a nice little baby brother upstairs! He came this morning when you were asleep.

Mary—Did he? Then I know who brought him—it was the milkman.

Auntie—What do you mean, Mary?

Mary—Why, I looked at the sign on his cart yesterday and it said "Families supplied daily."

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Neighbor's Stratagem.

"How wonderfully well your daughter's getting on with her music, Mrs. Jones!" said crafty old Brown, over the garden wall."

"Oh, do you really think so, Mr. Brown?" gushed the lady. "How kind of you to say it! We do think she's improved of late."

"Improved!" exclaimed her neighbor.. "Improved isn't the word for it! I wonder, now," he continued, smiling-"whether she'd mind playing a little this afternoon—from about three until half-past, say? I'm expecting a friend, and I should so much like him to hear her."

"Oh, I'm sure she'll be only too delighted," answered the proud mother.

Punctually at three in the afternoon the piano at the Joneses began to emit sounds which suggested that some one was pounding it with a pair of Indian clubs ;and, by a curious coincidence, old Brown and his landlord happened to be seated just on the other side of the dividing wall.

"There!" exclaimed the former; 'now you hear it for yourself! What do you think of it? I tell you candidly, my good sir, that you'll have to knock at least $100 off the rent. If I've got to listen to that frightful row all day I must be compensated for it!"

And the landlord sympathetically agreed.

London is informed that before long it will possess a Mohammedan mosque. There is one already at Woking.

PASTOR RUSSELL'S SERMON

LOOKING FOR ELIJAH THE PROPHET.

The Prediction that Elijah Must Do a Work Before the Second Coming of Christ.

FULFILMENTS AND EXPECTATIONS.

Pastor C. T. Russell spoke in Allegheny Sunday at 3 p. m., Carnegie Hall, from the text, "Behold I will send you Elijah the prophet before the coming of the great day of the Lord: and he shall turn the hearts of the fathers to the children and the hearts of the children to their fathers, lest I come and smite the earth with a curse."—Mal. 4:5, 6.

Knowing that we are teaching the imminence of the establishment of Christ's Millennial Kingdom, some are inclined to doubt the possibility of its establishment until first Elijah the prophet or teacher shall be sent of God and recognized in the world. We are queried on the subject, What do we believe respecting Elijah? Is Dowie he? If not, in what direction should we look for the promised Elijah? We reply that neither Mr. Dowie nor any human being fills the picture, the demands, the requirements of the prophecy. The fulfilment must be looked for on a much larger, a much grander scale.

JOHN THE FORERUNNER OF JESUS.

In order to gain a comprehenseive view of the matter we look back to the Lord's first advent, and there see John the Baptist doing a work in the Jewish Church, introducing to it Jesus in the flesh. Jesus said of John the Baptist, "This is the Elias, if ye can receive it." (Matt. 11:14.) That is to say, John the Baptist was acting amongst the Jewish household of faith in the power and spirit of Elijah, who was to follow. His relationship to the future Elijah, the greater Elijah, was very similar to the relationship of our Lord Jesus to the greater Christ. By this we mean that our Lord Jesus at his first advent presented himself to the Jews as the Messiah, knowing in advance that he would be rejected by them, knowing that he would be crucified, knowing that he would be raised from the dead on the third day, and forty days later would ascend up on high to appear in the presence of God on our behalf, knowing that he would be absent from the world for more than eighteen centuries, knowing that in this interim the holy Spirit would select both from Jews and Gentiles a "little flock" to constitute his associates in the Kingdom—a little flock as the Bride of Christ, or otherwise known as the members of his body of which he is Head or chief—knowing that when the full number of members had been selected the second advent would take place, accompanied by the glorification of the great Christ, Jesus and his members, and followed by the Kingdom of God under the whole heavens, blessing all the families of the earth.

Our understanding is that the work of John the Baptist at our Lord's first advent was merely a diminutive foreshadowing or illustration of the greater work of the greater Elijah, whose ministry is to introduce the second advent of Christ and the Church in glory. In other words, fleshly Israel at the first advent stood for or represented spiritual Israel at the second advent. Our Lord's first advent and its work amongst nominal Israel foreshadowed his second advent in spiritual power and glory in the end of this age, manifesting himself to spiritual Israel. The ride on the ass as King of the Jews was but a figure or illustration there made representing the fact that the Lord at his second advent will gradually take unto himself his great power and reign. And John the Baptist, the announcer of the first advent of Jesus to the Jews, the one whose message prepared not all the people but the Israelites indeed, typified, represented, was the forerunner of the greater Elijah, whose teachings were not intended to convert the world, but were intended to make ready the Lord's elect spiritual Israelites indeed, that they might have a special blessing at our Lord's second advent.

We have seen that John the Bapaist served the purpose of Elijah to as many of the Jews as were Israelites indeed—so many of them as could and did receive Jesus as the Messiah—but the work of John was far from accomplishing the great things predicted of Elijah, the prophet, mentioned in our text. Nevertheless in every particular there was some measure of likeness as between John and the true antitypical Elijah. For instance, he failed to establish unity and harmony in Israel as respects the relationship of the people to their God, he failed to do a mediatorial work except for a few. The masses were not prepared by his message, and as a consequence there came upon that typical nation a judgment of the Lord, a time of trouble such as they had never previously had. This foreshadows also the fact that the antitypical Elijah will similarly fail to establish peace and harmony and righteousness and relationship between God and man in the earth, and that consequently this age will end, as did the Jewish age, with a time of trouble.

This is expressed in the last sentence of our text. The matter is put in a tentative form, as though the Lord had said, "This great Elijah whom I will send to the world will or will no have success in carrying ou his purpose. If he have success it will be manifested in the bringing of the world into harmony with me; if he does not succeed then my curse will be that of teaching the world of mankind a great lesson of humility and obedience, I will allow them to pass through a time of trouble, a curse, a scourge, which will effectually teach them a lesson which they would not receive from my especially appointed representative—the antitypical Elijah, the Prophet."

THE CHURCH IN THE FLESH IS ELIJAH.

Now, dear friends, I want to lay before your minds a word-picture of the great Elijah mentioned in our text: It is the Church in the flesh—this side the vail—even as the Church in glory, the other side of the vail, is the Christ. We make the statement first, and give the demonstration of its truthfulness afterward. Christ in the flesh, the apostles in the flesh, and all the faithful of the Lord's people throughout the Gospel age during their early careers, and their living representatives now in the world, are fulfilling the work ascribed to Elijah. They have been endeavoring to bring about harmony, reconciliation, fellowship between God and his people; they have been endeavoring to effect a reconciliation between God and man. God himself has laid the foundation of the reconciliation in the sacrifice of his Son, and the Apostle declares that he has made us able ministers of his Word, as though God did beseech men by us to be reconciled to him. Our Lord Jesus began this work while in the flesh, and he personally was the Head of this great Elijah, his Church in the flesh, which during nearly nineteen centuries now has been laboring together under his supervision to bless the world, to reconcile the world for so many as would be willing to hear and to heed.

It was not prophesied that Elijah would have success. On the contrary, the mere statement that if his labors were not unsuccessful in bringing about reconciliation this curse would follow, implies the probability of the latter. Other Scriptures, other prophecies, show us most distinctly that the Lord had foreknown and foretold through the prophets that the great time of trouble would surely come. Note, for instance, the words of Zephaniah the prophet, "Wait upon me, saith the Lord, until I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy"—the fire of divine anger, the just punishment for the wrong course taken by those who had been so highly favored of the Lord in respect to knowledge of the divine character and plan. This figurative declaration of the intensity of the trouble with which this present age will terminate, and which will inaugurate the new dispensation, fully agrees with the statement of our text, that if Elijah's message went unheeded, did not succeed in converting mankind, then a curse, a great trouble, would be sent upon them by the Lord, with the view of teaching them the necessary lesson which they would not learn otherwise.

That the curse, the trouble, the fire of that day, will be effective, and will yield blessed results, is distinctly shown by the same prophet, Zephaniah, for through him the Lord immediately adds, "Then will I turn unto the people a pure language (a pure message), that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:8, 9.) The scourging, the curse, the time of trouble, the symbolical fire, will accomplish for mankind in short order what the message of the Elijah failed to accomplish. But how glad we are that, whether in one manner or in another, the world shall ultimately come to a clear knowledge of Truth, to a true appreciation of God's love and mercy, to a full opportunity of benefiting thereby and becoming reconciled to the Father, who has provided the basis of reconciliation in the death of his Son.

A TIME OF TROUBLE.

Daniel the prophet (12:1) also refers to this curse or time of trouble with which this Gospel age shall end. He speaks of it as "a time of trouble such as was not since there was a nation," and tells us thit it will occur at the second coming of Christ, when he shall stand up and assume authority in the beginning of his reign. The same thought is given us in Revelation, where we are distinctly told that our Lord shall take unto himself his great power and reign, and at that time the nations will be angry and God's wrath will come upon them, and that they shall be broken in pieces as a potter's vessel under the rule of Messiah's iron rod of inflexible justice. (Rev. 11:15-18.) The Apostle Paul also notes the coming of this curse as a sure thing, and declares that our Lord at the second advent shall be revealed in flaming fire taking vengeance—symbolical fire, it is true, a symbol of the destructive force which will be exercised against everything that will oppose the laws of Messiah's Kingdom. Again, he tells us, "The fire of that day shall try every man's work of what sort it is. (II Thess. 1:8; I Cor. 3:13.)

The Apostle James also, guided by the holy Spirit, foreknew that the Elijah class would not be successful in its endeavor to bring about a reconciliation, and that the result would be a time of trouble. "Note his words, "Be patient, therefore, brethren, for the coming of the Lord draweth nigh." "Go to now, ye rich men, weep and howl for the miseries that shall come upon you." (Jas 5:1, 7.) The Apostle Peter also tells of this great curse which shall come upon the world in the end of this Gospel age because of the failure of the mission of Elijah—because the antitypical Elijah, the Church in the flesh, fails to establish righteousness and love in the earth, fails to bring about reconciliation; therefore the Apostle Peter describes in the same symbolical language that the fire shall burn so that the elements of society will melt with the fervency of the heat of anarchy, and the heavens also will be on fire—that is, shall participate also in this fiery trial, this curse which the Lord shall permit to come upon the world of mankind in the end of this age, as a reward for their selfishness and for their rejection of his teachings, their failure to be reconciled and to be drawn with the attitude of love.

"EVERY HAND AGAINST HIS NEIGHBOR."

As we look out into the world we are surprised at how little has been accomplished by the Lord's faithful followers—they have accomplished so little in the earth. Their work has merely gathered the Elijah class and witnessed to the remainder of the world. And this indeed was all the Lord intended for this age, as the various Scriptures show us. He foreknew the meagerness of results that would follow all of our efforts.

We do indeed see a spread of the humanitarian sentiment throughout the world. We are glad to note that a larger number of people than ever possess some measure of sympathy for one another, evidenced by the hospitals and public homes and public schools and infirmaries, etc. Nevertheless if we were to credit all these to purely Christian sentiment we would probably err. On the contrary, we the bound to assume from the knowledge we have on the subject that a measure of selfishness runs all through these various benevolences; and as for the hospitals, there is more or less of pride on the part of medical men in connection with their establishment; and as for their support, it comes largely through the public purse, through the appropriations of the State treasury; and as for the benevolent sentiments which lie back of such appropriations for buildings, maintenance, etc., we are not to forget that those who vote the moneys pay comparatively little of the taxes, and that they are influenced to some extent by architects and builders, who hope to make some profit out of the contracts, and by some who hope to obtain for themselves positions of influence or advantage in connection with the administration of benevolence.

Thus, while wishing to give all proper credit for the benevolent spirit of our times, which is very great, we see that it would be a mistake not to notice that selfishness also has a hand in the benevolences. Besides, we live in a day when many wealthy people have more money than they know what to do with, in a day when some who profess Buddhism and not Christianity are giving millions for the endowment of schools, the building of libraries and supplying Church organs. We must remember that the mental organzation of the natural man contains the organ of benevolence and also the organ of approbativeness, and to such it would be but the natural thing to use money in such a manner as would bring comfort or advantage to others and honor to himself.

But as we look all over the world we not only see that it is not converted after nearly nineteen centuries of the preaching of the Gospel, with more or less of admixture of error, but we see what is still more discouraging as respects the conversion of the world, namely, that the one-fourth of the human family, accredited with being of Christian faith, furnishes probably nine-tenths of all the murderers, suicides and crimes of every character committed in the world. We are not claiming that this is the result of Christianity, we are not claiming that anything in the teachings of the Lord and the apostles favor any such immoralities—we are not even claiming that the false teachings of the sects favor any of these misdoings. What we do claim is that these facts prove that the knowledge of the liberty wherewith Christ has made us free affects favorably only a small proportion who come in contact with it, and that amongst that favorably affected portion a comparatively few are saints indeed, who in their earthly life are members of the great antitypical Elijah, whose lives are devoted to the promulgation of the Gospel and doing all in their power to turn men from sin to righteousness, to harmony with the Lord.

THE WORLD'S CONVERSION HOPELESS.

How we wish that we could have all true Christian people see positively and distinctly the utter hopelessness of expecting that the Elijah class in the flesh will effect the reformation of the world. If we could accomplish this, then they would know assuredly that the only way of preparing the world for Messiah's second advent would be the way which is here outlined in our text, namely, that God would smite the earth with a curse, with the time of trouble in which all earthly institutions will go down in anarchy, and on the ashes of which the Kingdom of God's dear Son, the Kingdom of righteousness and life and peace, would be permanently and thoroughly established, the world by its trouble learning better than ever the exceeding sinfulness of sin, and the futility of hoping for peace or blessing or joy through any other channel than harmony with the Lord and his divine arrangements.

Those who tell us that the world is rapidly being converted, and that soon the Lord's prayer will be fulfilled which says, "Thy Kingdom come, thy will be done on earth as it is in heaven"—these dear friends surely are closing their eyes to the plain facts of the case. Can they not see that if God's will were done as fully in all parts of the earth as in this city of Allegheny, one of the most moral and law-abiding cities probably in the world, the condition would still be far from that described in the Lord's prayer? Is God's will done in Allegheny as it is done in heaven? Surely not! If the Elijah class, the Church in the flesh, could accomplish such a conversion of the whole world as would bring all to the condition of the citizens of Allegheny, the world would still be in the very condition which would call forth the great curse, the time of trouble, as necessary to the ushering in of the Kingdom of God's dear Son.

But not only so, cast your mind backward to where the Gospel first was preached. Look at Jerusalem, look at Antioch, look at the cities of Asia Minor, at Corinth, at Rome, where the Gospel was first and successfully planted, and what do we see? We see that almost every spark of true religion, true Christianity, has died out in all these places. What then could we hope for in respect to the world in general? If we could establish Christianity in every quarter of the world, in every city and town and village and hamlet, not only would they still be far from the condition mentioned in our Lord's prayer, but we have no assurance of their remaining even in that moderate condition for any length of time.

No, dear friends; what we need is the second coming of our Master and the establishment of his Kingdom, not only in great glory but also in great power—the forcible destruction of sin and iniquity, the forcible binding of Satan, the forcible establishment of righteousness in the earth. Only by a general conversion can we ever hope to bring about the Millennial Kingdom, and more than this will be necessary; for as we find in our own flesh now, while our hearts are loyal to the Lord, evil is ever present with us seeking to entrap us, to ensnare us by overcoming us. The world will need what the Lord has promised for that glorious Millennial time, namely, that full assistance will be granted to all who will desire it—full restitution power to lift them up again out of sin and degradation, mental, moral and physical, and to bring back to original perfection all who will.

ELIJAH IN PROPHECY.

We propose on the next Lord's day to continue our examination of the Scriptural evidences that the Church in the flesh is the antitypical Elijah, whose coming must precede the establishment of the Kingdom of Messiah in power and great glory; but on this occasion, before closing, we wish to draw your attention to some prophecies respecting this Elijah class furnished us by the Lord in the last book of the New Testament. Not directly but indirectly Elijah is there shown to have been a type of the Gospel Church, his experiences typifying our experiences. For instance, he was persecuted because of his fidelity to the Truth. The Church also experiences such persecution.

Elijah's principal persecutor was Jezebel, the wicked queen of Israel, who is mentioned by name as the type of the enmy of the saints. (Rev. 2:20.) As Jezebel's persecuting power was exercised through her husband, the king, so Papacy's persecuting power was exercised through the Roman empire to which she was joined. As Elijah fled from Jezebel into the wilderness, where he was miraculously nourished by the Lord, so the true Church was led symbolically into the wilderness of isolation, but was miraculously sustained by God, and her life was not permitted to be utterly destroyed. As Elijah was three and one-half years in the wilderness, and during that time there was no rain and a great famine prevailed, so the Church was three and one-half symbolical days, or 1260 literal years, in the wilderness condition, during which time there was a spiritual famine because of lack of Truth, the living water.

As Elijah at the close of the three and a half years returned from the wilderness and manifested the errors of Jezebel's priests, so the true Church at the close of the 1260 years again came into prominence, since which time a great blessing of refreshment has come to the world, and Bibles at the rate of millions of copies every year are spread broadcast.

King Ahab and his people at first rejoiced that Elijah and his God were honored, but the spirit of Jezebel remained unchanged, and she again sought Elijah's life, and he again was compelled to flee into the wilderness. So with the blessings here: the world in general recognizes not the Lord's hand in them, and the Jezebel principle, and spirit, not only in Papacy but in Protestantism, will doubtless, as soon as the federation now proposed shall be effected, persecute the Lord's true followers, the Elijah class, and cause them again to flee into the wilderness as Elijah their type did.

As Elijah's career ended by his being taken from the earth, so when the saints shall all have been changed from earthly to heavenly conditions, this will be the end of the Elijah class. Its work will have been accomplished in its own development and in the witnessing it has done before the world. How it has witnessed, and what its message in the world has been, and what its work as the Christ on the other side the vail will be, we leave for consideration on next Lord's Day.

Freddie—I want a dime for being good.

Mrs. Johnson—Why, your little brother said he would be good for a nickle.

Freddie—I'll punch that kid as soon as I catch him. I always said he was a scab.

Among the queer names of towns in England are Hangman Hill, Dirtcar, Deadmans Green, Friends Fell and Hungry Bentley.

Reduced Rates to Grangers' Picnic at Williams' Grove, via Pennsylvania Railroad.

For the Thirty-second Annual Interstate Grange Picnic Exhibition, to be held at Williams' Grove, Pa., August 28 to September 2, the Pennsylvania Railroad Company will sell excursion tickets from August 23 to September 2, inclusive, good to return until September 6, inclusive, at reduced rates, from all stations on its lines in the State of Pennsylvania, and from Baltimore, Frederick, and intermediate stations on the Northern Central Railway.

There will be an elaborate display of farm machinery in actual operation during the exhibition, and addresses will be delivered by well-known agricultural speakers.

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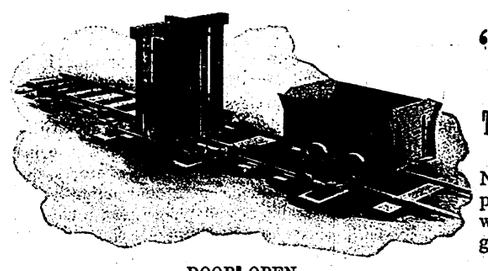

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WHERE THEY MEET.

Date and Place of Conventions of the Different Labor Organizations.

August 28, Toronto, Can., United Garment Workers of America.

September 4, Boston, Mass., International Association of Machinists.

September 7, Springfield, Mass., Table Knife Grinders' National Union.

September 11, Easthampton, Mass, Elastic Coring Weavers' Amalgamated Association.

September 11, Boston, Mass., International Union of Elevator Constructors.

September 11, Toronto, Can., International Union of Steam Engineers.

September 18, Springfield, Ill., American Brotherhood of Cement Workers.

September 18, Philadelphia, Pa., International Association of Bridge and Structural Iron Workers.

October 2, Kansas City, Mo., Wood, Wire, and Metal Lathers' International Union.

October 2, Chicago, Amalgamated Association of Street and Electric Railway Employes of America.

October 2, Chicago, International Union of Shipwrights, Joiners and Calkers of America.

October 2, St. Paul, Minn., International Brotherhood of Blacksmiths and Helpers.

October 2, Buffalo, N. Y., International Photo-Engravers.

October 17, New York, United Textile Workers of America.

October 26, New York, International Compressed Air Workers' Union.

November 6, Pen Argyl, Pa., International Union of State Workers.

December 4, Denver, Colo., National Alliance of Bill Posters and Billers of America.

December 4, Cleveland, O., International Seamen's Union.

Labor Day Fares, Pennsylvania Lines.

September 4th excursion tickets will be sold from all ticket stations on the Pennsylvania Lines to any station on those lines 50 miles or less from selling point. Return coupons good until September 5. Inquire of Pennsylvania Lines ticket agents for further information.

Excursion Fares to Chattanooga Via Pennsylvania iLnes.

September 15, 16 and 17, excursion tickets to Chattanooga, Tenn., account Regimental Reunion, will be sold from all ticket stations on the Pennsylvania Lines. For full in formation regarding fares, time of trains, routes, etc., apply to J. K. Dillon, district passenger agent, 515 Park building, Pittsburg, Pa.

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

The Wise German and the Agent.

A German over-insured his house for $3,500. He was allowed $2,500, and strenuously objected.

"If you wish," said he agent, "we will build you a house larger and better than the one burned down, as we are sure it can be done for $1,500, and probably less."

Some weeks later the German was called upon by the agent of a life insurance company, who wished him to take out a policy for himself and wife.

"If you insure your wife for $2,500," said the agent, "and she should die, you would then have that sum of money to console yourself with."

"Donner und blitzen!" exclaimed the German, "you insurance fellows ish all tiefs. If I insure my vife, und she dies, and I gets to de office to get my $2,500, do I gets all de money? Vell, I should say not! You will say to me, 'She is not vort $2,500; she was vort $200, no more. If you don't want de $200 ve will get you a bigger and better vife!"

Cleaning a Muddy Skirt.

The popular way of freeing cloth from mud is to wait until the mud has thoroughly dried, and then to rub the material vigorously between the hands, or brush with a stiff whisp. Now, after the mud is dry, instead of employing either hands or brush of any kind, rub the cloth over a perfectly dry washboard. This, besides saving the fingers, will accomplish the work much easier and better.

PASTOR RUSSELL'S SERMON

DIVINE PREDESTINATION IN RESPECT TO MANKIND.

"Whom He Did Foreknow He Also Did Predestinate."

Pastor C. T. Russell addressed the Bible House congregation in Carnegie Hall, Allegheny, at 3 p. m. Sunday. He endeavored to make plain from the Scriptures the subject of divine predestination, which has vexed and perplexed theologians for centuries. His text was, "Whom he did foreknow, he also did predestinate." (Rom. 8:29.) His discourse follows:

The public press informs us that our Lutheran brethren throughout the U. S. are being greatly stirred over the subject of divine foreordination or predestination. They have recently held a synodical conference in Indiana, at which the subject has been warmly debated pro and con, the Ohio synod by its representatives denouncing the doctrine and desiring its expurgation from the Lutheran Confession of Faith, the other synods supporting and endeavoring to uphold the Confession. The dispute is an old one, and nearly every denomination of Christendom has been more or less exercised respecting it. Of recent years, however, doctrines have been relegated to the rear by nearly all except the Lutherans, simply because with the advancing light of our day theologians realize that the creeds formulated in and shortly after the Dark Ages would best be hidden as much as possible from the public scrutiny, as they would not stand the light of present-day investigation and intelligent reasoning.

We take this subject to-day, dear friends, because we believe it is susceptible of a reasonable, Scriptural explanation, abundantly satisfactory to every consecrated Christian here. We hope to show you that the difficulty surrounding the question lies not in the Scriptural statements respecting it, but in the fallacies of the various creeds and traditions, which not only make void the teaching of the Word of God but confuse the people of God on this as well as on other subjects. We hope to show you from the Scriptures that the doctrine of predestination is Scriptural, reasonable and beautiful, and thus to confirm your faith in God, in his Word and in his purposes yet to be accomplished, of which the Lord through the prophet declared, "My ways are not your ways, neither are my plans your plans, saith the Lord; for as the heavens are higher than the earth so are my ways higher than your ways and my plans than your plans." —Isa. 55:8.

DIFFICULTIES OF SO-CALLED "ORTHODOXY."

In order to have the subject clearly before our minds it is advisable that we glance at the commonly accepted view of foreordination and the difficulties which it presents, that turning from this we may see the beauty and reasonableness of the Scriptural presentation. Our Methodist friends and some others ignore the subject of foreordinaton, but not without difficulty, for they can not avoid the conclusion that either the Almighty Creator knew what he was doing and is doing, or that he is working on a haphazard plan, the results of which he does not know. To feel that we have to do with a God who is not omniscient would necessarily mean a serious diminishing of our faith and confidence and hope. We might think of the Almighty as well intentioned, kindly disposed, but if we did not have confidence in his foreknowledge—that he knew the end from the beginning—the apparent failure of the divine plan in the past six thousand years would seriously discourage our faith and hope respecting the future.

On the other hand our Presbyterian, Lutheran, Congregational and Baptist friends, with others who hold with them the predestination doctriner have their difficulties. Holding that God foreknew and predestinated whatsoever cometh to pass seems to force the conclusion that God himself has been the author of sin, the designer of it, the instigator of it, the perpetrator of it, and the further conclusion that all who were saints were foreordained to be saints, and all the wicked were foreordained to be wicked; that this foreordination respecting them began in the divine purpose before the foundation of the world, and hence before the creation of the first pair, renders the difficulties all the greater, especially when we add to it either the written or unwritten creeds of all these denominations to the effect that the little flock are going to a corner of heaven predestined for them, while the great mass of mankind are going to a great place called hell, elaborately fitted up with a complete corps of fire-proof devils and with fuel to last to all eternity. To think of this being a divine provision for the great majority of the race before the work of creation had begun—no wonder it staggers our dear friends. It is to their credit that they are renouncing such a heathenish theory, and that some of them are straining the eyes of their understanding for a better light on the subject.

THEIR "HELL" IS THE DIFFICULTY.

The difficulty with those who hold the so-called orthodox view of predestination is in their erroneous view of hell—in their erroneous view of what constitutes the wages of sin, death. If they could get rid of the hell-fire, eternal-torment theory, invented during the dark ages, when men supposed that they did God service in burning one another at the stake, and if instead of that repugnant and false view they could get the real Scriptural view of it—that death, annihilation, is the wage of sin—they would thereby remove from before their mental vision the great obstacle which hinders them from seeing predestination in its true Scriptural light.

As a matter of fact the word predestination is never used in the Scriptures in respect to the wicked, nor even in respect to all of the good. It is applied wholly to the Church and her interests, and never applied to the world and its interests. We are not wishing to give the thought that God does not have a foreknowledge respecting the world's interests and affairs, but merely pointing out that all the statements along these lines are to the Church and respecting the Church.

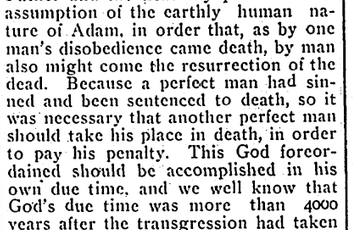
FOREKNOWLEDGE NOT FOREORDINATION.

It is a common mistake to confuse foreordination with foreknowledge. The two thoughts should be kept separate and distinct before our minds: God as an omniscient one knows all things, and during the 6000 years since the fall of father Adam he has permitted sins of different kinds which he did not foreordain. To foreknow that mental, moral and physical degradation would follow Adam's sin and the sentence of death therefore visited upon him, and that thus the whole human family would be overwhelmed in sin and death and become a groaning creation, is one thing, and to foreordain or decree or cause to come to pass such things is quite another matter. God denies that he is in any sense of the Word the author of evil. He admits that he is the author of many things that are called evils in the world, that are calamities, and that he has permitted these and even ordained some of them as punishments for sin, but he nowhere declares against all sin, wickedness. On the contrary he declares himself standard of righteousness and purity and truth, and commands sinners everywhere to repent and reform—to cease to do evil and to learn to do well.

Divine foreknowledge foresaw Adam a perfect man under perfect conditions but with imperfect knowedge and subject to temptation, foresaw his fall into sin, under the penaty of sin, foresaw all the consequences as they have occurred, and permitted all these without foreordination intruding upon the matter at all. On the other hand, foreordination came in when God purposed the salvation of Adam and his race. He foreordained, planned in advance, what he would do: He would provide a Redeemer who would give an illustration to all the angels as well as to the fallen race, not only of his sympathy and compassion toward us as sinners, but also of his own justice, and demonstrate that his law is unchangeable, that the sentence of death once passed could not be rescinded, that if Adam were released from that sentence it must be by having another take his place and die in his stead.

The Father foreordained that his only begotten Son, higher than angels as well as higher than man, should be the Redeemer and this necessitated his leaving the glory which he had with the Father and the heavenly plane and his assumption of the earthly human nature of Adam, in order that, as by one man's disobedience came death, by man also might come the resurrection of the dead. Because a perfect man had sinned and been sentenced to death, so it was necessary that another perfect man should take his place in death, in order to pay his penalty. This God foreordained should be accomplished in his own due time, and we well know that God's due time was more than 4000 years after the transgression had taken place. Then the only begotten Son, having assumed human nature for the very purpose, gave himself a ransom for Adam and for all who were involved with him in his sentence, and thus by the grace of God "tasted death for every man."

The Father predestinated further that his Son should not be the loser by such disobedience to the divine plan. Indeed he purposed on the contrary a reward and high exaltation to him who was already higher than all others and next to the Father himself. He predestinated a new begetting to his Son, that thus after giving his life for man's redemption he might grant him a new plane of being. He predestinated that at the time of his consecration, when he would be thirty years of age, he should be begotten again by the holy Spirit to a new nature, so that while he, according to the flesh, was dying for the three and one-half years of his ministry and accomplished the death at Calvary, he nevertheless was living as a new Creature during those three and a half years, and as a New Creature was raised from the dead upon the third day, a spirit being, of the divine nature, far above angels, principalities and powers, and every name that is named, to die no more, but on the contrary in a future "due time" to assume the kingship of earth and to bless Adam and all of his race, whom he purchased with his life, his own precious blood. The foreordination undoubtedly includes the glorious Kingdom of the Millennial age, in which Messiah shall be King over all the earth and exercise his authority in restraining Satan and all evil, and in causing all mankind to some to a knowledge of the plan of God, and by obedience to the divine requirements, through thte assistance and restitution processes that will then be in operation.



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THE PREDESTINATION OF THE CHURCH.

Throughout the Scriptures the Church, the little flock, are everywhere spoken of as the "elect" of God; even those who dispute the doctrine of election can not gainsay this fact. As already pointed out, their objection to the doctrine of election, their desire to deny it, is aroused to their opposition by the thought that the few are elected to heaven and the many are elected or predestinated to eternal torment . But the Scriptures, as we have seen, teach nothing of this kind. They teach that the whole world of mankind were redeemed by the precious blood, and that the whole world is to receive a blessing at the hands of the Redeemer in due time, and that the due time for the world to receive its blessing will be during the Millennial age, the period of Messiah's reign, but that during this Gospel age, in advance of that reign of righteousness, the Lord is electing or selecting from amongst the redeemed world a little flock, a Royal Priesthood, to be associated with the Redeemer in the great work of blessing all the families of the earth.

This view that the election of the Church does not mean the reprobation of the world, but, on the contrary, signifies the blessing of the world through the elect Church, is unobjectionable from any and every point of view. On the contrary such an election is desirable and advantages in every sense of the word. It is such an election as we are accustomed to in our form of government. The law makers and rulers of the people are chosen or elected from the whole for the very purpose of serving or blessing the whole. The elect are few, the non-elect are many, yet the propriety of the matter and the resulting advantages are fully appreciated. Nor does it occur to any one to suppose that those who are non-elect to congress or some other official position are reprobated to eternal torment or anything disadvantageous. Whence then came the ridiculously absurd misconception of election as the Scriptures present it—the supposition that all except the elect were to suffer torture because non-elected?

FOREKNOWN AND PREDESTINATED.

We might quote various Scriptures aside from our text in proof that the Church was foreknown of God, and predestinated as a class to occupy a certain glorious position in connection with the divine plan for the world's salvation. For instance, in Ephesians 1:5 the Apostle speaks of the Lord as having predestinated us unto the adoption of sons, and, following, in verse 11, he adds that we are "predestinated according to the purpose" of God. The Apostle Peter also speaks of the Church as the "elect according to thte foreknowledge of God."—I Pet. 1:2.

One mistake which seems to becloud the mental vision of many is the supposition that this foreordination of the Lord respecting the elect was an individual foreordination, as, for instance, that the Lord foreknew you and me, and determined before the foundation of the world that we should be of the elect Church. Nothing of this kind is found in the inspired records. What we do find is a declaration that the Church as a whole, as the Bride or the consort of the Lord Jesus, was foreknown and predestinated of the Father; and, in harmony with that predestination, that there should be such a Bride class, the Lord has been "calling" out of the world individuals of a peculiar disposition, zealous for good works and full of faith in his promises, to the intent that these might make their calling and election sure—might by obedience to the conditions laid down secure a place amongst the very elect, who, as the glorified Bride of Christ, shall be all that the Father intended and predestinated.

It is not for us to say that God could not have known in advance, if he had chosen, just how each one who heard the call and responded to it would ultimately conduct in the race course, running for the great prize of joint-heirship with his Son, but it is for us to know that God has not anywhere indicated such an individual election or foreordination. It is for us to notice that all the references to the elect pertain to the Church as a whole, and not to its individual members, except as they shall by the grace of God make their calling and election sure by obedience to the terms of their covenant.

THE IMPORT OF OUR TEXT.

This whole subject is beautifully clear from the standpoint of our text, after once our minds are freed from the absurdities with which they were so long freighted. The Apostle is discussing the interests of the elect Church—he is assuring us that God is for us and not against us; that although the difficulties and trials by the way may seem to be adverse to our interests, nevertheless we have the assurance of God's Word that if we are truly his he will overrule in all of our affairs so that all things will work together for good because we love him and have been called according to his purpose—called in harmony with his predestination. He predestinated that there should be a Church, and he has caused the message or invitation to call to membership in that Church to come to us. The fact that we have heard and appreciated that call is an evidence that God is for us and desires that he should make our calling and election sure to a place in that glorious company which he has predestinated.

It is to these whom he would encourage, the "called ones according to his purpose," that the Apostle explains the method, the modus operandi of their predestination, saying: "Whom he (Jehovah) did foreknow he also did predestinate (foreordain) to be conformed to the image of his Son, that he might be the first-born among many brethren." Let us notice the limitations that are placed about this elect class. The Lord predestinated, foreordained before man was created at all, that in view of the redemptive work to be accomplished he would select from amonst men the Bride class, and he foreordained also that each one who would be of that Bride class would be a "copy of his Son"—have the same character likeness as Jesus.

Was that a safe predestination? Surely it was. Will that predestination permit any to get into the Bride class while possessing a different character from that of their Lord and Redeemer? By no means. It fixes and limits the class most absolutely, and all will agree that the limitations are most just and reasonable. The Almighty has a great favor to bestow, and he proposes to bestow it upon a certain limited number and that each one who would be of that limited number must have the character-likeness of the Lord Jesus. Our hearts say Amen to such a glorious predestinaton as this. And that is the end of the matter—no other predestination is mentioned. The Scriptures show us various classes of saved ones, some on one plane of being, others on another; but this elect class on the highest plane, "partakers of the divine nature," must all have peculiar characteristics that are here set forth. Note carefully the statement again, that predestination is not that certain ones shall escape certain eternal torment, but that they shall be sharers of the Kingdom if of the character-likeness of the Redeemer.

THE METHOD OF GOD'S ELECTION.

Our next query is, How does God undertake to make this election or selection which he foreordained? The Apostle explains the procedure in minutiae, saying that the predestinated ones were all called, and that previous to their call they were justified, and that previous to their justification they were honored—honored, blessed with the privilege of hearing the message of God, the tidings of great joy—whereas the majority of the world are not thus specially honored at the present time, but are in ignorance, blindness, deaf to the word of the Lord. And we might remark that just at this point a mistranslation in the common version has helped to becloud the subject, for this wor dhonor from the Greek Doxazo is mistranslated glorified. Now let us reverse the order of this statement and see the whole matter in the light of our experiences.

God has predestinated, foreordained, that he will have an elect little flock to be the members of the Royal Priesthood under the great High Priest Jesus, who in conjunction with him shall bless the world. In order to find these and to select them from amongst men he honors some, blesses some with the light of the knowledge of his grace—the knowledge of the redemptive work accomplished by our Lord, the knowledge of the fact that coming to the Father through him they may have forgiveness of sins and reconciliation. So many as take these steps become what is known in the Scriptures as justified ones, whose sins are forgiven, who are counted as no longer dead in trespasses and sins, but as restored to divine favor. To these justified ones the Lord then sends the call, the invitation, to be of the Bride of Christ—the invitation to walk in the footsteps of the leader, to fill up that which is behind of the afflictions of Christ, to be dead with him in the present, that they may also live with him in the future.

Not all of the justified have responded to this call or invitation of the Gospel age. The great majority have been satisfied to simply have a measure of reconciliation and have ignored the Apostle's exhortation, "I beseech you, brethren, (by God's mercy as justifying you from sins), that ye present your bodies living sacrifices, etc." (Rom. 12:1.) But those who do accept the call are counted as in the race to win the prize of joint-heirship in the Kingdom, and they are exhorted by the Apostle to so run as to obtain—to make their calling and election sure by obedience—to fight the good fight of faith and to lay hold upon the blessings promised. These are reckoned to be the called ones, the runners in the race from the time they accept the divine invitation to call and start on the race course to run for the prize. Some run faithfully, zealously, others languidly; the faithful, the zealous, the self-sacrificing, are the ones who demonstrate their attainment to the character-likeness of their Redeemer.

"THE VIRGINS HER COMPANIONS."

These are the class whom the Lord predestinated should be sharers in Emmanuel's glorious Kingdom. Laggards amongst these called ones, the less zealous, do not come fully up to the character-likeness of the great Overcomer or Redeemer, and will therefore not be in the elect little flock, his Bride. Nevertheless having espoused the cause of righteousness, they will not be condemned with the world but will be tested, and, if under the tests of trials and difficulties they do not deny the Lord, they may be of the great company who, coming through great tribulation, will not be in the throne but before it, who will not constitute the living stones of the Temple but will serve God in his Temple, who will not be the Bride, the Lamb's wife, but the servants of the virgins, her companions who follow her, who share a blessing but not the supreme blessing of the elect. Here, then, are two classes amongst the called—the little flock and a great company, both particularly mentioned by our Lord, and particularly differentiated the one from the other.—Psa. 45:14; Rev. 7:13-15.

Thus we see that there will ultmately be two classes received amongst those who have been called, but that only the little flock, or the elect, the predestinated, the Bride class, constitute the overcomers. Yet both of these classes, favored and developed, chiseled and polished during this Gospel age, will, the one on a superior and the other on a lower plane of glory, serve the divine purpose in connection with the Millennial Kingdom, which is shortly to be established for the blessing of all the families of the earth.

Be it noticed that the Apostle's statement of this matter begins at the further end: he holds up before us the glorified Church of the future, "changed," possessed of glory, honor and immortality, as the Bride of Christ. He assures us that that foreordained or predestinated class must all be called or invited before they could have this position, that no man taketh this honor unto himself but he that is called of God. He further assures us that every one thus called to that glorious position must first be justified. Why? Because no sinner would be in a condition to be invited to be the Bride of Christ. We must be justified from our sins, must be brought into reconciliation and harmony with God before we can be eligible to an invitation to strive for joint-heirship with Christ. Furthermore, every one thus justified must previously have heard of the grace of God and have believed in it; and to hear under present conditions, amidst the din of error and of sin, is indeed a special honor of God that is conferred, not widely nor everywhere, for there be many indeed who, having ears, hear not, and, having eyes, see not, neither do they understand, even though the Gospel be preached to them in their own tongues. It requires the honor and blessing of the Lord to even take the first step of faith toward the grand position of the elect, predestinated Church.

BLESSED ARE OUR EARS AND OUR EYES.

Let all who have tasted that the Lord is gracious, all who have seen something of the wonderful love and mercy exhibited in Christ, all who have heard the glorious message of coming favors as well as past benefits, rejoice in the honor which has come to them through divine favor. And if we have been of those who have believed unto justification, and of those who have consecrated in harmony with the call, and of those who are running in the race for the prize, happy are we, and thanks indeed we may give to him who loved us and bought us with his precious blood, as well as to the heavenly Father who hath predestinated us to so high a calling as that of joint-heirship with his Son in the Kingdom. Let us who have been thus privileged, as the Apostle exhorts, lay aside every weight and easily besetting sins, and let us run with patience the race set before us, looking unto Jesus, the author of our faith, until he shall have become its finisher, and through him looking unto the Father who predestinated the Church, and who has begotten us by his Spirit to the plane of fellowship, where, as probationary members of the elect Church, we may even now in advance of our change cry Abba, Father, and realize that he the kindred owns. "He that hath this hope in him purifieth himself even as he is pure."—I John 3:3.

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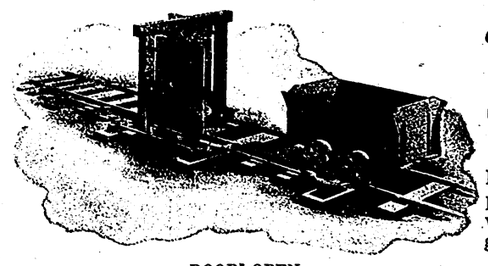

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Benny's Composition on the Hen.

The hen is the female sex of the rooster. She is very useful when you want eggs, which are sometimes 40 cents a dozen, and are unwholesome if eaten copiously when they are hard boiled. The hen frequents barns and other agricultural places, and is always hungry except when she is setting, at which time she becomes much irritated and will inflict severe injuries upon you if you attempt to caress her. Once my Uncle Bertram had a hen that set five weeks on a walnut, two boot heels and a glass stopper. She did not hatch anything. From this we learn that we should have some great object in life and stick to it. Let us be punctual in our attendance at school and mind our beloved teacher. Some hens have feathers all the way down their legs. To tell when a hen is done you cook her five or six hours and then stick a fork into her chest, but I prefer a nice piece of custard pie.

BENNY.

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PASTOR RUSSELL'S SERMON

AN ARMY OF THE LORD.

Various Armies of the Lord and Their Various Services in Connection With His Cause.

Denver, Colo., Sept. 3.—Pastor Russell of Allegheny, Pa., preached here to-day to a large audience from the text, "Fight the good fight of faith, lay hold on eternal life." (I Tim. 6:12.) He said:

We are not of those who hold that wars are wholly avoidable under our present conditions. On the contrary, we can see that in many instances wars have been immensely profitable to the advancement of civilization. The veterans who are meeting in this city to-day in conclave were, so far as human judgment can discern, engaged in such a conflict as in the condition of things was unavoidable and has resulted in great advancement, improvements, etc., to the brothers who fought on both sides of the question at issue. Apparently they were conscientious people, who viewed the questions at issue from opposite standpoints, doubtless because of variant views of truth and righteousness and loyalty to principles. So we believe it has been with many of the wars the world has prosecuted. At all events we may safely assume that the men in the ranks were generally swayed by the arguments presented to their minds and fought conscientiously.

We, dear friends, who accept the revelations of Scripture respecting the future, can rejoice that the time is near at hand when Satan, the great adversary, shall be overthrown, and when Christ shall reign under the whole heavens, establishing lasting peace upon the basis of absolute equity and justice, and by restraining and controlling the selfish propensities which now lead to wars. We are assured that in that blessed time "nation shall not lift up sword against nation, neither shall they learn war any more;" and we are assured again that the Lord "will make wars to cease unto the end of the earth." (Isa. 2:4; Psa. 46:9.) We are assured further that although Messiah's Kingdom will be introduced by the most terrible time of trouble the world has ever known, a time of anarchy, confusion, which symbolically in the Scriptures is compared to fire and whirlwind and floods, yet eventually, after these troubles shall have taught the world its lesson and brought it into proper subjection to righteousness, Immanuel himself shall be known as the Prince of Peace, in whose Kingdom nothing shall hurt or stumble any.—Isa. 11:9.

STRIFE MUST STILL CONTINUE.

We have not yet reached that glorious time when all shall know the truth and when righteousness shall be thoroughly established—when it will cost much to be unrighteous, unjust, and bring reward to live righteously. We are still under the domination of the prince of this world, who now worketh in the hearts of the children of disobedience. (Eph. 2:2.) The children of disobedience are still far more numerous than the children of obedience everywhere, not only in heathen lands but also in the most civilized. Only the comparatively few are even striving to walk not after the flesh but after the spirit. All who are walking after the flesh are walking after the course of selfishness; all who are walking after the spirit are walking under the law and banner of love, under the leadership of Christ.

As our Lord expressed it, the darkness hateth the light and opposes it, and as a consequence strife is unavoidable to some extent. As for the world, selfishness being its rule, everything in strife. Each nation is selfishly seeking either to maintain an already selfishly acquired hold upon peoples and provinces or to acquire control of such. The general motive is selfishness and desire to exploit those less advanced in the scale of civilization and enlightenment—to create wealth at the expense of the less competent. The same principle applies everywhere throughout Christendom, strife for power, strife for honor, strife for wealth, strife for territory. Undoubtedly the exercise of these selfish propensities will lead to further wars, and that perhaps in the very near future, notwithstanding the fact that mankind is sick of war and butchery, and that the majority would fain establish permanent peace by arbitration. Nothing of the kind will be found practical so long as the hearts of the majority are under the control of selfishness.

FIGHTING THE GOOD FIGHT.

When our Redeemer was arraigned before Pilate he was asked whether or not he was a king, and replied, "My Kingdom is not from hence, else would my servants fight." Our Lord's Kingdom was not established then and has not been established since, and hence his servants or followers are not in any sense qualified to fight for its maintenance. When it shall be established it will be a spiritual empire, against which flesh and blood will have no prevailing power. He will reign, must reign, until he has put all enemies under his feet, the last enemy to be destroyed being death.—I Cor. 15:26.

Because the time for the establishment of the Kingdom has not yet come, our Lord did not resist the authority under which he lived. He recognized that under divine arrangement the control of the world had been handed over to Gentile governments. This is pictured in the prophecy of Daniel, where the great universal empires of earth, Babylonian, Medo-Persian, Grecian and Roman, are illustrated in one vision by great terrible beasts, and in another vision by the image whose head of gold represented Babylon, whose breast and arms of silver represented Medo-Persia, whose belly and thighs of brass represented Greece, and whose feet and totes corresponded to the ten horns of the beast of civilized Rome, representing the division of Rome in a pseudo-Christian amalgamation known to-day as Christendom. Our Lord well knew that the divine plan had given the control of the world to these Gentile empires, and that his time to exalt his Kingdom and to exalt his authority had not yet come. He knew indeed that before the Kingdom would have authority to bless the world he must purchase the world, redeem us with his precious blood. To this he consecrated his life at baptism, to this he gave the attention of his entire three and a half years of ministry, and in harmony with this consecration he would not defend himself before Pilate but resigned his life, saying, "Thou canst have no power at all except it were given thee from above." Our Lord's fight then was not with carnal weapons or against any of the powers that be, and which were ordained of God, but with his human nature, to bring it fully into subjection to his consecration, to pour out his soul unto death. This was his battle, and right loyally he won, saying, "I delight to do thy will, O my God; thy law is written in my heart."—Psalm 40:8.

His victory meant his attainment of the right of empire, and the authority to control all the race of Adam purchased with his sacrifice. Thousands of millions of these had already gone into the great prison-house of death, and to this he secured the "key," the right, the authority to open, and in the resurrection morning to bid all the prisoners come forth to glorious opportunities of life and by obedience to attain everlasting life. Not only so, but in accord with the divine purpose he called for disciples, for followers, for a little flock who would follow in his steps of sacrifice and delight to lay down their lives in doing the Father's will and in preparation for a share with him in the coming Kingdom, the Millennial Kingdom, for which we pray, "Thy Kngdom come, thy will be done in earth as it is done in heaven," when in due time it shall be established.

"THE CAPTAIN OF OUR SALVATION."

These, who follow Jesus even unto death, thereby with him to attain a share in his glory, the Scriptures refer to as "soldiers of the cross," and mention Jesus as their Captain, the Captain of our Salvation, in whose footsteps we are to follow. But our limitations are the same as those of our Captain, as the Apostle points out to us saying, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (IICor. 10:4.) We have various weapons of defence given us by our Captain, a helmet of salvation, a breastplate of righteousness, a shield of faith, etc., but we only have one weapon for offensive warfare, namely, the sword of the Spirit which is the Word of God. With this all of our fightings are to be done. We are not to use other swords, the words of men, the creeds of the dark ages or decisions of councils, nor are we to have our own imaginations and fancies in the matter, but simply the Word of God, which is able to make us wise unto salvation, able to defend us from the adversary and all of his various attacks, able to make us mighty through God to the pulling down of strongholds of error, in the casting down of our own vain imaginations as well as those of others, permitting us to place the standard of divine truth prominently before the world.

We must lift up the divine standard and proclaim that while many of the Lord's people have been in wars and fightings according to the flesh and with carnal weapons, and with good intentions, they were never so engaged by divine authority during this Gospel dispensation. During the Jewish age the Lord indeed had an earthly kingdom. The number of genuine soldiers of the cross who have enlisted under the dom, a typical kingdom, and fightings done on its behalf were typical of the good fight with the sword of the Spirit which is to be done by the spiritual Israelites during this Gospel age.

banner of Jesus to serve faithfully even unto death in the cause of righteousness, at the loss of earthly name and fame and advantage and comfort, and for the sake of divine approval and the prospect of sharing the everlasting Kingdom of Messiah,—the number of this class is very small indeed. It will matter nothing whatever to the world in general whether they fight with the carnal weapons or not. With this specially consecrated class, exempt from fighting with the carnal weapons, there will still be millions of nominal Christians and well-intentioned worldly people not under this divine restriction respecting weapons of warfare, who may and who will fight along the lines of good principles and for a good government, and for various causes and questions which they shall consider to be right and just and worthy of their blood. To such we say in the language of Shakespeare, "Thrice armed is he who has his quarrel just." It is possible for a man to be a good citizen, a good soldier, and to fight along the lines of the best worldly principles, and to be dong the best he knows how to do, and we can rejoice with such if their lives are laid down in what seems to them conscientiously a worthy cause. We may feel sure for such that their loyalty to principle will find them all the better prepared when the resurrection morning shall bring them back to the activities of earth under the more favorable conditions of the reign of Immanuel and his Bride, the little flock.

"RESIST NOT EVIL."

Not to the world in general, then, not to the masses of mankind, does the Lord address his injunction that evil is not to be resisted. All of our Lord's commands are to those who are his followers in the special sense we have intimated—those who have taken up their cross to follow him in consecration even unto death. It is the failure to notice this distinction between the consecrated and the merely nominal believers and the world which has led to so much confusion amongst believers and others respecting the peculiarity of our Lord's teachings. What mattered it to them that he enjoined upon all who would be his disciples that they should follow his example? Their number was so small that it made little practical difference in the affairs of Judaism or in the affairs of the world, and the same has been true of the Lord's elect class throughout the Gospel age. Their swords and guns and blood have not been necessary in any of the wars or any of the victories of the world. In the world, they are not of it; their battlings, their fightings, are of a totally different kind.

While the command to these was that they were not to resist evil, it signified, as elsewhere expressed, that they were not to resist evil with evil, not to resist the world and its forces by earthly forces. Nevertheless they were to contend, to fight, to resist evil unto death—"Ye have not yet resisted unto blood," is the Apostle's suggestion. (Heb. 12:4.) The implication is that we are to resist evil even unto blood. Of course we are not to resist the good but to resist the evil—to resist the evil with good, to resist unrighteousness with righteousness, to resist error with truth, to resist impurity with purity. This is the good fight, this is the great fight. The great majority are on one side the question, the Lord and his little flock are on the other side.

"BLINDED BY THE GOD OF THIS WORLD."

It is safe to say that there are a great many people in the world who are more or less supporting sin and unrighteousness and injustice and error who are not willing to be on that side of the battle, but who if they realized the true situation would be ready to contend earnestly for the right. The question is why can not all see what is right, what is truth, what is righteousness, what is purity? The answer of the Scriptures is that the Adversary, Satan, the god of this world, who now has so much influence and power, puts darkness for light and light for darkness, and thus deceives many who would love to be on the right side, and thereby utilizes them on his own side of the question. Every day we find Presbyterians, Roman Catholics, Baptists, Lutherans, Congregationalists, Episcopalians, and people of all denominations, who assure us that they have long been feeling after the Lord, seeking after the light of truth, and that, so far as they know their own hearts, they would long ago have enlisted heartily on the side of righteousness had they been able to see clearly, but that for a time their eyes were holden—the untrue appeared to be the true, it had an earthly honor and sheen and glory that deceived them; the truth appeared to be the false, it was so small, so insignificant, so unpretentious, so despised of the world.

The Lord suffers matters to be in this condition now throughout this Gospel age, to the intent that he may make selection from the world of those who specially love the light and truth, who love it more than they love houses or lands, father or mother, husband or wife or children or others dear according to the flesh, yea, more than they love their own lives. Such have the eyes of their understanding opened, and immediately a test begins which demonstrates surely to the Lord, at least, the measure of their sincerity, their honesty of heart, their desire for the truth. If they are faithful and really joy in laying down their lives in defence of righteousness, truth and in obedience to the Lord, they are of the kind whom the Lord is seeking as members of his elect class, joint-heirs in the Kingdom.

GIDEON'S BAND AND ITS VICTORY.

As already intimated some of the battles under the Jewish regime were typical of the conquests of Spiritual Israelites during this Gospel age. Gideon and his little band seemed to have been specially used of the Lord as a type or illustration of Christ and his little flock. In the type it was this battle in which the Lord gave the victory to Gideon and his little handful of followers over their enemies, delivering the people of Israel. The correspondence or antitype would be the victory which Christ and his little flock will soon have over Satan and all the forces of evil at present operating in the world for the enslavement of those who would desire to be the Lord's people were it not for the blindness which is upon them and for the deceptions which he practices over thtem and for the weaknesses of the flesh which ensnared them. The battle time will be at the close of this Gospel age, the great time of trouble such as was not since there was a nation, otherwise in the Scriptures called "the battle of the great day of God Almighty."—Rev. 16:14.

At the close of that great battle of the day of the Lord, with the Millennial kingdom fully established in the earth, Satan bound, and all the influences of sin restrained, and all the agencies of righteousness set free, it will mean the blessing of all the families of the earth and an opportunity to test, to prove, to demonstrate who are on the Lord's side, on the side of righteousness, on the side of truth, and who are on the opposite side of error and sin. All on the Lord's side will be accounted his sheep, as represented in the parable of the sheep and the goats, and these shall all be gathered to his right hand of favor and ultimately be granted the full liberty of the sons of God—liberty from death and imperfection and all the weaknesses that have come down to humanity from the fall of our first parents, accentuated by the six thousand years of still further degradation.

Our especial interest in Gideon and his band lies in the fact that it was a selected army, a peculiar people. We remember how Gideon first invited all who wanted to serve the Lord to come to his standard, and a considerable gathering was assembled. So there are many in the world who, when they first hear of Christ and his call for followers, are ready to respond, not seeing clearly all the conditions, not realizing what it means to be one of the soldiers of the cross. In harmony with the Lord's direction Gideon set before the assembled ones the terms and conditions, and urged any to go home again, to leave the ranks, if they were not anxious to go into the fight. So Christ, our Gideon, the Captain of our Salvation, says to all who volunteer to be his disciples, "Sit down and count the cost; consider whether or not you sufficiently appreciate the blessings that are to follow and the privilege of being my disciple and inheriting my Kingdom. Before you make definite enlistment count the cost, count the self-denial, reckon that it means to love less father and mother, wife and children, houses and lands, yea, and your own life also, and to be ready to sacrifice all of these should occasion require in faithfulness to your covenant.

As with Gideon's band, the majority went back home and declined that which they at first had sought. So with those who hear of Christ and who first contemplate being his disciples, the majority fall back, do not make the full consecration, conclude that it will be enough for them to rejoice in the blessings that Christ will ultimately bring, and that as for fighting for it and being with him in the struggle and ultimately being with him in the Kingdom glory, they do not estimate this as worthy of the sacrifice of all earthly things.

The Lord intimated to Gideon that there were still too many in the little handful of his associates, there must be another weeding out; and the test made was that he should bring them to the water, and those who took the water in one manner were accepted and those who took it in another manner were rejected, and thus under divine guidance the company was reduced to the small number which the Lord designed. So it is with the antitypical Gideon's band. Amongst those still courageous so far as fighting is concerned another test is applied, namely, loyalty to the truth, for the water, and the drinking of it, and the manner of drinking it, seem to typify the truth and how it was received. Those who lifted the water by hand to the mouth were three hundred, and they were thus marked as the Lord's selection, water here symbolizing truth as it generally does throughout the Scriptures, and the hand—representing power, energy, co-operation—would signify the putting forth of power, the exercise of energy in connection with the partaking of the truth. And so it is not merely those of Gideon's band and who have courage and who have access to the water and who partake of it to some extent, but those who handle the truth, who put forth their power or energy in connection with the use of the truth, who are exercised in connection with it. These are the ones who will have a special blessing of the Lord, and constitute the special class who will have the privilege of fighting the good fight.

BREAKING THE PITCHERS.

The Apostle intimates that the armor of the Christian is peculiar in the sight of the world. So also this was typified in the armament given in Gideon's band; each had a pitcher, and in the pitcher each had a light, and in his hand each had a trumpet. In this manner they approached the enemy. First they blew a blast upon the trumpets, which represent the Word of God, the message of the Lord; then they used the ram's horn trumpets in breaking the pitchers, and thus allowing the light to shine out as from lanterns.

So the message, the blast of the trumpet, the bugle call to the world in the name of the Lord, not only have their effect upon the world, but the same bugle has its effect upon ourselves—all who belong to Gideon's band will be rightly exercised by the same message. With this trumpet we will break our vessels and let our light shine out. The Apostle intimates that the light is the spirit of the truth, the new mind, the new will in us, and that the earthen vessels represent our mortal bodies. And so it is that the channel through which we proclaim the message of the Lord against all opponents of righteousness is the same instrument by which our own mortal bodies are broken for the Lord's service, and in proportion as the vessel is broken in the same proportion the light of grace and truth will shine out to others.

This calling of Gideon's band, this sending back of some, this testing of the remainder with the water symbolizing the truth, and how it will be received and applied, this blowing upon the trumpets, this breaking of the pitchers, this letting shine out of the light, has been going on for now over eighteen centuries, and very shortly the results will be seen, the conquest will be ours through the power of the Lord, and the time of trouble will indeed scatter all the forces of evil. Gideon's band, the Lord's little flock, will be with him in glory to bless and to uplift all the families of the earth.

A BLESSED WARFARE.

Dear friends, let us who have enlisted in this warfare fight the good fight, break our vessels, let our light shine out, blow the trumpets, cultivate in ourselves all the fruits and graces of the Lord's Spirit and put down in ourselves the foes of grace and truth, and, as the Apostle suggests, bring into captivity to the will of God even the very thoughts and intents of our hearts, that we may be wholly his, that we may be accepted in the Beloved and accounted worthy of being of the little flock, the Gideon band, to whom the victory shall so soon be granted over all the forces of evil, and whose victory shall mean not only their own blessing and glorification but also the blessing of the whole groaning creation and their deliverance from the power of sin and weakness and death.

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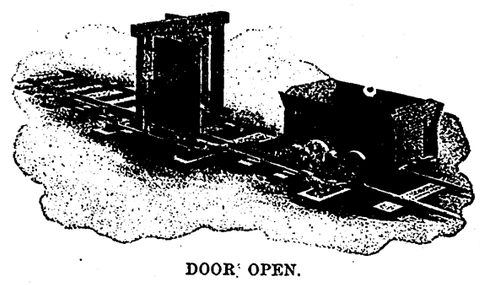

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Dont's for Young Wives.

Don't forget when searching hubby's pocket, to leave him a nickel for car-fare. It is a favor he will appreciate.

Don't gag the baby to prevent him from crying. Remember, you were a baby once.

Don't insist on having your husband's exact itinerary for the night before. Be charitable.

Don't make indifferent pastry and expect your children to be healthy.

Don't give the children laudanum.

Don't stand and talk for hours with the postman. Other people want to get their mail as well as you.

Don't be angry with the coal man. He is doing you the best he can.

A Khirgese giant who had been on exhibition in Hamburg was found on the streets of that city on August 10 in a starving condition. Some people took him to a restaurant, where he ate three plates of beef soup, four pounds of beefsteak, three portions of ham and eggs, two heaped-up plates of potatoes and cabbage and 14 apple tarts, the whole washed down with six pints of beer.

A physician at Bordeaux, France, was called on to graft an eyelid on a man whose face had been shockingly burned. As there was no healthy skin left near the eye he partly severed a piece of skin from the man's left arm and kept the arm in contact with the eye for 10 days. The operaton was a complete success.

PASTOR RUSSELL'S SERMON

SPIRITUAL LESSONS FROM THE LEWIS AND CLARK EXPOSITION.

Our Inventions Mean That We Are In God's "Day of Preparation" for the Millennium.—A Time of Trouble Intervenes.

Portland, Ore., September 10. — A three-days' convention of Bible students "Believers in the Atonement-Sacrifice of Christ." "A Ransom for All," began here on Friday with a good attendance from all parts of the north and west. This is the third convention of these people this year. In June they held a meeting in Chattanooga, Tenn, in July one at Niagara Falls, N. Y. Pastor C. T. Russell of Allegheny, Pa., was the speaker this afternoon. He had a large and intelligent audience. His topic as announced was, "Spiritual Lessons from the Lewis and Clark Exposition." His text and discourse follow:

"O Doniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased," "and the wise shall understand."—Dan. 12: 4, 10.

Innumerable are the lessons to be drawn from the great Exposition which has attracted and is attracting to this city thousands of visitors from every direction. Like the great world which it in miniature represents, it contains lessons for the wise and for the foolish, matters of interest for the good as well as for the evilly disposed. The profitableness or unprofitableness of a visit to such an exhibit depends largely upon the mind and heart of the visitor. Some see nothing to interest them except the follies of the "Pike." Others are stirred to the depths of their hearts, and quickened to fresh appreciations of the privileges of our day, to fresh laudable ambitions to do their part in ministering to the physical, mental and moral uplift and comfort of the whole world.

These last stand amazed as they behold the progress made by the world within the last century, and particularly within the last few decades. Their ideals and standards are elevated by the contact with the best material things which the world has to show in attestation of its own progress from darkness to light. If interested in the agricultural department we may specially note the labor-saving machinery, and the fact that it has nearly all been invented within a century. We marvel as we contrast the implements of to-day with those of a century ago when the great northwest country was discovered. We may contrast the wonderful development accomplished in fruits and flowers, the infinite varieties of to-day as compared with those of past times. In the electrical department we view other wonders of our day and recall that these are of recent production—that a century ago none of them were known. We stand amazed, and are disposed to inquire, "How did the world get along without these conveniences, and at the present rate of progress what may we not expect within another century or another thousand years?"

Viewing the exhibits made by the schools, we remember that free schools are a recent innovation, and that only the favored parts of the world yet have them. The evidences of the skill and the mental development of children of 5 and 10 and 12 years of age cause use to reflect on what a great change has come over the world in this respect, by which knowledge is so generally disseminated in our day. The reflective will call to mind that the forbears of these children only a short distance back were comparatively ignorant, whether they came from the sunny lands of France and Italy or from the emerald islands of Great Britain or from the great plains of Central Europe. Some will recall that, not remotely in the past, a law was passed by the British parliament permitting that any peer of the realm, any member of the House of Lords, unable to write his name, should be permitted to make his "mark," instead, on official documents. How almost incredible this seems in this our day of general, free, and even compulsory education, when even the little tots have advanced to a degree testified to in their share of the exhibits in the educational department.

LESSONS FROM THE MACHINERY DEPARTMENT.

But perhaps no part of the Exposition is more interesting to the thoughtful than the machinery department—to note how under some peculiar impulse the human mind has suddenly broken forth in the last century in ability to construct machnery whose operation is marvelous, almost miraculous. How did mankind succeed in being comfortable without the innumerable conveniences of our day, which are of but recent invention?

In the machinery department the printing press has properly an important place assigned to it, where all can see by contrast the progress made from the earliest and crudest endeavors to put thought into tangible form for the instruction of others, down to the most modern mechanism, whose accurate and rapid movemens and marvelous particularity in every detail are testified to by the large journals of every quarter of the world. With what difficulty do we realike that the first newspaper in the world was published in Venice in 1630, and that the first in England was in 1665, and that those were the merest handbills in comparison to the metropoltan newspapers of our day.

Annexed to thte Machinery department we find the transportation exhibit, showing a more wonderful and rapid development than any other. It is almost inconceivable, yet fully testified to by these exhibits, that a hundred years ago there was not a steamship in the world, and that the first, the Claremont, built by Robert Fulton, had its trial passage on the Hudson River in the year 1807. Thousands have viewed with interest and curiosity the samples of locomotives of early times, and contrasted these with the steam giants which, girded with superhuman power, rush hither and thither at almost lightning speed, with long trains of passengers and goods. How difficult it is for us to realize that the first steam railroad was put into operation between Albany and Schenectady, N. Y., in 1831, less than 75 years ago.

TWO VIEWS OF MODERN WONDERS.

Pondering the meaning of the wonderful developments of the past century, two explanations present themselves:

To the average mind these wonders speak of a new evolutionary development of our race. Indeed the Dawinian Evolution theory, which has captivated and now dominates civilized thought, was no doubt suggested largely by an atempt to explain present conditions as related to those of the past. From this the bare statement of evolution seems logical—much more so than when it is thoroughly investigated in the light of facts.

The claim that mankind sprang from monkeys by an evolutionary process, and that the intervening six thousand years has marked a general rise in the intellectual development of humanity, appeals strongly to the superficial reasoner as being substantiated by present-day conditions, illustrated by your great Exposition. But the facts of history do not bear out such a conclusion and therefore do not substantiate such a premise. We are to ignore history and merely follow this course of reasoning backward, the logical conclusion would be that men were monkeys four or five centuries ago—not to consider what they might have been six thousand years ago. If we look at the modern locomotive and railway train and mail service and compare these with the first locomotive and train and mail service of 1830, only 75 years ago, and then measure the past according to this ratio of increase in knowledge, skill, etc., we would be forced to think of the people of the seventeenth century as being almost devoid of mechanical skill.

EXPOSITION DISPROVES EVOLUTION THEORY.

But what do the facts of history attest? Instead of monkeys in the seventeenth century we find Luther and Shakespeare, and the thoughts of these great men were so great that they are reverenced to-day, and many are the opinion that no works written in our time are superior to theirs in depth and breadth of intellectual power. Let us go further back, far beyond the date that modern inventions would lead us to look for monkeys among our ancestors, and we find the great Apostle Paul as an illustration of intellectual power and logical reasoning, more than eighteen hundred years before steamboats and locomotives were invented. Let us go further back, and four centuries before the Christian era finds Socrates and Plato, whose philosophy, however erroneous, still to a large extent dominates the most intellectual members of our race. Still further back we come to Solon, the great philosopher and publicist of Athens, and still further back was the renowned Solomon the are published to-day in every land, every tongue, and recognized for their wisdom. A little further back, ten centuries before the Christian era, was King David of Israel, whose psalms are recognized as touching the hearts and sentiments of mankind more widely and more deeply and more thoroughly even than the writings of Shakespeare

How is this, if evolutionary processes have been the method by which our race has attained to present-day blessings and prosperity?

THE MONKEY-MEN OF FOUR THOUSAND YEARS AGO.

The present age sometimes boasts of its laws, and well it may. Truly no other age ever had better or wiser laws than we have to-day, however much they may be improved upon to adapt them to new conditions. But when thinking of these laws, how few consider that the basis upon which they were all built was that great system of law which, by divine arrangement, was instituted in the nation of Israel through the great law-giver Moses.

Where, then, are the evidences of the close relationship of Moses to the monkey at a period 3500 years before our first crude locomotive was constructed? At that date, too, we find that not Israel alone was above the plane of the monkey—other nations also possessed civilization of a high order. The Chinese had the great Confucius more than 2400 years ago; several centuries still further back the Greeks had their great lawyer Lycurgus and their great poet Homer, and centuries before that the Egyptians manufactured glass of a kind which we are unable to duplicate to-day—elastic glass. Moreover, the tempering of copper, the secret of which is not now known, was practised in those early days, as is testified by ancient tools. It was at a still earlier date than any of these things that the Great Pyramid of Egypt was built, still reckoned one of the great "wonders" of the world, 461 ft. high, 745 ft. square at the base, and covering 12 acres. The savant Flinders Petrie, a student of the Great Pyramid for twenty years, has just declared that undoubtedly its immense stones were cut with diamond-set saws, which in recent years we have duplicated.

If the people of those early days—4,000 years ago, had the skill to construct that wonderful building, which could not have been duplicated one century ago, does it look as though they were monkeys or very much nearer to the monkeys than we are to-day? When we learn with astonishment that the great stones in this structure are so closely laid that the thin edge of a knife can scarcely be inserted between them, and when we remember that there is not another building in the world that furnishes so masterly construction as this, it assures us, dear friends, that there is a great mistake in this theory of evolution, which would constitute this the "brain age," and which would people the world of the immediate past with monkey-men. I am confident that no one in this audience has the ability to lay scuh masonry as the Great Pyramid exhibits; I am confident that, with all the machinery and acknowledged skill of our time in such matters, no mason in the world would undertake a contract of laying stones in so exact a manner as we find them in thte Great Pyramid in far-off Egypt.

THE BIBLE VERSUS EVOLUTION.

We might go further back and find in the records of the only history of the early period of the world—in the Bible—the record of the first man, and of how his children were inventors of musical instruments, workers in iron, steel, etc., but we desist, merely calling attention to the fact that the wiidest of the evolutionists are forced to admit that the human family sprang from one original pair, as the Scriptures declare; and hence, if the evlution theory were true, it would merely prove that one pair of monkeys and no more ever reached the plane of manhood, and that no others have ever since so attained it. But such an admission, as all may readily see, would mean the death of the Evolution argument, as a whole.

The Scriptural assurance is that God created our first parents under favorable conditions, in a specially prepared garden, in his own image—his own character likeness—with mental and moral qualities capable of appreciating right and wrong, justice and injustice, and with a perfect capacity for information in respect to all early things, and a capacity also to compreliend in large measure the divine revelation respecting things heavenly. The Book of Genesis tells us of the Fall of our first parents and points out the hope of the world to be a recovery from sin and its penalty, death. It points out also the particular line or channel of the human family through which God would send deliverance—through the "seed of Abraham." The Scriptures give us the history of Abraham's posterity, through whom the divine blessings for the uplift, the saving of the world, was to come. They point out Jesus as that Savior, showing his lineal descent through the nation of Israel from Abraham, to whom the promise was made—to whom the Gospel, the good tidings, was first proclaimed.

We find in the same Scriptures that this same Jesus received his name, which signifies Savior, because it should be he who would redeem his people and become the Saviour of the world. We find that in the divine plan it was ordered and arranged that this Messiah should not only die for the sins of the whole world, and thus by meeting the divine penalty against the lost race make possible their release from that penalty—from the fallen conditions of sin and death. We see also that the opportunity to be associated with him in his coming reign of righteousness was properly offered—"to the Jew first;" and that when all the "Israelites indeed" of that nation had been selected, the rest were blinded; the favor, the opportunity, the privilege of joint-heirship with Christ in his Kingdom was then opened to the world in general—whosoever would have an ear to hear and a heart to obey and to walk in the "narrow way," taking up the cross of self-denial.

MAN'S FALL FROM GOD'S LIKENESS.

The great Apostle Paul, writing under inspiration, explains to us how it came about that some of the race are so sunken in degradation—how some lost more rapidly and more completely than others the original image and likeness of God in which our first parents were created. While telling us that we have all sinned and come short of the glory of God, that we are all fallen through one man's disobedience (Rom. 5:12), he tells us how the most degraded of the race reached their miserable condition. He says: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator."—Rom. 1:18, 21-28.

CHURCHIANITY NOT CHRISTIANITY.

All about us we see Churchianity instead of Christianity, a form of Godliness without the power. The simplicity of the message proclaimed by our Lord and his apostles seems lost, namely, that God purposes a Kingdom that should rule and bless the world, and that Messiah is to be the great King of that Kingdom, and that the message of the present time is to call from the world those who have hearing ears and appreciative hearts, to be associates, joint-heirs in that kingdom, And meantime, they are, under present conditions, to receive the chastenings and the polishings which will fit and prepare them for their glorious stations by and by. For this Kingdom our Master taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." This Kingdom he assures us will be set up at his second coming. The Kingdom, the Apostle Peter assures us (Acts 3:19-21), is to bring to the world seasons of refreshing from the presence of the Lord, because they will be "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." This hope of the Church is to attain a "change" of nature from human to divine in the First Resurrection, and to be then, at the Lord's second advent and the establishment of the Kingdom, heirs with him in his great mission of blessing, enlightening and uplifting the world during the Millennium to follow.

One result of the partial loss of the primitive message has been the gathering of large numbers nominally to the standard of Christ through fear; but it has not increased the number of the class which the Lord has designed to select, the "very elect," the fully consecrated, who delight to walk in the footsteps of their Lord in the "narrow way." The Master's words are still true, that his followers would be a little flock: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."—Luke 12:32.

FOREGLEAMS OF COMING GLORY.

Let us now, dear friends, view your Exposition from another standpoint, the Scriptural standpoint. Let us see how the divine Word explains the wonderful period in which you and I are privileged to live, the most wonderful epoch of the world's history thus far. Let us see that these indicate that the Elect Church is nearly complete and the time for the inauguration of the Millennial Kingdom nigh at hand: Indeed that these blessings of our day are foregleams of still more wonderful blessings under Immanuel, earth's King.

Erroneous theologies have turned reason as well as the Word of God upside down in our minds, and it requires a little time to get things straightened out again and to discern that, "As the heavens are higher than the earth, so are God's ways higher than man's ways." Mark the testimony of the Scriptures on this point, concerning what we may expect in that glorious time when God's judgments shall be in the earth: "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9.

Hastening on we remind you of the many utterances of the Lord through the prophet Isaiah respecting the glorious Millennial Kingdom, when the knowledge of the Lord shall cover the earth as the waters cover the great deep, when all the blind eyes shall be opened and all the deaf ears unstopped, when the blessing of the Lord that maketh rich shall be upon the earth, when the curse shall be removed, "rolled away, happy day." Jeremiah, Hosea, Amos, Joel, Ezekiel, all the prophets, have spoken of this glorious time of restitution, in which not only all the Gentiles shall be blessed, but when natural Israel, cast off from divine favor when Messiah was rejected and crucified, shall be brought back into divine favor, saved from their blindness, and shall look upon him whom they have pierced, because, as the Apostle declares, the Lord will pour upon them the spirit of prayer and supplication. On this point I commend to every one of you the remarkable words of the Apostle Paul in Romans 11:25-33.

"THE DAY OF GOD'S PREPARATION."

The present time, dear friends, is called in the Scriptures "The day of his preparation"—preparing for the great day, the Millennial day. In other words the wonderful inventions and discoveries are here, not because this is a specially brainy age, but because the Lord's due time has come in which to get the world ready for the wonderful blessings yet in store for it. Whoever would give the subject a thought must readily conceive that the grandeurs of the perfect time which God hath promised must needs be brought about either miraculously or through natural means. All will be ready to concede that the divine plan generally seems to avoid miracles and to make use of natural means.

In other words, when the due time for it came the Lord gradually lifted the curtain, the veil of ignorance and superstition that so long had enveloped the world; and as he did in olden times amongst the Israelites, so to-day he has done throughout the world, namely, he has quickened the perceptive faculties and powers of certain individuals here and there, with the result that we have about us the wonders of a new world within the last century—the vast majority of them since 1875. Neither are we done with these wonders. As we draw nearer and nearer to the great blessings of the Kingdom, all the et ceteras essential are coming forward and approaching perfection—and all great electricians, chemists and scientists in general tell us freely that as yet they know little about the various elements with which they are constantly in touch, and that they believe that the world is on the eve of greater and more astounding discoveries than any that have yet come to us.

"THE TIME OF THE END."

In the light of what we have been saying it is hoped that none of you will misunderstand our reference to a period which in the Scriptures is designated "The time of the end," to mean the end of time, as so many Christian people do. We have not time here to present the Scriptural proofs, which are quite satisfactory to us, showing that this "time of the end" began in A. D. 1799, but so many as desire can secure this and other proofs on the subject in print. From this it will be seen that we have already been in the time of the end for one hundred and five years, and it is our expectation that there will be ten years more of this "time of the end" prior to the active operations connected with the establishment of the Lord's reign in all the earth—which active operations will consist of a time of trouble world-wide, such as never was since there was a motion.

We have now come to the point where our text is particularly applicable and where it becomes the key of this discourse. We quote it again: "O Daniel, shut up the words and seal the book, even unto the time of the end." I remind you that the prophet had received of the Lord a vision which had perplexed him greatly, and concerning which he had made prayer with fasting. An angel had been sent to him who had explained a certain portion of his vision, but left another portion unexplained, and Daniel was solicitous respecting the unexplained portion of it, but was told that all that pertained specially to his people and all that was proper for him to understand had already been explained, and that this remaining part of the vision which he did not understand was not for him to understand. As the Apostle Paul explains, these things were written for our admonition upon whom the ends of the ages have come.—I Cor. 10:11; I Pet. 1:12.

Daniel then exclaimed, "O my Lord, what shall be the end of these things?" and got the answer, "Go thy way, Daniel, for the words are closed up and sealed until the time of the end." It is our conviction, dear friends, that we now well understand the matters which Daniel was not permitted to understand, and that our understanding of them is not the result of superior wisdom and ability, but because we are living "in the time of the end"—that the time has come for the words of the vision to be unsealed, and for all who are the Lord's truly consecrated people to be no longer in darkness respecting these things.

Although we can not now examine the various prophecies connected with this time of the end, and which mark the year 1799 A. D., and which also mark other prominent events connected with the Lord's people and the opening up of the storehouse of divine truth and grace to those who hunger and thirst for them, we can and now will lay before you a very simple proof that we are living in the period called "the time of the end." The angel explained to Daniel some of the outward evidences that would mark or indicate the time of the end—not that Daniel would live to see those evidences, for he was told on the contrary that he should rest, sleep, and should stand in his lot, be resurrected, at the end of the days. The explanation of the peculiar characteristics of this "time of the end" was evidently for the benefit of the Lord's people living at the time of the grand consummation of this age and the rising of the Sun of Righteousness with healing in his beams for the blessing of the world.

FOUR PROOFS OF THE TIME OF THE END.

Four characteristics of this period called the "time of the end" are mentioned in our text and its context in Daniel, twelfth chapter.

(1) The Lord's people in this time of the end would understand this prophecy, which Daniel was not permitted to understand, because it was not yet due time for it to be unsealed. We hold, dear friends, that many of the Lord's people already understand the matter, and that others are gradually, day by day, throughout the whole world, coming to an appreciation of it. This is one of the inward evidences, to be understood best by those whose eyes are widely opened; but other evidences are furnished which, I trust, every one of us can discern.

(2) In this time of the end "many shall run to and fro." What does this signify? Does it not point to the steamboat, the locomotive, and the wonderful travel hither and thither which has come to thte world through the inventions of this time of the end? We hold that it does, and we hold that no prophecy could be more literally or more truthfully fulfilled. We are living in this time mentioned by the angel when many are running to and fro. And the angel mentions this as a mark, not that the "time of the end" will soon follow, but as an evidence that we are in the time of the end. His words are, "In the time of the end many shall run to and fro."

We have already referred to the great astronomer, Sir Issac Newton, and many if not all of you are aware that he was not only a great astronomer, the discoverer of the law of gravitation, but that he was an earnest Christian and Bible student. He wrote a commentary on the book of Daniel, and was particularly interested in the verse that constitutes our text, "Many shall run to and fro and knowledge shall be

(Continued on Third Page.)

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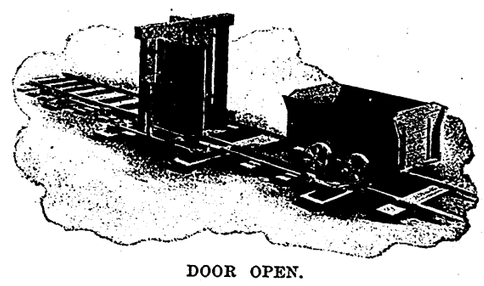

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THE WEEK IN IRON CIRCLES

THE MARKET AT LARGE.

The Iron Trade Review says:

"Sales of rails since the price of $28.00 for 1906 delivery was announced last week have been tremendous, breaking all records and furnishing substantial evidence of very great prosperity in the iron business, present and prospective.

"It is estimated that the orders for rails for 1906 placed within a week will amount to 650,000 tons, and orders for several hundred thousand tons are pending. Although the United States Steel Corporation has booked very large orders, it has not alone enjoyed the unexpectedly heavy business from the railroads. The Colorado Fuel and Iron Company reports its entire rail output sold for the year 1906, and the Tennessee Coal, Iron and Railroad Company, the Lackawanna Steel Company and other interests are well supplied with orders.

"Accompanying the orders for rails are many orders for cars and locomotives. The Pennsylvania system has ordered 15,000 steel cars. Other railroads have bought liberally, and inquiries for at least 75,000 steel and wooden cars are pending. There is also a very brisk demand for track material.

"The announcement of an advance of $2.00 per ton on structural shapes, although not expected, is received by the trade as being justified by market conditions. As the mills are supplied with orders which will keep them busy for the remainder of the current year, the immediate effect on the market will be only the influence on buyers about to cover for their requirements for the first quarter of 1906, for which period order books are now open.

"The market for pig iron is rather there is an improved tone. It has developed that the first order of Bessemer placed recently by the United States quiet, but in nearly all selling centers Steel Corporation was for 15,000 tons at $15.00. The market for Bessemer and basic is considerably stronger, with $15.00 as the ruling price. The tendency of prices for foundry iron is upward, but the demand has not been very strong, and there are no important changes in quotations.

"The demand for plates and steel bars contiues very strong, and the trade would not be surprised to hear of an advance on these products at an early day.

"There is already considerable complaint about car shortage. This is especially true concerning coke, for which the demand has become so strong that the railroads are finding it difficult to give prompt shipments."

* * *

PIG IRON.

While prices are firm and makers of pig iron are confident of big business and better prices, actual sales of steel making iron have been light as far as can be learned. Stocks the being drawn upon pretty freely, but the disposition toward heavy buying has not developed. We quote:

Bessemer, Valley	$14 75	to	15 00
Basic, Pittsburg	15 60	to	15 85
Basic, Valley	14 75	to	15 00
N. 1 Foundry	15 90	to	16 20
No. 2 Foundry	15 40	to	15 70
Gray Forge, Pittsburg	14 50	to	14 65
Bessemer, Pittsburg	15 60	to	15 85

* * *

STEEL.

Steel billets and bars are scarce articles and as has been the case for some time past, open-hearth steel is hard to get. The rail mill of the Republic Iron and Steel Company, at Youngstown, has changed from rails to billets after being on the former three or four weeks. The company's requirements for billets made the change necessary. Bars, long lengths, are quoted at $25 to $26, and cut bars at an advance of 50c. Bessemer billets are quoted at $24 and open-hearth at $25.50.

* * *

FERRO-MANGANESE.

Dealers are holding firm at not less than $50 for 80 per cent, and it has been quoted as high as $51.50.

* * *

MUCK BAR.

Makers are filled up with about all they can take care of on contract, and there has not been much outside movement. The most recent quotation was $26.20, Youngstown, or $27.15. Pittsburg.

* * *

SKELP.

Bessemer grooved is quoted at 1.50c and sheared at 1.55c. Grooved iron is quoted at 1.55c and sheared at 1.60c to 1.65c.

* * *

RAILS AND TRACK MATERIAL.

The official announcement last week of the $28 price for standard section rails for 1906 delivery, while it had been expected, has had no effect on conditions and orders are being booked freely for next year's delivery and 1906, it is being predicted, will see the greatest output of steel rails in the history of the country. The demand for light rails continues unabated.

* * *

PLATES.

Plates continue to hold their place among the strong features, although they were not included in the advance in prces of structural material. Orders have already been placed ahead for next year. The contracts for steel cars have resulted in placing large orders for such plates as are used in their construction. Universal plate situation is very strong and mills are so filled up that very few orders are being placed at less than 1.60c for narrow plates 14 in. and under. We quote:

Tank plates, ¼ in. thick, 6¼ in. to 14, inclusive, 1.50c f. o. b. mill Pittsburg; over 14 in. up to 100 in., 1.60c. Extras are as follows per 100 lb.: Flange and boiler steel, 10c; marine, A. B. M. A., and ordinary firebox, 20c; still bottom, 30c; locomotive fire box; 50c; plates over 100 in. up to 110 in. in width, not less than 5c extra; plates 110 to 115 in. wide, not less than 10c extra; 115 to 120 in., 15c extra, plates 125 in. to 130 in., not less than 50c extra; plates 130 in. wide, not less than $1 extra; plates 3-16 in. thick, 10c extra; gauges 7 and 8, 15c extra; No. 9, 25c extra. Five cents extra for less than carloads.

* * *

BARS.

Despite the advance of $2 per ton in bar iron by one of the large producers considerable business has been placed. We quote: Bar iron, 1.65c to 1.70c, Youngstown; hoops, 1.65c and bands, 1.50c; both taking hoops and bands extra, respectively. Bessemer steel bars, 1.50c; open-hearth steel bars, 1.50c; plow and cultivator, 1.50c, net; channels, angles, zees and tees, under 3 in., 1.60c. The following differentials are maintained on steel: Less than 2,000 lbs., 10 cents advance; less than 1,000 lb. of a size, 30 cents advance.

* * *

STRUCTURAL MATERIAL.

The advance of $2 per ton on structural material, when it came as a surprse, has been warranted by conditions and consumers are glad to get material at almost any price. Beams and channels up to 15 in., 1.70c; over 15 in., 1.80c; zees, 1.70c; tees, 1.75c; anges, from 3 to 8 in., inclusive, 1.70c; universal and sheared plates 6¼ to 14 in., inclusive, 1.50c; over 14 in., 1.60c, base.

* * *

SHEETS.

There is a decided improvement in this market and the prospect is that the leading interest within the next week will add several mills which have been idle for some time past. Conditions are more prosperous than they have been for some time. We quote: No. 30, 2.65c; No. 29, 2.55c; No. 28, 2.40c; No. 27, 2.30c; Nos. 25-26, 2.25c; Nos. 22-24, 2.20c; Nos. 17-21, 2.15c; Nos. 15-16, 2.10c; Nos. 13-14, 2.05c; Nos. 10-12, 2c. Galvanized: Nos. 10-12, 2.35c; Nos. 12-14, 2.45c; Nos. 15-16, 2.55c; Nos. 17-21, 2.70c; Nos. 22-24, 2.85c; Nos. 25-26, 3.05c; No. 27, 3.25c; No. 28, 3.45c; No. 29, 3.70c; No. 30, 3.95c. Quotations f. o. b. Pittsburg, 30 days net, 2 per cent off cash 10 days.

* * *

WIRE AND WIRE NAILS.

Reports from the manufacturers are that conditions are satisfactory, without much change, and that jobbers and dealers anticipate a good business this fall and winter, and are backing up this opinion by buying freely and conditions are all that could be expected for this time of the year. No change.

SANTAL-MIDY
These tiny CAPSULES are superior to Balsam of Copaiba, Cubebs or Injections and CURE IN 48 HOURS the same diseases without inconvenience.
MIDY
Sold by all druggists.

SCORER BROTHERS,
210 Smithfield St., Pittsburg, and Homestead, Pa.
Leading Steamship and Draft Agents. Passengers booked by all lines to or from any seaport or railway station in the world.

PASTOR RUSSELL'S SERMON.

(Continued from Second Page.)

increased." On this he commented, "I should not be surprised if the time would come when men would travel at the rate of fifty miles an hour." We do not wonder that at the time it was written many considered the statement an absurdity, just as many have considered all the glorious promises of the Word.

Many of you have heard of the noted infidel, Voltaire, who wrote much against the Bible, and declared that so far from inculcating knowledge and wisdom it made men foolish; and as an evidence of the baneful influence of the Bible, Voltaire mentioned Sir Issac Newton and his comment on our text in these words: "Note the baneful effect of Bible study, as illustrated in its effect upon the great mind of Sir Issac Newton, the astronomer. In his advanced years he became a great student of the prophecies, to such an extent that his judgment was sadly unbalanced, and he wrote in one of his Scriptural comments, 'I should not be surprised if the day would come that man would travel at the rate of fifty miles an hour.' Poor old dotard!"

Which of these clever men with keen minds was better able to forsee coming events—Voltaire, the higher critic, who sneered at the Bible, or Sir Isaac Newton, the humble, faithful, Bible student? The contrast becomes all the more marked when we remember that Sir Issac Newton discovered the law of gravitation in 1666, nearly a century before the power of steam was discovered by Watt and the power of electricity by Franklin, and that Voltaire, on the contrary, wrote his sarcastic comment after both steam and electricity were known to the world as forces, and when the steam engine was in process of development.

(3) "KNOWLEDGE SHALL BE INCREASED."

The third evidence of proof respecting "the time of the end" was that in it knowledge would be increased. Cast your mind over the whole world, and discern that this part of the prophecy also is unmistakably in process of fulfilment to-day. Knowledge is increased greatly, universally, marvelously. The children from ten to fourteen have knowledge communicated to them upon almost every subject and education is not only free but compulsory. If our conditions do not fulfill this prophecy, pray tell me what would fulfill it. I aver that no prophecy ever has been or ever would be expected to be more clearly, more positively fulfilled than is this one.

As fourth testimony of the angel repecting the time of the end is not yet fulfilled, but on every hand we can see that the precedent conditions are ripening. This fourth feature is expressed in the words, "And there shall be a time of trouble such as was not since there was a nation." From other prophetic Scriptures we gleam that this great trouble lies ten years in the future. It will be ushered in at the expiration of what the Scriptures designate the "Times of the Gentiles," which we believe will expire with 1914 A. D.

Looking all about us, dear friends, we see brewing the elements which will produce that greatest trouble ever known in the world—a time of trouble which the Scriptures depict as most awful, a time in which the passions, the frenzy of mankind will know no bounds, and before which all law and order and all institutions—civil, social and religious—will go down in awful anarchy. Thank God for the blessed assurance that this great storm of trouble is not designed to destroy the earth or its people, but to be a great lesson to mankind of the utter failure of man's greatest achievements—a lesson which will demonstrate that, while "knowledge is power," it can be a power for evil as well as a power for good, and that knowledge is of real advantage, of true value, only to those who are in heart accord with the Lord.

It is the knowledge that is being spread abroad in the world to-day that is making for this great trtouble that is coming, and herein the people of God may perceive the wisdom of the divine plan in holding back this knowledge, in permitting the curtain of ignorance to keep back, to hold in check, the ambitions and selfishness which knowledge is sure to bring to the unsanctified heart. Knowledge and all these inventions of to-day are, on the one hand, permitting some to become the masters of the world—millionaires, billionaires—permitting trusts and magnates to so get hold upon the financial strings that within another ten years the millions of the world will be like so many puppets, moved at will by lines proceeding from the hands of these combinations and trusts, which will not only regulate the price at which the world may supply its necessities and luxuries but regulate also the price of labor which must be paid in exchange for them. Knowledge on the other hand, has awakened the masses to such an extent that they never again would return to serfdom—rather they would die.

Dear friends, if to any extent these suggestions of the spiritual lessons to be drawn from the Lewis and Clark Exposition appeal to your hearts and to your minds as being reasonable, Scriptural, I urge you to make further examination. We can not expect that the worldly will be deeply interested in these things, for in this very chapter the Scriptures declare that "None of the wicked shall understand." (Dan. 12:10.) Our hope is that the Lord will bless this discourse to the comfort and further awakening of some of the "very elect," those whom the prophet in this chapter declares to be the "wise," who shall understand. Not the worldly wise, as the Apostle points out, but those who are wise toward God. To so many as are of this attitude of mind and desirous of understanding further the divine Word, which is able to make us wise unto salvation, I would say that it it not our hope that this discourse would fully and absolutely convince you. Our hope is rather that it shall prove as an entering wedge to those to whom the Lord may have sent it, a pointer, a light in a dark place, a helping hand. We shall be glad to hear from such and to freely render the assistance which so many need. Freely we have received of the Lord and freely he will, in his name, dispense it to others.

Best Things in Tobacco.
Old Honesty Plug,
Jolly Tar Plug,
Standard Navy Plug,
Newsboy Plug,
Five Brothers Pipe Smoking.
Sensation Cut Plug
Please All Tastes Because They Are the Best.

FIGHTS OF OTHER DAYS.

Macon M'Cormick's Version of Famous Battle Between Heenan and Sayers.

The late Macon McCormick was once asked by a friend to "give the old-timers of your readers more of a chance; tell us in detail about the old-time fighters and their fights." In answer to this Macon wrote the following:

It would take more than the space of one of my letters to comply in detail with the above request, but I will try and do so briefly. After Tom Hyer won the championship of America from Yankee Sullivan an attempt was made by Isaiah Rynders and others to bring about an international championship fight between Hyer and Bill Perry, "the Tipton Slasher," who claimed the English title. Nothing but some correspondence came of this, however.

A few years later, when John Morrissey and John C. Heenan, "the Benecia Boy," were matched for the American championship, Aaron Jones was imported into this country to train Heenan and to second him. At that time Tom Sayers was the champion of England, he having defeated the Slasher and taken his title from him. Jones had twice fought Sayers and was anxious to meet him again. In fact, he sent money from this country, to be posted in support of his challenge.

Though Morrissey won the fight between him and Heenan, he was too cunning to give him another battle, and on his resigning the title of "champion of America" Heenan assumed it. In his sparring bouts with Jones, "the Benecia Boy" showed conclusively that he was his master, and by and by George Wilkes and others of Heenan's friends got Jones to forfeit to Sayers and then negotiations were begun for an international championship match between Heenan and Sayers. A match was finally made between them for $1,000 a side (just think of it!) and the champion's belt of England. This was in October, 1859. Heenan arrived in England in January, 1860, and soon after went into training there.

At first Heenan's pretensions were sneered at, but by and by it began to be whispered about that he was far more dangerous than was thought. Then it was that he was given a taste of the much talked of but seldom seen "British fair play." To avoid being arrested and bound over to keep the peace, he had twice to shift his training quarters. Sayers trained in a very public place, but he was never once molested.

The fight took place early in the morning of April 17, 1860, in a field but a short distance from the railway station at Farnborough. The attendance was the smallest ever seen at a ringside in England, and it was rumored that among those present, but in disguise, were Lord Palmerston, the English premier, and at least one bishop of the established church. It is known that there were high dignitaries in plenty present, but I don't believe that Palmerston or the bishop were among them.

Sayers was seconded by Harry Brunton and Jimmy Welsh. Heenan had for his squires Jim Cusick, of New York, and Jack McDonald, then known as "the prince of seconds." The referee was Vincent Dowling, the editor of "Bell's Life" in London, then the greatest sporting authority in England. There were not above 50 Americans present. Among them were George Wilkes, Fred Falconer, Dan Bryant, Dad Cunningham and John Morrissey. The latter had gone to England for the express purpose of giving Sayers points about Heenan's style of fighting and to aid him in every way he could, as he was then Heenan's bitterest enemy.

Fully 15,000 people saw the fight Most of them were far superior socially to the average ringgoer, a fact which it will be well to bear in mind. National pride was all in favor of Sayers, and this was intensified by the fact that he was smaller than his antagonist. The difference in size was more apparent than real, however. Though Heenan was slightly above six feet tall, he only fought at 175 pounds. Sayers' friends claimed before the fight that "he was a six-footer everywhere but in his legs," which were short. He fought at about 165 pounds. Heenan had height and reach in his favor. Sayers has experience and strength, and was at home among friends, who would almost as soon die as to see him defeated, if they could help it.

The men were the best their respective countries could produce at the time, and the fight was a magnificent one. Heenan was a tremendous hitter with his left hand (which his friends christened "Broadway"), and as soon as he got the hang of the game he took a decided lead over England's champion. He scored over a dozen clean knockdowns. The claim that Sayers' right arm was broken is a ridiculous one, as I will show by quoting from an English account of the fight (Henry Donnes Miles):

"Round 6—Tom's countenance, though not swelled, was much flushed, while the Boy was almost scathless. Sayers was somewhat wild, and tried both hands, but missed. Counter hits ensued, in which Tom received the full weight of Heenan's ponderous fist on his right arm, which was driven back against his face. Tom reached Heenan's left cheek, leaving his mark. Heenan retaliated on the right brow and Sayers fell."

It will be observed that Miles makes no claim that Sayers' arm was broken. From his account of the fight I will quote:

"Round 11—Tom very much behindhand in coming to time, and the friends of Heenan did not appear to be much in a hurry. When they did come up, Tom had to follow Heenan into his own corner. After a dodge or two, Tom got his right on the good eye rather heavily, but it was not such a righthander as of yore, and it evidently gave him pain Heenan returned on the chest and Tom fell."

Here is Miles' report of round 13:

"Heenan, first to leave his second's knee, now went to Tom, and after a dodge or two popped the left on Tom's nose, knocking him clean off his legs. He hurried round on returnig to his corner and exclaimed: "That's one for you, Fred!" Offers were now made to lay 5 to 4 on Heenan. (They had been 2 to 1 on Sayers, but the takers seemer scarce.)"

Sayers fought on very gamely, but with all the advice that the most skilful fighters about the ring could give him, he saw that he had little or no chance with Heenan, so he went down whenever he could to avoid punishment, and he directed most of his efforts to blinding his man. Heenan's face was fleshier than it should have been and his eyes began to puff up badly. Finally, one of them was closed and the other badly swollen.

The rules of the ring then permitted hugging, and Heenan, by the advice of his seconds, several times caught Sayers around the neck and squeezed him severely. He had a perfect right to do this, for Tom was resorting to sprinting and going down at the slightest opportunity, while his cleverness enabled him to pink his man about the good eye very frequently.

Heenan's tactics soon had their effect on Sayers, and Dowling, the referee, seeing that he was fast going, and not being willing to give a decision against his countryman, permitted himself to be crowded back from the ring, and eventually away from it altogether. Then ensued a scene of great disorder. The friends of Sayers were wild with rage.

Dowling sent word to the ring to stop the fight, but no attention was paid to it. Heenan's good eye was fast closing and Sayers' seconds were getting between him and his man (in those days seconds remained in the ring during the entire fight) and saving Sayers whenever they could. Their conduct so exasperated Heenan that he finally, at the end of a round, ran over to Sayers' corner and floored both Brunton and Welsh, closed with Sayers and threw him to the ground in a heap.

It was the wild act of a man who was goaded to desperation at being robbed of a victory, which he had fairly won, or could win, if permitted. The crisis came in the forty-second round. Heenan ran at Sayers, and closing with him, gave him a terrible hug. Sayers squirmed like a chicken with his head cut off, and in the scramble they fell across the ropes. Sayers was under, but Heenan was in such a position that he could neither get up to nor let go of Sayers unaided

Sayers was well nigh insensible and might have been choked to death had not someone (rumor at the time said it was John Morrissey) cut the ropes and let both fall to the ground.

They were separated and then Dowling found his way back to the ring and ordered the fight to stop. Heenan's left hand was puffed up like a boxing glove, but he was as fresh almost as when he began, and he ran across the field like a deer. His eyes were badly bunged up and 20 minutes after he left the ring both were closed and he was temporarily blind for several minutes.

How badly Sayers was hurt may be inferred from the fact that no attempt was made by the referee to bring them together again that day. He claimed that the police were so alert that it would be impossible to bring the men together again, and eventually the fight was called a draw. Sayers was given a pension, the fund for it being headed by Lord Palmerston. He was forced to give up the champion's belt and it was decreed that two replicas of it should be made, one for Sayers and one for Heenan. Sayers got his pension and his belt, but Heenan never got his.

I had several talks with Heenan about this fight, and, while he gave Sayers the greatest credit for skill, pluck and strength, he invariably claimed that he was robbed of his victory. He laughed at the idea of Sayers' right being half as badly hurt as was claimed, saying: "I ought to know. I had to feel its weight often enough."

Several years afterward Morrissey and Heenan buried the hatchet and became friends. Morrissey was then rich and powerful and was befriending "the Benicia Boy." One night in Jim Collier's "H'istery," corner of Thirteenth street and Broadway, speaking of the Sayers fight, "Old Smoke" said to Heenan: "John, that day you could lick any man ever born of a woman except yours truly. 'John Jones, the button-maker.'" The latter was Mrrissey's pet name for himself when he had a bottle or two aboard.

Some other day I will tell you about some other old-time fight. This story will make my English cousins wild. See if it doesn't.

Local Lodge Directory

INTERNATIONAL ASSOCIATION OF MACHINISTS.

Pittsburg District Lodge No. 6—Headquarters room 308 Arnfeld building, No. 1119 Penn avenue. President, Calvin Sullivan; secretary, Anthony Snyder; business agent, Wm. A. Mineely.

Pittsburg Lodge No. 52—Meets every Saturday night at No. 318 Fifth avenue.

Fort Pitt Lodge No. 228 meets first and third Tuesdays at McKnight's hall, corner Federal and Lacock streets, Allegheny.

Duquesne Lodge No. 199 meets first Tuesday in the month at 4:30 p. m. at 535 Smithfield street.

Braddock Lodge No. 32 meets second and fourth Thursdays at Ninth street and Braddock avenue, Braddock, Pa.

McKees Rocks Lodge meets second and fourth Wednesdays at Schendehutte hall, Bell avenue, McKees Rocks.

Verona Lodge No. 132 meets first and third Friday of each month at K. of P. hall, Verona.

Lawrence Lodge No. 487 meets every Monday, Dublin hall, Fifty-fifth and Butler streets.

McKeesport Lodge meets every first and third Wednesdays at Machinists' hall, 440 Market street, McKeesport.

Pittsburg Junior Lodge meet first and third Fridays at 8 p. m., Fifth avenue and Chestnut street, Pittsburg.

PATTERN MAKERS' LEAGUE, PITTSBURG ASSOCIATION.

Pittsburg Association meets at 412 Ferguson block every Wednesday.

AMALGAMATED SHEET METAL WORKERS' UNION.

Local No. 12 meets at Moorhead hall, Grant street, Friday evenings at 8 o'clock. Nathaniel Glass, business agent. Office, Moorhead hall.

INTERNATIONAL UNION OF STEAM ENGINEERS, LOCAL 66.

Business agent's office, 822 Fifth avenue. Meets Wednesday.

BROTHERHOOD OF PAINTERS, DECORATORS AND PAPERHANGERS.

District headquarters, 416 Wood street. Alfred Firth and Frank Curran, business agents.

ORNAMENTAL ARCHITECTURAL HOUSESMITHS.

Meets first and third Mondays at 302 Grant street. H. W. Legleitner, business agent, 822 Fifth avenue.

BUILDING TRADES COUNCIL.

Meets Saturdays at 822 Fifth avenue. J. Williams, president; J. J. Toole, secretary. Office, 822 Fifth avenue.

BROTHERHOOD OF BOILERMAKERS AND IRON SHIPBUILDERS.

Smoky City Lodge No. 154—Meets every Thursday evening at Old City hall. Wm. Gillespie, business agent.

STREET RAILWAY EMPLOYES.

Division No. 85—Meets second and fourth Thursday nights of each month at Arnfeld's hall, No. 1119 Penn avenue. H. C. Williams, business agent. Office, 611 Ferguson building.

UNITED BROTHERHOOD OF CARPENTERS AND JOINERS OF AMERICA.

District Council—Of Pittsburg, Allegheny and vicinity. Office, 307 Arnfeld building, No. 1119 Penn avenue. Meets first and third Tuesday of each month at Arnfeld's hall, No. 1119 Penn avenue. N. F. Storm, president; J. C. Kephart, secretary; A. M. Swartz, J. A. Boss, C. C. Douglas and H. C. Whitfield, business agents.

Following are the locals affiliated:

No. 142—Meets every Wednesday evening at No. 1119 Penn avenue.

No. 164—Meets second and fourth Wednesdays of each month at Moorhead hall.

Union 165 meets every Monday evening, Geyer's hall, corner Frankstown avenue and Station street, East End.

Union 211 meets every Wednesday evening, Sutmeyer's hall, Federal and Erie streets, Allegheny.

Union 230 meets every Thursday evening, Twelfth and Carson streets, Southside.

Union 237 meets first and third Thursday evenings of each month, at Chestnut and O'Hara streets, Allegheny.

Union 246, New Brighton, Pa.

Union 254, stair builders, meets first and third Monday evenings of each month, 535 Smithfield street.

Union 255 meets every Saturday evening, McKees Rocks, Pa.

Union 288 meets every Monday evening, corner Seventh and Amity streets, Homestead, Pa.

Union 333 meets every Thursday evening, New Kensington, Pa.

Union 385, Odd Fellows' hall, West End, City.

Union 402 meets first and third Wednesday evenings each month, Weiterheiter's hall, Twelfth street, Southside, city.

Union 430 meets every Wednesday evening, Odd Fellows' hall, Wilkinsburg, Pa.

Union 571 meets Wednesday evenings, Broadway and Main streets, Carnegie, Pa.

Union 773 meets every Monday evening, Eleventh and Washington streets, Braddock, Pa.

Union 827 meets Friday evening, corner Fifth and Market streets, McKeesport, Pa.

Union 852, Verona, Pa.

Union 936, Wilmerding, Pa.

INTERNATIONAL ASSOCIATION OF MARBLE WORKERS.

No. 24—(Setters)—Tuesdays, Moorhead hall.

No. 15—(Helpers)—Second and fourth Fridays, G. A. R. hall, W. Diamond street, Allegheny. James Lynch business agent.

STEAM FITTERS.

No. 218—Headquarters, Moorhead hall. Meets Mondays. E. A. Magins business agent.

SALESPEOPLES' ASSEMBLY.

No. 4907 (K. of L.)—Meets Wednesdays at 316 Fifth avenue. C. B. Hays, 5538 Homer street, East End.

TEAMSTERS' LOCAL ASSEMBLY.

No. 1577 (K. of L.)—Meets first and third Sundays, 2 p. m., 535 Smithfield street.

CIGAR AND STOGIE MAKERS' LOCAL ASSEMBLY.

No. 1374 (K. of L.)—Meets every Thursday evening in K. of L. hall, No. 535 Smithfield street. John L. Frank.

STONE CUTTERS' ASSOCIATION OF WESTERN PENNSYLVANIA.

The union meets the first and third Tuesday evenings in McKnight's hall, Federal and Lacock streets, Allegheny, Pa. B. Howarth, secretary, Box 237, Allegheny.

ICE MEN'S UNION OF PITTSBURG AND ALLEGHENY.

Meets the first and third Sundays at 2 o'clock p. m. in Moorhead hall.

DISTRICT ASSEMBLY NO. 3, KNIGHTS OF LABOR.

Headquarters, 535 Smithfield street. Regular meetings third Wednesday of each quarter. John Fernau, master workman; James Roden, worthy foreman; M. W. Williams, secretary.

INTERNATIONAL UNION OF WOOD, WIRE AND METAL LATHERS.

No. 35—Meets Tuesdays, 535 Smithfield street. E. F. Boozer, secretary.

UNITED LABOR LEAGUE OF WESTERN PENNSYLVANIA.

Meets on the second and fourth Sundays of each month at K. of L. hall, 535 Smithfield street, fourth floor, at 7:30 p. m. President, Wm. Boate; E. A. Maginn, vice president; secretary John J. Toole.

UNITED MINE WORKERS OF AMERICA.

District No. 5. Headquarters, 404 Diamond street.

ELECTRICAL WORKERS, INSIDE WIREMEN.

Local Union No. 5—(Inside Wiremen)—meets every Friday evening at No. 302 Grant street. A. S. Bovard, business agent.

INTERNATIONAL SLATE AND TILE ROOFERS' UNION.

Local Union No. 2—Meets first and third Wednesdays of each month at No. 302 Grant street.

AMALGAMATED SOCIETY OF ENGINEERS, MACHINISTS, MILLWRIGHTS, SMITHS AND PATTERNMAKERS.

Branch 622—Meets alternate Saturdays, 535 Smithfield street. Edwin Ogden, secretary.

Branch 637—Braddock. George Newcombs, secretary, 1108 Belmont street, Wilkinsburg.

NATIONAL UNION OF UNITED BREWERY WORKERS.

No. 22 (Brewers)—Meets second and fourth Sundays, 2 p. m., Moorhead hall. G. Maisch, secretary.

No. 67 (Drivers)—Meets first and third Sundays, 2 p. m., Moorhead hall. G. Maisch, secretary.

No. 144 (Bottlers)—Meets second and fourth Sundays, 2 p. m., at Butler and Thirty-sixth streets. Albert Tess, secretary.

IRON CITY CENTRAL TRADES COUNCIL.

First and third Thursdays, Arnfeld hall, 1119 Penn avenue. G. A. Hess, president; E. F. Welsh, vice president; W. J. Kelly, recording secretary; J. B. Culley, financial secretary; N. F. Storm, treasurer; E. A. Maginn, H. J. Carey, Lottie Williamson, trustees.

NATIONAL ELEVATOR CONSTRUCTORS' UNION OF THE UNITED STATES.

No. 6—Meets second and fourth Mondays, 535 Smithfield street. Jas P. Caldwell, business agent.

INTERNATIONAL UNION, BRICKLAYERS AND MASONS.

No. 2—Headquarters, 444 Fourth avenue. Meets Fridays. Daniel Gildernew, business agent.

UNITED ASSOCIATION OF JOURNEYMEN PLUMBERS.

Union No. 27 meets Tuesday evenings at Old City hall. Lawrence Lawler, financial secretary; James T. McKee, business agent. Office, 822 Fifth avenue.

IRON MOLDERS' UNION.

Iron Molders' Union, No. 46, meets every Tuesday night, Moorhead's hall John Barnett, business agent, 1632 Penn avenue.

OVER-SUNDAY OUTINGS.

Conneaut Lake and Return $2.50.
Erie and Return $3.00.
Ashtabula and Return $2.50.
North East and Return $3.25.

Week-end excursion tickets will be sold Saturdays from Pittsburg, Allegheny, Sewickley, Beaver, Rochester, New Brighton, Beaver Falls and New Castle, via Pennsylvania Lines at the following round trip fares: To Erie, $3.00; to Conneaut Lake, $2.50; to Ashtabula, $2.50; to North East, $3.25. Return limit includes Monday, permitting over-Sunday outings at lake resorts. Excursion tickets to Erie and Ashtabula also sold for Sunday morning train. Half fares for children from five to twelve years of age.

Excursion Fares to West Virginia

Exposition and State Fair at Wheeling Via Pennsylvania Lines.

September 11 to 15, inclusive, excursion tickets to Wheeling, account West Virginia Exposition and State Fair, will be sold via Pennsylvania Lines from Pittsburg, Coshocton, Cadiz, Chester and intermediate points; and from Rochester, Powhatan, Massillon and intermediate stations to Bridgeport. Apply to ticket agent for full information.

Labor Tribune

JOS. TELFORD Pub'r

Corner Fifth Ave. and Smithfield St.

(Over Pennsylvania Railroad Ticket Office.)

TERMS, $2 A YEAR IN ADVANCE.

No paper discontinued until amount due is paid, as required by law, except at option of publishers.

Entered as second-class matter at Pittsburg, Pa.

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

Johnny On Twins.

When asked to write a short composition on some interesting experience, Johnny, after much labor, handed his teacher the following:

"Twins is a baby, only its double. It usually arrives about 4.37 in the morning when a fellow is getting in his best licks sleepin'. Twins is accompanied by excitement and a doctor. When twins do ennything wrong, their mother can't tell which one to lick, so she gives it to both of 'em so as to make sure. We've got twins to our house, and I'd swap 'em enny day for a billy goat or mos' ennything."

Fried Egg Plant.

No way of serving egg plant is more successful than frying, because the preparatory work of removing every vestige of acridity can be so thoroughly done. After the plant is cut in slices half an inch thick, well rubbed with salt and placed under a weight for two or three hours, the slices are rinsed in cold, clear water, drained and dried. Then season with pepper, dip in egg, then in rolled and sifted crumbs and fry in hot drippings or olive oil and broiled over a clear fire. Arrange on a hot platter and spread with sour butter beaten to a paste with lemon juice and a little minced parsley.

Some names on our subscription books need "squaring."

PASTOR RUSSELL'S SERMON

"THERE IS A SIN UNTO DEATH."

Prayer for Such Sins Unavailing.—Only Church Members Now Liable To Commit the Sin Unto Death.

Los Angeles, Cal., September 17.—Pastor C. T. Russell of Allegheny, Pa., addressed large audiences here to-day on two occasions. We report one of his discourses on the "sin unto death" from the text, "If any man see his brother sin a sin not unto death, he shall ask and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this I say that he should make request."—I John 5:16.

Perhaps some of my audience may say, How strange a topic for an address to Christian people! If Brother Russel were addressing a congregation of convicts in a prison that might be a suitable text, but it is not appropriate to us. On the contrary, dear friends, the Apostle addressed these words to the Church, as I am now addressing them to the Church. Indeed, as I expect to show, the sin unto death is one that the world at the present time could not commit, is one which only the truly consecrated of the Lord's people could commit at the present time. If this be conceded it must also be acknowledged that to the Church and not to the criminals of earth is the Apostle's admonition applicable.

The Lord's proposition to mankind is life or death: life on condition of their hearty acceptance of the divine will and obedience to it—death on condition of their rejection of the divine will, their love for sin and failure to be responsive to the divine requirements. Life and death from the Scriptural standpoint are finalities—life everlasting or death everlasting. All mankind are to be judged to ascertain which shall be the portion of each—which shall enter life everlasting, which shall be consigned to death everlasting. The assurance of the divine Word is that those who attain to life everlasting will attain bliss everlasting—that is to say, that God has made no provision for the giving of life everlasting under any except the absolutely perfect conditions that will insure joy and blessing and happiness. There is no provision in God's great plan for an everlasting condition in woe, sorrow or pain or trouble; hence the assurance, is freely given, that those who come into harmony with the Lord shall have all tears wiped away from all faces and that there shall be no more sighing, no more crying, no more dying, for the former things shall have passed away.—Rev. 21:4.

On the other hand, the death everlasting will be the penalty inflicted upon all who do not eventually come into the fullest heart harmony with the Lord. They shall be as though they had not been, or, as the Apostle eter declares, they shall be utterly destroyed from amongst the people, or, as the Apostle Paul expresses it, they shall be destroyed with an everlasting destruction, or, as the Lord expressed the matter in a parable of the sheep and goats, they shall go into everlasting punishment (Obadiah 16; Acts 3:23; II Thess. 1:9; Matt. 25:46). The punishment for sin being death, it would in the case of such be an everlasting one, and in that sense of the word different from the blight of death which for the past six thousand years has rested upon the whole human family. What we now know as death is in the Scriptures designated sleep, because God has made provision for the awakening of all from the present death-sleep in the glorious morn of the resurrection. Without such a resurrection such a death would be everlasting, for as the prophet has declared, "There is neither wisdom nor device in the tomb whither thou goest."—Eccl 9:10.

THE CROSS THE CENTER OF HOPE.

And were it not for the redemptive work of Christ, begun at his baptism, finished at the cross, there would be no release of humanity from the tomb, for God by his own edict has closed every avenue and channel of hope, so that the eyes of the whole world might be turned to the crucified one, even as the serpent-bitten Israelites of old were all caused to look at the brazen serpent, which prefigured our Lord and his payment of our penalty.

But some will say, Why did our Creator pronounce a death sentence on our race, under which we have suffered for the past six thousand years as a "groaning creation," and then provide a ransom for all in the person of his Son, and then make a provision for a second death for some? We answer that the matter is entirely clear from the Scriptural standpoint. God dealt originally with our first parents when they were perfect, in his own image and likeness—they were on trial; if obedient to God they might continue to live, if disobedient they would die and return to the dust from whence they were taken. This was the just edict—that none were worthy of life everlasting except as they would be obedient to the Creator, whose laws are righteous altogether, and in the interest of all who love righteousness. Our Creator foreknew that the death sentence working in father Adam would impair his entire race, and that none of them, therefore, would be worthy of life everlasting, and hence the sentence against Adam prevails against all of his posterity, inheritors of his weaknesses and blemishes, which indeed have increased contnually during the six thousand years of the reign of sin and death.

THE DIVINE PURPOSE.

The divine purpose, foreseeing the fall, arranged in advance for the redemption accomplished at Calvary, to the intent that Adam and all of his race, having had an experience with sin and a taste of the exceeding bitterness of its results, might be granted another trial for life. There is no partiality with God, and this privilege of a fresh trial is alike to every member of Adam's race as well as to Adam himself. In his case the fresh trial constitutes a second trial, or a second chance of obtaining eternal life; but in the case of his posterity this chance or opportunity for attaining eternal life will be the first chance, except as they might be reckoned as having shared with Adam in the fall, and thus in the losses of that original or first chance. Individually, however, the chance or trial for life or death which comes to each member of the human family will be practically the first and only chance that any of them will have.

Since God is a just God, it stands to reason that if he has provided a way of mercy and salvation for Adam and his family—if he proposes to give to each of them a chance for life eternal—then we may be sure that it will be a righteous, a fair, a full opportunity and not a skimped one. The fact that it is the Almighty who has proposed this great opportunity for life to our race, sentenced to death in Adam, guarantees us that every member of our race, therefore, shall come to an accurate knowledge of the truth and to a full opportunity of embracing righteousness on fair and equitable and reasonable terms, and that only such as have enjoyed such terms and opportunities and knowledge have had their trial for life. Others, who have not yet enjoyed full, fair opportunities of clear knowledge and of opportunity for obedience, have not yet had their trial for life. Of this class is the great mass of mankind, the heathen world, and in all lands the infants who die before reaching years of knowledge and discretion, and the mentally unbalanced, the idiotic. None of these surely have had the opportunities of deciding for themselves the question of life or death by an intelligent appreciation of the terms and intelligent acceptance of the Lord and his way of righteousness.

"IN THE WORLD TO COME."

The Apostle speaks of the world to come—that is, the age to come in which righteousness will prevail. (II Pet. 3:13.) And we are assured that it is there, in that day, that these classes enumerated, which constitute the great majority of mankind, will have their opportunity and testing, to determine whether they shall have life everlasting or death everlasting—whether they shall enjoy an eternity of divine favor or whether they shall be utterly blotted out, extinguished.

Since the great majority of mankind have not possessed the opportunities of testing and trial for life or death in the present life or in the "present evil world," as the Apostle designates the epoch during which sin and ignorance and superstition prevail as darkness o'er the earth and as gross darkness covering the people (Gal. 1.4), it therefore follows that the time of God's provision for the great majority of mankind is in the "world to come"—the age to come—the age or epoch in which Christ shall reign and God's will shall be done on earth as in heaven. That Kingdom reign of the Redeemer will insure to the great mass of mankind, therefore, a most equitable test to determine their worthiness or unworthiness of the life eternal which is the gift of God.

But now we come back to the civilized and intelligent and the educated, and we say, Are not all who live in civilized lands on trial for life or death in the present time? We answer No! the great majority of them are not. The great majority who reside in Christian lands are blind and deaf as respects the divine character and plan, and are thoroughly incompetent to make a choice as between good and evil. They are not all alike blind, perhaps none of them are totally blind as to what constitutes right and wrong on some questions. There are few, for instance, who do not know it is wrong to commit murder, but apparently there are few who recognize that it is murder from God's standpoint to speak evil of a neighbor. Their eyes are holden, more or less darkened by custom and heredity, and they are depraved. If they were judged according to their present light, while under the domination of present weaknesses of the flesh, the great majority would certainly be condemned as imperfect. Even if their actions were left out of account altogether they would be imperfect in their ideals, imperfect in their endeavors, imperfect in their wills, and hence would be subjects of the second death, unworthy of life eternal, the gift which God has provided only for those who attain to a heart-likeness to himself.

"IF WE SIN WILFULLY."

In view of the foregoing the Apostle's words are perfectly plain, when discussing this question of the sin unto death. He does not indicate that murderers and thieves and blackguards of the world as being the subjects of this death. They are not on trial yet: we do not know what will be the verdict in their cases. God has chosen a certain order in which he will give the opportunity for attaining life eternal. Some are granted this opportunity in the present life; others, the great mass, will be granted the great opportunity or trial or test in the world, the age, to come, under the Kingdom conditions. It might be suggested that the condition of the Kingdom in the future will be much more favorable than the conditions of the present time. To this we answer, in some respects, Yes. However, the Lord has a method of compensation which seems to overcome all the difficulties, and guarantees to every member of Adam's race a full, fair, kind, generous, impartial test respecting their worthiness or unworthiness of the gift of God, eternal life.

First, thte Lord seeks for the class known in the Scriptures as the "very elect." They are chosen according to two conditions. (1) Their faith. (2) Their loyalty to God and his laws. These are chosen in the present time when sin is still permitted to have great influence and power, while the whole world is still blind and serving Mammon, selfishness. Those invited to be of this elect class are such as have been favored of the Lord with more of a hearing ear than the majority of the race possessed. Indeed they "have much advantage everyway," amongst others the testimony and the divine revelation through Jesus, the apostles and prophets. This knowledge enables them in advance of the world to discern the principles of righteousness and to strive for them. Their weaknesses do indeed hinder them from dong what they would, but the Lord has arranged a compensating feature by which he deals with them not according to their weaknesses and imperfections but according to their intentions and efforts, so that, with the best of intentions and loyalty to the Lord, their imperfect works are accepted as though they were perfect and they are credited accordingly in the divine records.

These, justified by faith, covered with the merit of Christ's righteousness, consecrated to the Lord's service even unto death, are the Lord's special treasure, his jewels. These have the assurance of eternal life, and if they continue faithfully in the same way in which they have begun they are in no danger at all of losing it, but if they turn from the way of righteousness they are the very ones who could sin the sin unto death. In a word, they are the only ones who at the present time, through justification and divine favor and knowledge, are really upon trial for life or death everlasting. They have entered the race for the life eternal which God has offered, and only through failure will they miss it—and the failure, we are assured, can not be one of ignorance or weakness, but must be a wilful one. In other words, the Lord has so taken this class under his supervision that all things necessary to their attainment of eternal life are guaranteed them, and only by their wilful, intelligent neglect and refusal of the terms and assistances can they cut themselves off from the Lord and from the everlasting life which is his gift to all who maintain their relationship to him.

None of the Lord's people are righteous in the perfect, absolute sense that in thought, word or deed they come up to the divine standard; but all of the Lord's people may be righteous under his gracious arrangement, namely, that if their hearts be true and loyal and perfect toward him, none of their blemishes or imperfections of the flesh shall count for anything. So, then, the sin unto death must be a sin against light and knowledge, and must be committed with a reasonable degree of wilfulness—otherwise it would not be unto death. The Scriptures speak of this as a sin, as though it were simply one transgression or transaction. Nevertheless the context shows that we are not liable to sufficiently stumble into this condition of alienation and opposition to God, but that rather the matter comes on gradually, little by little, until the heart is completely turned away from the Lord. It behooves us, then, to be on the alert for the beginnings of evil in our hearts, which might ultimately lead later on to the complete alienation which would mean for us the second death.

DOCTRINAL AND PRACTICAL SIN UNTO DEATH.

In the Epistle to the Hebrews the Apostle seems to indicate that the sin unto death should be looked for to approach us in one of two forms. The first of these he describes in Hebrews 6:4-9, the second he describes in Hebrews 10:26-32.

In the first of these he seems to picture a moral retrogression in the words, "As touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the holy Spirit, and tasted the good Word of God, and the powers of the age to come, and these fall away, it is impossible to renew them again unto repentance, seeing that they crucified to themselves the Son of God afresh and put him to open shame." The context here seems to indicate a falling away in the sense of falling into sinful practices—giving away to besetting sins, ceasing to resist the Adversary and his works, ceasing to avail themselves of the grace of God provided in Christ for their deliverance from bondage to sin. There was a hope of recovering them from all manner of evil and sin through the message of the Gospel, through the power of the holy Spirit, but if after having enjoyed all the privileges and mercies which the Lord has provided they then turn to their wallowing in the mire like the sow (II Pet. 2:22), it gives evidence that they have not the real heart-love for truth, purity and righteousness, and that they are not worthy of the life everlasting.

But while giving this warning, the Apostle in the very next verse assures his hearers that he is persuaded better things of them, things which must accompany salvation, without which salvation to life eternal would be impossible. He is persuaded of them that they desire to be in accord with the Lord, and that they will avail themselves of the opportunities he has provided them through his Word and through the fellowship of the Spirit and through the assistances of the brethren. And so, dear brothers and sisters, we assure you to-day that when we point out this matter of the Second Death, and that we who are the Lord's consecrated, spirit-begotten ones alone could commit this sin unto death, nevertheless we are persuaded of you all that, so far from desiring to see how near you could go into sin, you, on the contrary, do not love sin but hate it as your foe, and are striving to walk not after the flesh but after the spirit. I can assure all such that the grace of the Lord is sufficient for us, that his strength is made perfect even in our weaknesses.

The second, or doctrinal, deflection which might lead to the second death is very explicitly stated to be a rejection of the Lord Jesus as our Redeemer from sin and death. Of course those who have never seen these things, those who like the world are blind to them, could never sin against them; those who knew not what the ransom is, who see not into the divine plan, could neither gain the life now through faith and obedience nor could they be condemned now to the Second Death on the score of rejecting that which they have not seen.

ATTAINMENTS MEASURE RESPONSIBILITY.

We, dear brothers and sisters, by the grace of God, have had the eyes of our understanding widely opened to see the grace and mercy of God toward us and toward the world in the great gift of his Son, of our Redeemer; we have seen how he "tasted death for every man," and how eventually this is to be available to all. If by any circumstances or means we shall now be turned aside from this faith, from this trust, it would mean that we had previously rejected the Lord's leading and that he had ceased to be our guide, and that it was under the leadings of the prince of darkness that we could get into such an attitude, where we thus do despite to the spirit of grace, favor, in rejecting the only name, the only sacrifice, the only means by which there is forgiveness of sins and fellowship with the Father.

The Apostle specifies, "If we sin wilfully after we have received the knowledge of the Truth, there remaineth no more a sacrifice for sins." Again we see that it is we who have tasted, we who have received, we who have had knowledge, we who have already benefited by the sacrifice to the extent of being justified by faith in the blood. This passage, therefore, does not refer to the world, who have never seen, never known, never been justified. Their trial is future. It refers to the saints, who are now on trial. The Apostle proceeds to speak of what this sin might be, saying that those who committed it trampled underfoot the Son of God and counted the blood of the covenant wherewith they were once sanctified as a common thing, doing despite to the Spirit of God's favor, which was manifest in the great gift at Calvary. (V. 29.) Alas, that we must say it, but on every hand we have evidences that many, many are rejecting the atonement work of Christ, renouncing it and even in some cases denouncing it, counting the blood of Christ, the death of Christ, as a common thing, as an ordinary death, and not as a special holy sacrifice valid for the cancellation of our sins. Many both in pulpits and pews are rejecting the mediatorial work of Christ and all the promises of God to the effect of forgiveness of sins through faith in the blood.

Our hope is that many of these are merely tares, who never knew really of the grace of God, who only imperfectly at any time trusted in Christ. Our hope is that they were never justified through faith in his blood, and that therefore their opportunity for hearing correctly, understanding and appreciating fully lies beyond in the world to come—the age to come—the Millennial age. Nevertheless, while it is not for us to judge the hearts, it is for us to warn, to caution, all those who ever have appreciated the grace of God in Christ to hold the same confidence of their rejoicing firm unto the end. It is for us to warn all who are even thinking along the line of rejecting the precious sacrifice of Christ to look well to what they do, to reconsider the matter, to consider that probably they have gotten into their present attitude of unbelief because of unfaithfulness, because of coldness, because of inattention to their vows to the Lord. We counsel them that no one ever got into that position suddenly or without some previous deflection along other lines, and that they should, therefore, look carefully to the pathway over which they have been going to see where they switched off, where their hearts became cold toward the Lord, that they may return to their first love, to fidelity to the Lord, and to an appreciation of the great redemptive value of the blood, the sacrifice of Christ.

It is also our duty, dear brethren and sisters, to warn those who are still holding fast the precious Word, still trusting in the precious blood, still appreciating the grace of God and still sanctified, that they take heed against insidious sins, insidous errors, lest by these they should be gradually switched out of the way and gradually find their course leading farther and farther away from harmony with the Lord and fellowship with those who are his in the appreciation of his Word. The switch on the railway track has a very small beginning, but it steadily turns the car aside in a very different direction. And so with our minds, our hearts, our attitude toward the Lord—a little deflection on some point seemingly not so important may lead farther off eventually to alienation from the Lord.

"MUCH SORER PUNISHMENT."

The context proceeds to call attention to the fact that those who despised Moses and his law died without mercy and then adds that those who have heard the voice of the antitypical Moses, if they despise that voice and that Law, will have "much sorer punishment than did the typical Israelites who despised thte message of the typical Moses.

The word "sorer" here does not signify more painful, but in the old form of language in which the Bible was written is simply signifies severer or more weighty punishment. The Scriptures inform us in line with our subject of today that the punishment of sin, the wages of sin, is death, the second death; and this second death—which results to those who despise God's plan in Christ after they know it, have benefited by it and appreciated it—will indeed be a sorer, a more severe death penalty than the one which came upon those who rejected Moses and his message, because those executed for disobedience to Moses were merely types of those who will suffer the second death.

They merely suffered a temporary suspension of life—they are all included in the world redeemed by the precious blood of Christ—and they will all, therefore, at some time have a glorious opportunity of coming into full accord with the Lord, and, if fully obedient to him, of attaining life everlasting. Their death, therefore, did not mean everlasting death, but merely temporary death, the sleep of death. The punishment that will come upon those who wilfully and intelligently reject the ransom and count the blood of the covenant a common thing, will be a second death much more severe and a much more terrible punishment than that shown in the type, as the antitype is always on a larger and weghtier scale than the type. Those who thus reject Christ's work fall out of the hands of Mercy, which God provided, into the hands of Justice, and the sentence of Justice against all imperfection is described as everlasting destruction—the second death.

THE LITTLE FOXES THAT SPOIL THE VINES.

After stating the matter thus plainly the Aposte exhorts us to confidence and loyalty, saying, "Call to remembrance the former days when, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing stock both by reproaches and afflictions, and partly whilst ye were made a gazing stock both by reproaches and afflictions, and partly whilst ye became companions of them who were so used." The Apostle thus urges us to look back to the beginning of the way, and to maintain the zeal and love which then began and which should be increasing day by day as the years go by. He exhorts that we cast not away our confidence; that while seeking to go on in the way of the Lord we keep well in line with all our blessed experiences of the past. Thus, for instance, our appreciation of the redemption accomplished in our Lord's sacrifice for us will only be enhanced as we grow in grace and knowledge along the proper lines. Growth in grace and knowledge will not deprive us of the original joy and favor which came to us through the mercy and love and grace of God, but will rather enhance the value of these; and thus pressing on continually, maintaining the foundation and adding the superstructure of faith and obedience, we shall be found by the Lord when he comes to make up his jewels.

Let us not only be on our guard against the great sins that we have considered, the open enmity against God through wicked works or through falling away from the doctrines of his grace, but let us remember that it is the little deflections from the divine Word that lead astray. Let us take heed to our steps lest we be switched off by the great Adversary, who every here and there along the pathway is permitted of the Lord to test us, to prove us; and thus, if we are faithful to the Lord, to make us more and more strong in faith and in obedience and more ready for the Kingdom. The least deflections from the teachings of the Word are very sure to bring us into trouble. Let us, therefore, take more and more heed to all the jots and tittles of the Master's Word, not only from the exhortations taken from his own lips, taken from the Gospel, but also in the exhortations and instructions given us through the Apostles, especially appointed to be our guides in the way to the heavenly Kingdom. He who is faithful in the little things will be faithful in the great; he who is unfaithful in the little things and inattentive to the divine messages will more than likely fail to make his calling and election sure.

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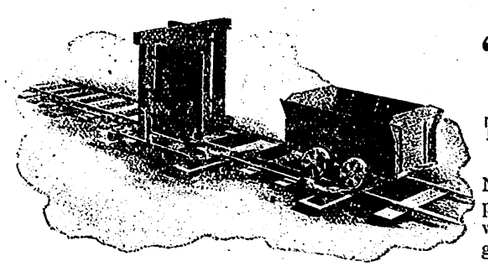

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Entered as second-class matter at Pittsburg, Pa.

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Favors More Stringent Immigration Laws.

Judge Alton G. Dayton, of the United States court, in dismissing the case of a Chinaman indicted for violation of the exclusion act, took occasion to comment severely upon this legislation, for which, curiously enough, he himself voted as a member of congress. While admitting the necessity of passing laws restricting certain classes of immigrants, Judge Dayton declares his inability to comprehend why restrictions should be placed upin the Chinese and not upon the Italian, the Slav, the Hungarian and South European labor generally. The point is well taken. If there must be restriction of immigration, let it be applied equally to all races which flood this country with cheap labor and with persons unfit for citizenship.

A few years ago the best-known locomotive in this country was 999, which drew the Empire State Express. The progress in locomotive manufacture and the rapidity with which improvements are made have left 999 far behind. She now hauls a very modest train and the flyers are handled by a younger generation.

The famous Swiss Guard at the Vatican will celebrate its four hundredth birthday next month. It was established by Pope Julius II in October, 1505.

PASTOR RUSSELL'S SERMON

SOME SINS FORGIVABLE AND SOME UNFORGIVABLE.

Of the Later Some Are Punished by "Stripes," Others by the Second Death.

Houston, Tex., September 24.—Pastor C. T. Russell of Allegheny, Pa., homeward bound from the Pacific coast, preached on Saturday at San Antonio, and twice here to-day. He had attentive audiences. We report his discourse on forgivable and unforgivable sins. His text was, "Every sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Spirit shall not be forgiven. (Matt. 12:31, R. V.) The discourse follows:

The Scriptures inform us that every transgression of the divine law is sin, and justly carries with it a penalty. And since all men are by nature fallen and unable to measure up to the perfect demands of the divine law, it follows, as the Scriptures declare, that all are sinners—"There is none righteous, no not one." The question of sin and its penalty, therefore, is one which should be of deep interest to every human being, especially to those members of the sinner race who are striving against sin, wishing and hoping by the Lord's grace to attain perfection.

Since sin is the infraction or violation of the divine law, we inquire what is its penalty? The Scriptures reply, "The wages of sin is death," and explains to us that the death we witness, which preys upon the entire human family, carrying mankind to the tomb, is this penalty for original sin, the concomitants of sorrow, pain, sickness and trouble being merely the incidentals to the penalty. The Apostle asserts this, saying, "By one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men because all are sinners." —Rom. 5:12.

The Creator might justly have left the race to that fate, death, extinction, to die as do the brutes without hope of a future life, but he did not do so. He foresaw that the bitter experiences of the dying process would teach valuable lessons, and that if some of those condemned to death were granted an opportunity, the result of their experiences would be that, having learned of the exceeding sinfulness of sin and the bitterness of its results, they would gladly thereafter to all eternity choose righteousness, choose obedience to God, and thus come under the terms and conditions which would permit them to be made recipients of the "gift of God," eternal life. (Rom. 6:23.) Hence the Almighty purposed the redemption of Adam and his race with a view to give them, as a race, such a second opportunity.

In harmony with this plan the fact of the redemption has been proclaimed throughout the world, to the intent that those who have ears to hear the message and faith to believe it may act upon it and turn from sin and devote their lives to the Lord and his cause of righteousness. Yea, more, the Scriptures clearly inform us that the class who are now being selected, the Church of this Gospel age, is but a first-fruits unto God of his creatures (Jas. 1:18), that it is his purpose in an age to follow to extend the scepter of mercy to every member of Adam's race—to those who have not the ears to hear now and who therefore are not eligible in the present gathering of the Lord's first-fruits class.

ADAM'S SIN WAS NOT FORGIVEN.

The foregoing facts must be borne in mind in order to rightly understand our subject—forgivable and unforgivable sins. Adam's sin was an unforgivable one, because it was the sin of a perfect being created in the image and likeness of God. It was a wilful and deliberate sin, a sin against the Spirit—that is, not an unintentional one, not one through weakness, but a deliberate one. That that sin was an unforgivable one was evidenced by the fact that for six thousand years, ever since its commission, sin and death have reigned over the race. (1) The children of Adam, sharing in his imperfections, shared also in his sentence. (2) That it was an unforgivable sin is attested also by the fact that it was necessary for Christ Jesus by the grace of God to taste death for every man, to redeem Adam, the sinner, and all of his race of sinners. Without that redemptive work reconciliation to God was impossible is the expression of the entire Scriptures.

Now, however, since Jesus has died for our sins, and since he arose and ascended on high and appeared in the presence of God on our behalf and presented his sacrifice as the atonement for the sins of all believers, it can readily be seen that these believers stand in a different relationship to God from that which Adam occupied. Their sins being forgiven they are still, by reason of their share in the fall, imperfect in mind and in body. Since God now takes cognizance of them he must in justice make an allowance for the blemishes and imperfections which they inherit and which are unwillingly theirs. If they were perfect, as Adam was perfect, any transgression of the law by them would be as unforgiveable as was Father Adam's transgression. But, as a part of his plan, God informs us that in the cases of all who accept Christ as their Redeemer and turn their hearts from sin to righteousness and seek to walk in the footsteps of Jesus—to all these he will grant forgiveness of their blemishes—their imperfections, which are merely the result of heredity.

Such blemishes as would have been counted sin to them, had they been perfect men at the bar of divine justice, are thus passed over and not counted sins to them because they have trusted in him and because they are seeking to walk not after the flesh but after the Spirit. This treatment of believers is called divine grace. It extends only to believers. Under another figure these believers are represented as being covered with the robe of Christ's righteousness; their sins having been imputed to Jesus, his righteousness is as a garment imputed to them, covering their blemishes and permitting them to stand before the Lord as though they were perfect, "holy, acceptable to God."—Rom. 12:1.

We will have something to say about the sins of unbelievers and God's dealings with them, but now we continue our examination of the operation of divine grace toward believers. The Apostle John when speaking of this class declared that none can be of it who deny that they they are actually imperfect. He says, "If we say we have no sin we deceive ourselves, and the truth is not in us;" but "if we confess our sins he is faithful and just to forgive us our sins." (1 John 1:8,9.) God can be just in forgiving our sins because Jesus has appeared for us. Our Redeemer has become our advocate, and has applied the merit of his sacrifice on our behalf; hence the justice of God in forgiving those who confess their sins and who accept the forgiveness which his grace has provided.

The same Apostle John in another connection says, "He that committeth sin is of the devil," and thus he intimates that those who are truly the Lord's people do not sin. Here evidently he is viewing us from the standpoint of the covering which is ours in Christ. He means that those who sin wilfully, deliberately, are of the devil, and are not guided by the holy Spirit of God. If, therefore, any who have become truly the Lord's followers through full consecration shall sin wilfully after they have received a knowledge of the truth, there remaineth no more sacrifice for their sins, they can have no more share in the great atonement work of Christ. They have had their share, and have misused the justification which they received through that forgiveness. For such is the second death. Theirs is the sin mentioned by our Lord in our text as blasphemy against the spirit—that is, evil speaking, evil acting, contrary to the spirit of truth, the spirit of righteousness, the Spirit of the Lord as they had learned and understood the same. That sin was never forgiveness, as the Apostle declares, "There is a sin unto death" and there is a sin not unto death.

"STRIPES" FOR MIXED SINS.

Our Lord, the great teacher and Theologian, did not teach that all sins have the same penalty. He not only showed that there is a sin unto death but he also spoke of sins which would be punishable with "stripes"—chastisements. Furthermore, he intimated that there would be various degrees of such sin, some punishable with few stripes and some with many. What sins are these? Which sins are they?

We have already considered two kinds of sins, and the kind now under consideration might be designated a third or a mixture or a combination of the other two. To keep the matter before our minds let us rehearse: (1) Sins that are purely the results of ignorance or inherited weaknesses the Lord proposes to overlook or forgive altogether for believers when they are confessed, acknowledged and repudiated. (2) The full, complete, deliberate renouncement of righteousness and participation in sin, a wilful delving into sin after having been forgiven, after having been accepted into the Lord's family, after having participated fully in the merits of the salvation provided—for this full, complete sin against the spirit of truth, righteousness, holiness, the penalty is the second death—utter destruction. (3) A mixture of the foregoing two kinds of sin—a blending of wilfulness with inherited weakness, a combination of perversity and heredity with a will that is not sufficiently strong in the Lord, not sufficiently determined for righteousness, not sufficiently on the alert to resist the attasks of the world, the flesh and the devil. This last-described species of sin is the more general one and must have our particular attention, that we may know how it is viewed of the Lord and what are the proper steps to take in counteracting it and what the results will be if we do not take these steps.

In our text the Lord divides the same subject into two parts only, "All manner of sins may be forgiven unto men except the sin against the Spirit, which can not be forgiven." Applying the text to this third view of sin, which is the one with which we all have our greatest difficulty, we find that where any measure of wilfulness is associated with sin, it takes it to that degree out of the list of forgivable sins and places it in the list of unforgvable, because to whatever degree we sin against the light and knowledge we are sinning against the spirit of the truth. On the other hand, so long as it is not a wilful, deliberate renouncement of righteousness and of the Lord's redemptive work it is not counted as a sin unto death. It therefore occupies the intermediate place which our Lord elsewhere mentions—it is a real sin, it implies a defect in the heart, in the will, in the intention. If the will were perfect the Lord would not count any defect as a sin at all, and to whatever extent the will is imperfect it must be rectified, remedied, otherwise assuredly we need not expect a place in the Kingdom. We must get to the place where we will be free from all intentional sins, imperfections, where our hearts will be opposed to sin in every sense and degree, where we will be walking not after the flesh but after the spirit, as close to the spirit of God's law as is possible for us—though it will not be possible for any of us to walk up to the spirit, because we are imperfect through the fall, but our endeavors to walk after the spirit are counted to us for righteousness, as the Apostle declares.—Rom. 4:5.

"IF WE WOULD JUDGE OURSELVES."

Our Lord and the apostles exhort not the world but believers to examine themselves, to examine their faith whether or not it is founded upon the Rock-foundation, the redemptive work of Christ, or upon something else, a sandy foundation which will not stand. They exhort us also that in all our Christian course we shall "walk circumspectly," looking all about us, examining every step in life's pathway, seeking that our Christian walk shall be in all things pleasing to the Lord, measuring ourselves and our conduct by the Golden Rule, comparing ourselves repeatedly with the divine standards set for us in Jesus, the standard of perfect love for God and for our fellow man. To whatever extent inspection finds that we are short in these matters, we must see to it that it is not the will that comes short, that every shortcoming is purely, solely, the result of weakness of the flesh, inability to do better. So doing we shall continue to have the forgiveness of the Lord, and enjoy continually the light of his countenance and fellowship of spirit with him.

On the other hand, if we find that to any extent we have done less than we are able to do to maintain a righteous standard of life—less than we are able to do in preserving our fellowship and relationship to the Lord and his people, less than we are able to do in holding up the standard of righteousness before the world—our hearts should condemn us and show us that we are not living up to our proper standard and privilege. If we find that our wills were not sufficiently on the alert to know and to do the will of the Lord, if we find that to any degree we have courted sin or to any degree assented to our own temptations or yielded in any degree to our own weaknesses, then our course is plain—we have sinned. We should go at once to the Lord in prayer, acknowledging the defect, asking forgiveness for the sins and sincerely promising thereafter to put forth greater endeavors to walk after the spirit and not after the flesh—to serve the Lord with all our hearts.

But we can not expect to have such sins entirely forgiven, entirely blotted out. The Lord will very graciously forgive the transgression to the extent that he who can read the heart can see extenuating circumstances, weaknesses, strong temptations, etc. We may rely upon divine justice as also upon divine mercy that, on the one hand, the Lord will not judge us too severely, but, on the other hand, that he will judge a righteous judgment. We are to bear in mind that the Lord's object in dealing with us, ingiving the stripes of punishment, is not that he takes pleasure in our suffering, but, as the Scriptures explain the matter, would chasten us as sons that he might teach us the lessons necessary, which will be helpful to us, and which will enable us eventually to be proper and acceptable members of his family in glory, amongst whom there can not be a solitary member who will love or have any sympathy with sin. And as the Apostle says, "Brethren, if our hearts condemn us not, then have we confidence toward God." If we are doing the best we know how to do day by day, year by year, we may rest in the Lord's unchanging grace toward us in Christ, however weak, however imperfect our results.

To whatever extent we can grasp this thought, we will be helped, not only in our appreciation of the Father's judgments and disciplines and chastenings as they may come to us, but be helped also as the Apostle exhorts, in judging ourselves—in correcting ourselves, in disciplining ourselves. This is the real life work of the Christian after he enters the family of God by adoption as a son through Jesus Christ. We are not ignoring the privileges and opportunities granted to the Lord's people in connection with serving the truth by preaching, circulating tracts and otherwise; but we assert that these services for the Lord and for the brethren and for the truth could easily be accomplished without us, and we are permitted to engage in these that thereby we may evidence our love for him and for his cause of righteousness.

But these outward works for others are not the most important. Our special work is for ourselves, that our own hearts may be developed more and more in the character-likeness of our Lord Jesus, who was holy, harmless, undefiled, separate from sinners. Our hearts must be more and more after his own pattern, holy, harmless, undefiled. Let us remember that we can not hope for absolute perfection in the flesh, but must require of ourselves perfection in the spirit, in the endeavor, in the intention, in the will. This is the Lord's demand and he will accept nothing less. We must not expect that this judging of ourselves and character-development will be or can be developed sufficiently. We may as well know at first that it is a tedious undertaking, that it means battles with self-will, with the various depravities and oppositions of the flesh, as well as the opposition of the general course of this world. We must learn from our imperfections and failures, must judge ourselves by fortifying with resolutions and prayer our arrangements of the affairs of this life, so that the weak points of our characters may be strengthened, and that we as new creatures may be in the spirits of our minds rounded out and approximate more and more the perfect pattern.

PERFECT LOVE THE STANDARD.

God is love, and his love was manifested in the character and work of his Son, and to us he has declared that "love is the fulfilling of the law." (Rom. 13:10.) We, therefore, are to judge ourselves continually, to see to what extent words and thoughts and deeds are in harmony with love. Day by day we are to seek to bring all into as close harmony with the requirements of love as is possible to us; yet with each step of progress that we make toward the ideal we find that the ideal advances proportionately, so that the Christian at the end of his journey may have no higher an appreciation of himself according to the flesh than he had at the beginning of his course, though he may have made and should have made considerable progress in overcoming the weaknesses of the flesh and in attaining the character-likeness of his Lord.

If, therefore, using the golden rule of love to measure all of life's affairs, we can see at the close of each day that we have done our best to regulate life according to this rule, our hearts need not condemn us, and we can know that our imperfect work shall be acceptable through Christ. But if we have found that we have done less than we were able, have come short of the standard of love more than was absolutely necessary, we should judge ourselves, condemn ourselves, have pain, shame and regret, which would be manifest to the Lord not only in our petitions at the time but also in our subsequent better endeavors.

The Apostle intimates that the Lord woud accept such a judging of ourselves as being the stripes due to such a sin—to such a failure to live up to the standards which he has set and which we as the followers of Christ have accepted. Such would probably have no further stripes from the Lord because of their self-correction, because of their grief for sin, and because the Lord would esteem that this was a sufficient punishment for their measure of wilfulness or lack of zeal associated with their infraction of the divine standards.

But if we would not judge ourselves, the Apostle says he would be judged of the Lord—receive stripes, punishments—not by and by, but now in this present life. The Apostle tells us that the Lord would give these corrections in righteousness to the intent that we might not be condemned with the world—because he wishes to judge and develop us as his Church now instead of leaving us and our judgment over to the future—to the time and conditions of the world's judgment, which belongs to the age to come. The Lord's chastisements may come to us through sickness, through financial losses, through sorrow and pain or from any of a variety of sources, but these to the Lord's children are always the chastisements of a Father to the Son, because they are his, because they take the step of renouncing sin and accepting Christ as their Deliverer as the Captain of their Salvation. This acceptance of Christ differentiates all believers from the world, and assures them of their judgment, their trials, their disciplines, their stripes, in the present life and not in the future age.

Those who have committed their way unto the Lord and thus entered the school of Christ have much advantage every way over others. Such should rejoice, and the more and better they understand the divine plan the more they will rejoice that the Father in his gracious plan does not give them over to their weakness nor permit them to lapse totally into sin, but holds them by his own right hand and chastens them that they may not be condemned with the world. Nevertheless, more glorious, more happy, is the course of those who faithfully walk not after the flesh but after the Spirit, and who need not the chastenings of the Lord, but who judge themseves and continually have the Father's smile, with not a cloud between.

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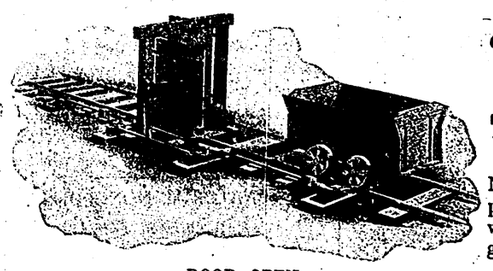

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YOUR PLACE IN THE WORLD.

All Who Do Their Best Deserve Equal Credit.

All who do their best and in doing their best do a good piece of work deserve equal credit, says Senator Albert J. Beveridge in the Saturady Evening Post, whether the work be little or big. The architect who builds a house has wrought for humanity as truly as the statesman who builds a government. One man can make bricks well and another lead armies to victory; yet each has fulfilled his destiny if his achievement was what he was fitted for and if he has done his best.

From one point of view, all occupations that help one's fellowmen are important. Who shall say that the hod carrier has not done as much for humanity as orator and poet? The cook is as necessary as the philosopher. Compare the blacksmith and the sculptor. The point is that all useful labor is tor. The point is that al useful labor is equally noble. Each of the workers of the world is required in the human cosmos.

It may not be that the worker himself sees that he is essential. It may not be that he understands the outcome of the striving. For that matter, we are all toiling as blindly as the coral insect, and yet our labor is as much a part of a symmetrical structure as is the life and perishing of that polyp.

We are all pouring out our energies day by day without understanding what effect our spent lives will have in the general result of human effort. And some of us get heartsick, no doubt, and weary; and discouragement whispers; "What's the use?" and many another wily phrase of Satan.

Very well; let every man, however humble or inconspicuous his place among men, understand that his work does count and will become a part of a harmonious whole. "All things work together for good." No matter that we do not know what we are here for. We may not understand how our lives are to be woven into the great design of the world any more than a single thread of some wonderful and beautiful rug understands the design of which it is a part. No matter, I say. The Master-Weaver understands what we are here for and what we are doing, and that is enough. He has uses for every sound thread, and, doubtless, one is as important as another. Vaunt not yourself, O thread of purple, over your fellow-thread of white!

TEACHING ECONOMY OF COAL.

Government Will Make Tests Free of Charge.

The government is trying to show the people how to save money by the economical use of fuels. It maintains a chemical laboratory for analyzing samples of coal, the "fuel value" being ascertained by a special contrivance in which a small quantity is burned in pure oxygen. So delicate is the process that the operator watches the thermometer gauge from a distance through a little telescope, lest the heat of his body, if he went near, might affect the apparatus. Other tests are made for steam production, for gas generation, for coking and for briquetting. Coal briquettes (waste cemented with coal-tar pitch or other "binder") are coming into quite general use for domestic purposes, taking the form of eggs or small bricks, and larger ones, weighting 25 pounds apiece, are employed for locomotives.

Such tests the geological survey will make for anybody free of charge, and, in like manner, it will determine the qualities of cements. It is co-operating with the department of agriculture in the work of testing road materials and pottery clays—a branch of investigation which is expected to develop to such an extent that a bureau of structural materials will have to be established. Meanwhile anybody who has road-stuff or clay that he wants examined has only to send it to Washington, and a report on it will be returned without expense to himself. Samples of rocks submitted will be examined in the same way, and expert opinions given, together with whatever information may be desired in regard to mining possibilities.—Saturday Evening Post.

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Mrs. Casey—Oi don't belave it.

Mr. Casey—Well, if yez t'ink Oi'm a loiyer, g'wa nan' put her out yersilf!

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

Sign of Hard Winter.

It is to be a long, hard winter. It is to begin early. The hen hath said it. Think you that a hen is not a fitting rival for the United States Weather Bureau and the Winton Place phophet? Think again. That humble bird of prey is in line with the goose bone wizard, the dog's nose orthodoxy, the raccoon prophecy. She rivals the rattlesnake as a dealer in futures. She is the warmest baby in the weather show. Poultrymen declare that their hens are moulting earlier than ever in their recolection this fall. Consequently eggs are scarce and high. That is one angle that appeals to the housewife. The other is that whenever the meek hen is convinced that the coming winter will be a hard one she gets ready for it early. Her feminine and gallinaceous instinct is never wrong. When the first snow flies every hen in the U. S. will be clad in a perfectly fitting new suit of feathers and may cackle defiance to the elements. She has done her part and faithfully furnished a hunch to the housewife that is worth playing. Get your coal in early.

In the Czar's palace, Tsarkoe, near St. Petersburg, one room has a floor of ebony inlaid with mother-of-pearl. Another has walls of carved amber and the walls of another are inlaid with beaten gold.

PASTOR RUSSELL'S SERMON

THE SIN OF THE WORLD.

Ignorance and Unbelief Not Sins—What Saith the Scriptures?

Pastor Russell met with his home congregation Sunday, occupying Carnegie hall, their own chapel being no longer of sufficient capacity.

The speaker said:

I continue my examination of the general subject of sin, supposing that many of my audience keep in touch with the discourses through the public press. Having already examined the sins of the Church and found them to be of three different kinds, namely—sins of ignorance, which are forgivable through faith and prayer; sins of full wilfulness, which are punishable with the full penalty of the divine law, the second death; and sins which are a combination of ignorance and weakness, heredity, and a measure of wilfulness, and which are punishable with stripes, chastisements, sorrows, either self-inflicted by the penitent one or administered by the Lord in mercy that the believer of the present time might not have his portion with the world, having been called and accepted to a new nature—a spirit nature.

To-day, if you please, we will examine the sins of the world, to note the divine attitude toward them and what punishment has been arranged for them.

I choose for my text the words, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29.) These were the words of John the Baptist, specially commissioned of the Lord to be the forerunner and announcer of the great Redeemer. They suggest to us properly that there was a sin of the world at that time, a general sin which involved the whole race. In keeping with this thought is the Apostle's statement respecting the Church. Ye were "children of wrath even as others," and "have escaped the condemnation that is on the world." The general condemnation of the world because of general sin of the world dates away back to the time of Adam, who when in the image of God, perfect and unfallen, sinned wilfully and deliberately, and brought upon himself the curse, the condemnation, the sentence, the wrath of God, involving the whole world of his posterity with himself in his transgression and in its penalty, death—"the wages of sin is death."—Rom. 5:12; 6:23.

A THEOLOGICAL BLUNDER.

It is a theological blunder, and properly out of harmony with the Scriptures, that the teaching has gone forth that the penalty for Adam's sin is to be meted out to his posterity beyond the grave. The facts are obviously to the contrary. The penalty of the original sin, in which the whole world shares, began to be felt by father Adam at once, since he was driven from the garden of Eden to earn his bread in the sweat of his face in battling with the thorns and thistles and unfavorable conditions associated with the curse upon the earth. All of the aches and pains and sighs and tears of father Adam and mother Eve and all of their posterity, as they have been fulfilling a penal servitude in going down into the great prison-house of death, have been associated with the wage or penalty of sin—these have constituted the dying process, the result of which is absolute nonentity, extinction.

It is from this death penalty, extinction, that God has redeemed the whole world through Jesus Christ. The dying processes do not fill the penalty; death, extinction iself, and that to all eternity, was the penalty. Original sin needed no more penalty than this. We could not justly consider that any more of a penalty would have been possible or reasonable, and certainly no more is specified by the divine Word. Whoever will consider the amount of physical, mental and moral pain, sorrow, disappointment, experienced in one day throughout the world, and then remember that this has been the order of things for now six thousand years, will agree that God placed a heavy penalty against sin when he declared, "Dying, thou shalt die."—Gen. 2:17.

To assume that after mankind has passed through the trials and difficulties and disappointments and sorrows of the present life, there must still await him an eternity of torture because of father Adam's disobedience in the eating of the forbidden fruit, is to suppose what is totally unreasonable and what would imply the mental aberration, the insanity, of the thinker. Alas, that for a time we were all somewhat hoodooed by the great Adversary through the false theologies of the dark ages into such a misconception. We can not charge it to insanity either, for the fact of the matter is that reason and common sense have been generally ignored when considering religious subjects.

WHOEVER SINS SUFFERS.

This well-worn proverb is manifestly true. Observation and experience teach us that while we are born to sin and shapen in iniquity, and are continually surrounded by imperfect conditions and downward tendencies, nevertheless it is possible for us to strive against these and to measurably maintain ourselves without further degradation, and perhaps even to advance a step or so in the right direction, though without any hope that we would ever be able to recover ourselves and to reach perfection. On the other hand, it is equally evident that to yield to the weaknesses and imperfections wherein we are born, while it is easy to go on the downward road, the broad road, nevertheless it is the road to destruction—the road by which we might hasten in ourselves the dying processes already in operation. Moreover, while the whole creation, as the Apostle says, is groaning and travailing in pain together because of sin, because of the curse, because we are a dying race, it is possible for each one, by indiscretion and running headlong into sin, to increase his groaning, to increase his sins, to increase his troubles and disappointments and vexations.

Thus seen every sin increased the trouble upon the individual and tends to hasten him to the tomb, while on the contrary every endeavor for righteousness, every restraining of the downward tendency, is advantageous. Thus we see that in the divine arrangement rewards and punishments measurably adjust themselves as respects the unbelievers. We will see later on how present resistance of sin will prove of future advantage, and present yielding to sin prove a future disadvantage, without any reference to the original sentence against Adam and his race now being executed.

CANCELATION OF THE WORLD'S SIN.

The Scriptures everywhere keep before our attention the fact that, so far as believers of this present age are concerned, their past sins are all canceled, and their only responsibility before God is the present attitude of their own hearts. We have seen that God can be just and at the same time justify these believers in Jesus and cancel their past sins because of the great atonement sarcifice of Christ, share in the merit which is imputed to each believer. How glad we are! how we rejoice in the testimony! "'Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." (Psa .32:1, 2.) But what shall we say respecting the world—they who are not believers? We can not say for them that God has canceled their sins, that he has imputed to them the merit of Christ's sacrifice, for there is no Scriptural warrant for such an assurance; but neither is there a warrant for the usual theory that those who have not believed on the only name given under heaven and amongst men whereby we must be saved, are to be held responsible for their share in Adam's weaknesses, for all their ignorance and blindness and the measure of wilfulness in sin which they have manifested, and that they are all to be punished for these after death—to be awakened from the sleep of death by resurrection power in order that they shall be punished for all the weaknesses, imperfections, etc., which they have inherited and to some extent perhaps increased.

Evidently such a procedure would be inequitable, since ,as we have already seen, they are suffering now in this present life weaknesses, pains, tears and sorrows, and since, as we have also seen, their share in death completes their share in the penalty for sin, complying with the sentence in every particular. The thought of a future awakening for the purpose of punishment for past sins is entirely incongruous with the Scriptural declaration and every reasonable conception of divine justice. It would be like the trial and conviction and imprisonment and execution of a murderer, and then, if the government had the power, his resuscitation that he might be tortured or hanged again and again, repeatedly. Such conceptions are totally out of harmony with the divine character and Word—we must repudiate tnem.

As the hope of the Church now is in God's mercy for the forgiveness of sins, so the hope of the world is in divine mercy and the forgiveness of sins. Ah. but, says one, it would never do not be just! We answer that it would be as just to forgive the world its sins as to forgive the Church's sins. We admit that having sentenced the world to death the death penalty must stand, that justice could not rescind it. But we have just seen the whole Scriptures corroborate the thought that God has provided a ransom, that Christ has paid the penalty "for our sins, and not for ours only, but for the sins of the whole of the world may include murder, ar- as justice is concerned, there can be no more objection to the fogiving of the sins of the whole world than to the forgiving of the sins of the whole Church.

THE PREMIUM UPON FAITH.

But some one suggests that the sins of the world may include murder, arson, adultery and various heinous crimes, and God could not forgive these. We answer on the contrary that those very crimes have been committed by many who became believers in Christ and were freely forgiven them. If justice was not violated in forgiving these sins to the Church of this Gospel age, why should we consider that it would be violated by forgiving similar sins for the world in the coming age?

The Apostle enumerates these various sins in speaking of the forgiven Church—"Be not deceived: neither fornicators, nor idoators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God." The Apostle, after reciting almost every crime of the decalogue and every degradation imaginable, adds: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus." (I Cor. 6:9. 10, 11.) If the mercy and grace of God have been such toward us, who during this Gospel age have been faroved with the opening of our eyes and the opening of the ears of our understanding, why should we object if his mercy and grace abound in a similar measure to the remainder of the race when in due time they shall be brought to a knowledge of the truth, of the Lamb of God that taketh away the sin of the world?

Ah, but ,says one, you forget that God has a premium upon faith in this age, and declares forgiveness to those who exercise the faith. Evidently in God's estimation faith is righteousness! No, my dear brother, faith is not righteousness. Faith could never satisfy the demands of justice—the blood of Christ and it alone has paid the penalty. Faith is merely the trolley arm which connects us with divine power and favor during this present time. He who has faith and is brought into contact with the Lord Jesus may have the great blessing which those may have now. But how comes it that one can exercise faith which to another is impossible? We answer that some have a less favorable environment for the attainment of the knowledge ncessary as a basis for faith, while others are deficient in that quality of mind necessary to the exercise of faith. The believers of this Gospel age are therefore a called and elected closs, because the Lord is choosing them and granting them special favors in advance of the blessings he intends to confer later upon the world. We who believe have been favored of God in various ways, through the various assistances, giving us the knowledge and the favorable conditions forr cultivating faith and trust and obedience and love. Spiritual Israel has manifestly much advantage every way over the world in general.

But because we have had much advantage and have been favored of the Lord, shall we either deny his grace toward the remainder or begrudge them the blessing which he has promised shall be theirs in due time? No, verily! In proportion as we have the mind of Christ, the love of God shed abroad in our hearts, in that proportion we will desire that all the good things God will be able to justly do for the world shall be accomplished in their interest. We will rejoice, therefore, and be glad in the new heavens and new earth which he will create—in the new conditions which divine providence will surely inaugurate, the result of which will be the binding of Satan, the restraining of all evil influences and the blessing of all the families of the earth.

THE DIVINE PURPOSE.

God's purpose, as we more and more see it shining out through his Word, is that after having blessed in a peculiar, special manner those who have faith in him and who will exercise it and under his guidance develop the spirit of love, he will then deal with the world in general who have not yet heard of his name, whose eyes and ears of understanding have not yet been opened in the true sense of the word to appreciate the heights and depths ang lengths and breadths of the lov of God. Now is the age of faith, and all the rewards of the Lord are to those who exercise faith and to none others; but following this age will be one of sight, in which the Lord will reveal to the world in general his glorious character, opening the eyes and ears of their understanding and causing the knowledge of the Lord to fill the whole earth as the waters cover the face of the great deep. It is in harmony with this that the Scriptures everywhere present the thought that we who walk by faith ang not by sight are walking in a dark place, merely enlightened by the lamp, the Word of God. Weeping endures during this night because sin and death are still reigning, but the morning has been proclaimed **in the Lord's Word,** a glorious morning, a Millennial morning, in which the Sun of Righteousness, the Lord of glory, **shall shine forth,** shall be revealed, and all flesh should see the glory of God, that al might know him from the least unto the greatest.

But some one still objects perhaps—What has the world done that it should deserve so great a blessing at the Lord's hands? I reply, What did the Church do to merit divine grace and favor and forgiveness of sins? Neither those who now believe through the exercise of faith ,nor those who will by and by believe through the exercise of sight, have anything whereof to boast before the Lord. Neither we nor they could put forth any claim to justice why our sins should be canceled and we should be reinstated in divine favor and mercy. The basis of hope, both for ourselves and for the world, rests upon the great sacrifice accomplished at Calvary. There is none other name given under heaven or amongst men whereby we must be saved, and he who is the Savior of the Church by the grace of God "tasted death for every man," and is the "Lamb of God which taketh away the sin of the world."

We will consider this feature of our subject in next Sunday's discourse. We now merely note the fact that the elect Church of this Gospel age, the Royal Priesthood, under the great High Priest, is being selected for the very purpose of ministering to the world during the coming age. The sacrifice of the Church as the body of Christ is counted in with the sacrifice of the Head, and as sealing with him the great NEW COVENANT which is to be established between God and the world—"after those days"—after this Gospel age. The Lord's proposition to the world is that he will freely and graciously remit all the sins of the past for all who then in the glorious light of the Sun of Righteousness shall accept the divine favor of forgiveness and seek to walk in the paths of righteousness. This covenant will apply not only to natural Israel, which will be the first of the nations under the blessing, but will apply ultimately, as originally explained to Abraham, to all the families of the earth—"Their sins and iniquities will I remember no more."—Heb. 10:17.

FUTURE PUNISHMENT FOR THE WORLD.

In studying the Scriptural teaching respecting God's dealings with the sins of the Church, we found that all unforgivable sins received stripes in the present life, and that the only punishment for sins that extended into the future was that of the second death, utter extinction, which would be visited only upon those who sin wilfully, deliberately, intentionally, against light and knowledge and opportunity. It will be different with the world. They suffer, as we have seen, the natural consequences of sin in the present life and in going down into death. The condemnation for sin, the curse, will be lifted from the world at the opening of the Millennial age—lifted from all—the curse will be no more. God will at that time accept the sacrifice of Christ as full satisfaction for the whole world, and blot out the sins of the whole world, as we shall see in next Sunday's discourse.

But although the condemnation for sin will wholly pass away from the world at that time, before their awakening from the sleep of death, they will awaken in practically the same condition in which they went into death, since there is no moral change in the tomb, whither all go. (Eccl. 9:10.) The world, then, will come forth bearing the various marks of degradation and sin with which they died . And it will be the work of the Millennial age to remove these scars, these marks of sin and degradation. And we may understand that the relationship of each individual with which he will be obliged to contend in the future will be proportionate to the measure of his knowledge and conscience in the present life, whose voices he disregarded. Some may have sinned grievously, committing bloody murder as well as slanderous murder and assassinations of reputation; and because of their degeneracy through the fall, their ignorance, etc., they may be much more amenable sins of ignorance and weakness having and uplifting influences of that time than some others who, having much more knowledge and hence much more responsibility, committed crimes which perhaps in the eyes of many would be considered less heinous.

The conscience seems to be the touchstone according to which the world's judgment will be reckoned. All sins of ignorance and weakness having been canceled, punishment for those will surely not be required. The stripes which the world will receive during the Millennial age, the difficulties which will suround their pathway as they will then be required to climb from degradation to perfection, will be proportionate to their wilfulness in wrong doing in the present time—in proportion to the measure in which they have destroyed their basis of character in themselves. Thus the stripes or difficulties of the world in the future age may be along the line of a very different estimation than that which would be likely to be made by any of us at the present time. It is largely for this reason that we are instructed to avoid judging, attempting to determine the exact degree of responsibility in those about us in the world as well as in the Church—"Judge nothing before the time."—I Cor. 4:5.

We are to note, however, that the judgments which the Lord will exercise toward the world in that future time ignore, as canceled, all the responsibilities for wrong doing in the past, although the weaknesses resulting from this wrong dong will still be in the flesh and need to be striven against and by the Lord's assistance overcome. Hence we see that, so far as the world is concerned, those who are seeking to live moral and upright lives and to maintain a good conscience and to deal justly, even though they are now both blind and ignorant respecting the Lord, will by and by profit by all their present endeavors to live righteously, and that they will have characters already somewhat advanced along the lines of justice and righteousness, which then will find opportunity for rapid growth under favorable conditions of the Kingdom. On the other hand, any sin in proportion to its wilfulness, degrading the conscience and weakening the character, will be a blight upon the life of that individual during the Millennial age ,and seriously inconvenience him in his attempt to go upward on the highway of holiness. Let us more and more, dear brethren and sisters, appreciate the fact that "The Lamb of God taketh away the sin of the world," that "he is a propitiation for our sins, and not for ours only, but also for the sins of the whole world."

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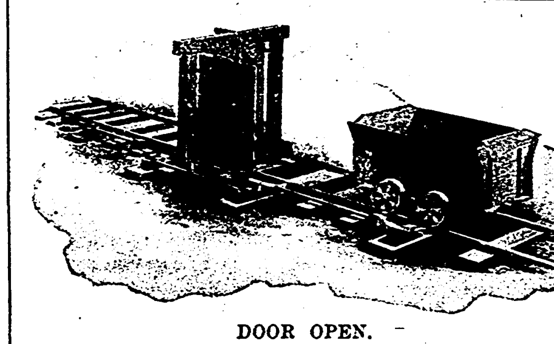

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There is nothing that a rat will not eat. They have eaten off the legs of living birds, eaten their way through a live pig and have gnawed off the thick skin growing about the nails of elephants' feet.

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WHERE THEY MEET.

Date and Place of Conventions of the Different Labor Organizations.

October 17, New York, United Textile Workers of America.

October 26, New York, International Compressed Air Workers' Union.

November 6, Pen Argyl, Pa., International Union of State Workers.

December 4, Denver, Colo., National Alliance of Bill Posters and Billers of America.

December 4, Cleveland, O., International Seamen's Union.

Labor Tribune

JOS. TELFORD Pub'r.

Corner Fifth Ave. and Smithfield St.

(Over Pennsylvania Railroad Ticket Office.)

TERMS, $2 A YEAR IN ADVANCE.

No paper discontinued until amount due is paid, as required by law, except at option of publishers.

Entered as second-class matter at Pittsburg, Pa.

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

Evil Effects of Immigration.

The bureau of statistics of labor for New York State records that one-half the unions have been injured by immigrant competition. Of 265 unions, 120, with 34,304 members, suffered reduction of wages; 97 unions, with a membership of 22,318, had fewer working days in the year.

The defenders of this reckless immigration always advance the argument that we all come of European stock if we only trace our families back far enough. But there is a marked difference between the immigration of the past and of the present.

Those who came to America, even a generation ago, were the energetic, capable and fearless of other lands—those who were prosperous enough to pay their passage money and daring enough to risk a long sea voyage and the unfamiliar conditions of a new country.

Now the ships' companies have so systematized the immigrant traffic that it is almost easier for the shiftless and incapable to come to America than to stay at home. Hence the failures, the "beaten men of the beaten races," the incompetents, and often even the chiminals and idiots of foreign lands are poured in a ceaseless and swelling tide upon our too hospitable shores.

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PASTOR RUSSELL'S SERMON

"YOM KIPPUR," SIN-COVERING, SIN-REMISSION.

The Jewish Celebration and its Anti-typical Significations to Spiritual Israel.

Harrisburg, Pa., Oct. 8.—Pastor C. T. Russell of Alegheny, Pa., addressed good audiences twice here to-day. We report his discourse on "Atonement by the Precious Blood" as follows:

To-morrow Jews throughout the world will celebrate "Yom Kippur," the sin-covering, in accordance with the law of Moses, so far as circumstances will permit. In other words, to-morrow will be what in the Old Testament Scriptures is termed, "The Day of Atonement." God everywhere throughout the Scriptures keeps before the minds of his people the thought that all are by nature sinners, that all were born in sin since the fall of our first parents, and that there can be no return to divine favor and blessing except as this fact is recognized and the suppliant returns, seeking again the Creator's favor through the merit of the sacrifice offered by a Mediator. The time for a real mediator's appearance and for the real atonement sacrifice to be made being still future, God organized the Jewish people as his typical people, established amongst them typical ordinances at the hand of a typical mediator—Moses.

Amongst the most important of these types which the Jews performed "year by year" continually" was the great Day of Atonement, which by divine institution was located at the beginning of every ecclesiastical year, on the tenth day of the seventh month. Its sacrifices and the benefits which typically flowed from them were applicable for the year just beginning, and typically constituted Israel a clean nation for that entire year, and thus guaranteed to them God's favor and blessing for that year. At the end of each year they were to realize themselves again in sin, cut off from God, and were to mourn and wear sackcloth and fast and pray, and wait until the hour when the high priest would have accomplished the sacrificing and the making of atonement for them in the Most Holy, and would come out and give the divine blessing, good not only for the moment but for the entire year.

THE ANTITYPICAL ATONEMENT.

The Apostle had reference to this Atonement Day sacrificing when he declared that this yearly repetition of it implied that it was only typical and not the real covering for sin, because if original sin had once been really blotter out it would remain forever effaced and there would be no need of repeating the sacrifice every year. The Apostle declares that the repetition of the sacrifices of bulls and goats year by year continually, implied, proved, that those sacrifices could never make real atonement for sin, but were only foreshadowings of the better sacrifice through which sins would ultimately be really, completely, everastingly blotted out, and that when that real atonement sacrifice shoud be made there would no longer be need for the typical ones. He points out, too, that Christ, having made one sacrifice for sin forever, everlasting in its merit and efficacy—has been exalted to the right hand of the Father, needing no longer to offer sacrifice, and we no longer needing any other sacrifices than the one which he made for us.

This general teaching is recognized by the creeds of all the various denominations of Christians throughout the world. In at least a general sense all agree that the sacrifices of Christ at Calvary is the basis of reconciliation with the Father, our Lord Jesus being the antitype of Moses, and being the real and not the typical Mediator. Only Catholics and high church Episcopalians repudiate this thought, and claim that further sacrifices for sins are essential. These claim that while the sacrifice at Calvary was efficacious as respects past sins it is not efficacious as respects subsequent sins, but that a sacrifice of the mass, which affects to be a repetition of this sacrifice at Calvary, is proper and necessary to the cancellation of sins committed after the believer has been accepted into the Church of Christ. We dispute this, and in common with all Protestants denounce it as being the very rankest of error, styled in the Scriptures an abomination in the sight of the Lord—a "desolating abomination," a blighting of spiritual life and growth, a hindrance to all true growing in grace, God having ordained that all should look to the one sacrifice for sins by him who "gave himself a ransom for all to be testified in due time."—I Tim. 2:6:

suite au fait, adding that he need not

THE WORLD REPUDIATES ATONEMENT.

The world, comparatively satisfied and relying upon the false theory of Evolution, denies that the first man was created in the image and likeness of God, denies the fall into sin and degelder lady. "e have been waiting for a up. And it turns out just as I expectradation and death, denies that there was any barrier between God and man that needed to be removed by an atoning sacrifice, denies that Christ made atonement or that any was necessary, and refuses any covering for its sins, asserting that it has little sin anyway, and that it is willing to suffer whatever its penalty would be. These, blinded to the real facts of the case, are not to be considered wholly responsible for their position, and doubtless in divine providence will share the bessings of the Millennial age, when all the blind eyes shall be opened and all the deaf ears shall be unstopped, and the knowledge of the Lord shall fill the whole earth.

Then they and all men shall realize the truth on this subject, that "by one man's disabedience sin entered into the world, and death" and all our troubls as a result of sin, and that all are thus involved, no hope of escape from the penalty of death, extinction, except through the mercy of God, and this mercy was extended to us as a race through the Son of God, "who gave himself a ransom for all, to be testified in due time." With the facts demonstrated to them beyond peradventure, no doubt many, now agnostics, will become sincere followers of that which is good and accept the divine arrangements heartily, and ultimately attain to the eternal life which God proposes shall be his gift to all who love righteousness and hate iniquity.

We now only address those who have the hearing ear on this subject, as it is beyond our power to give any one such an ear. He who hath an ear let him hear the message of God's Word, that while our whole race was unworthy of everlasting life, because of sin and degradation, God has provided a great sin-atoning sacrifice for the sins of the whole world. And it is only a question of time until the whole race shall come to know of the matter and have an opportunity to avai themselves of its wonderful, gracious provisions. The knowledge is now merely for those who can exercise faith, and who in response to that faith will seek to bring forth the fruits of righteousness, in accord with the divine character and Word.

THE JEWS HAVE NO YOM KIPPUR.

We have great respect for the Jewish people and their desire to have as much blessing as possible in connection with Yom Kippur. We admire the persistency they have manifested and their devotion to the one God. Nevertheless we must point out that they are utterly deceived in supposing that their celebration of Yom Kippur contains any virtue or blessing. Let me prove this: Every Jew who understands the law recognizes the force of our text, "Without the shedding of blood there is no remission." Where have they the shedding of blood, as was commanded under the law to be the prime essential of the Day of Atonement? All real Jews know this, then why not have the sacrifices as Moses instituted them? We answer, because they have no priest and because they have no altar or propitiatory on the holy ground commanded. It is easy to see why they can not have either tabernacle or temple at Jerusalem, as they once had. It is because the city and land are not under their control, but under the control of the Turks. But if they possessed the city and had full control, and had rebuilt a Tabernacle or Temple as originally directed, they still could not have observed this Atonement Day, they still could have no Yom Kippur. Why? Because they have no priest.

But, you say, They could easily ordain a priest. I answer, No! The priests of the Jews were not ordained of man. Under the law none except a son of Aaron, who could prove his lineage, could serve as the high priest and offer these atonement-day sacrifices; but it is all uncertain, and it would be contrary to the law for any one to attempt to serve before the Lord as high priest without better credentials. Secondly, the poor Jews celebrating Yom Kippur year by year are merely deluding themselves when they think they are making any atonement for sin, or in any sense of the word are accomplishing what was set forth in these Atonement-Day ordinances.

Why is it thus? We reply that matters are in this condition by divine intention. The Lord miraculously kept together that nation and preserved their records, so that they were not without the priests and the typical sacrifices throughout the entire period of their favor with God, which continued up to and included the time when he sent to them his Son, to be not only their sacrifice, and through whom as the Mediator the antitypical blessings of the Lord might have been theirs. As the Lord himself testified to them, "He who rejecteth me rejecteth also the Father who sent me," and thus it was that with the rejection of Christ they come under the sentence, "Your house is left unto you desolate." "Ye shall see me no more until that day when ye shall say, "Bessed is he that cometh in the name of Jehovah." (Matt. 23:38, 39.) "That day" is the great Millennial day, when all the world is to be blessed, when "the glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5.) In that day the Jew, cut off from divine favor at the opening of the Gospel age, will again come into favor and be the first of the nations to receive the divine blessing. Then the Jew and all nations shall see that the typical priesthood did not pass away until the antitypical sacrifice and the antitypical Day of Atonement had begun.

SHADOW AND SUBSTANCE.

The literal Atonement Day was one of ordinary length, but the antitypical Atonement Day, beginning at the time of our Lord's baptism and consecration, has lasted from then until now, and not yet quite finished. At its conclusion there will be ushered into the world the glorious blessings of the Millenial age, the rolling away of the curse, the shining forth of divine favor. This was typified in the fact that at the close of the Atonement Day, when its sacrifices had all been offered, when the blood of both sacrifices had been sprinkled in the Most Holy, then the high priest put on his glorious garments, came forth to the altar, lifted up his hands and blessed all the people, lying on their faces in sackcloth and ashes. Then the people in the type arose, shouting and rejoicing in God's favor. And so it will be in the antitype: with the conclusion of this Gospel age, or day of Atonement, the great High Priest will have assumed all the dignity and power and offices represented in the gorgeous robes of the Jewish high priest, and he will step forth, be manifested in power and great glory, to bless all the people, many of whom are literally in the dust, in the tomb, and all of them groaning and travailing in pain together waiting for their glorious consummation, when all the sons of God represented in the High Priest, Head and members, will shine forth as the Sun for the blessing and assistance of mankind.—Matt. 13:43.

The Apostle, after telling us that the law was a shadow of good things to come and that the substance or reality is in Christ (Jesus the Head, the Church his body), proceeds to tell us in the words of our text that under the law "without the shedding of blood there is no remission of sins," God thus teaching that the only remedy for man's fallen condition, the only thing that would cancel his penalty before justice, would be a sacrifice, and one much better than any of the sacrifices which the Jews had offered or ever could offer—a blameless sacrifice, a perfect sacrifice, a holy sacrifice, a harmless sacrifice, an undefiled sacrifice, the sacrifice of one perfect, complete, sinless, and in every way fully equal to and the equivalent for the original sinner, father Adam.

The Apostle points out further that all the things done in the temple and tabernacle represented higher and grander things, mistranslated heavenly things. He says the pattern or types of the higher things were cleansed with the blood of bulls and goats, but the actualities on a higher plane were to be cleansed through better sacrifices than these.—Heb. 9:23.

THE "BETTER SACRIFICES."

I need not remind my hearers that the better sacrifices are those offered by the Christ. It is proper, however, that I do remind you that in God's gracious plan he has arranged not only that Jesus, our Redeemer and Lord, should be the Head over the Church, which is his body, but that the entire company, Head and body, should be called the "Anointed," the "Christ." Our Lord Jesus offered his sacrifices first, and subsequently called for volunteers amongst those who would be his followers, that each and all of his followers should be sacrificers, priests, he being the Head or chief of our order of priests—the first and chief Sacrificer and the first and chief Priest. While we remember that the Apostle addressed the consecrated, saying, "Ye are a royal priesthood," we are to remember equally well that we are permitted to be priests and to offer our sacrifices to the Lord, not because of merit or worthiness in ourselves, but because of our participation first in the merit of our Lord's sacrifice. As he said, "Without me ye can do nothing," so indeed we see that we could offer no sacrifice that could be acceptable to the Father except through him, except as based upon his sacrifice for our sins which he first offered. So, then, when we read again in the Apostle Peter's words that we are to offer up sacrifices acceptable to God by Jesus Christ, we are not to forget to lay the proper stress upon the words, "through Jesus Christ," and are to recognize that all the merit of all the sacrifices offered throughout this Gospel age comes directly or indirectly from the merit that was in the first great sacrifice for sins presented to our glorious Lord and Redeemer and finished at Calvary—"By one sacrifice he perfected forever all those who come to the Father through him." We are of those who have come to the Father through him, and by his sacrifice we are reckoned as perfect, justified.—Heb. 10:14.

It is in full harmony with this that we note the Apostle Paul's exhortation to those who had already believed in Jesus as their Redeemer, who had already been justified through faith in his blood. He exhorts such saying, "I beseech you therefore, brethren, that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service." He was exhorting the justified class to take the second step and become members of the antitypical priesthood, the Royal Priesthood, mentioned by Peter—the sacrificers. He assures us that the sacrifices of such would be holy in God's sight, not sinful, not blemished, because the righteousness of Christ was first imputed to them, acceptable to God because thus justified or covered by the merit of our Redeemer's sacrifice.—Rom. 12:1.

ALL TAUGHT IN THE TYPE.

We find these various lessons of the New Testament clearly foreshadowed in the types of the Atonement Day and its work as presented in Leviticus 16. There two sin offerings are commanded: First, a fat young bullock was offered, which represented our Lord Jesus. Its abundant fat was placed upon the altar, ascending as a witness and memorial of devotion—the fat representing the love, the zeal, the consecration of the Master. This was burned in the Court of the Tabernacle, which represented the justified state or condition or class, and implied that all who were in the Court would be able to discern the Lord's loving zeal and devotion to the Father's will. The horns, hoofs, etc., were burned without the camp, representing the Lord's death as viewed from the standpoint of unbelievers—odious, undesirable, repugnant, of no value. The High Priest who slew the bullock represented our Lord, who at the time of his baptism consecrated himself, entering at that moment upon the office of Priest and at once consecrating his earthly human life to death.

The Holy place into which the high priest took the blood, with his two hands full of incense, represented the state, the condition of newness of life through the Spirit into which our Lord entered at the moment when he was begotten of the holy Spirit at consecration. The three and a half years of his early ministry was represented by the priest in the Holy, enjoying the light of the golden candlestick and the bread of presence and offering, and crumbling his two handsful of sweet incense upon the fire at the top of the golden altar. This represented our Lord's sacrificing as viewed from the heavenly Father's standpoint—all of his words and deeds and purposes were pleasing and acceptable to the Father, sweet incense. After the priest had finished offering the incense he took with him the blood of the bullock, representing his own sacrificed life, and passed under the second veil, representing his death, and rose on the other side of that veil in the Most Holy, representing his resurrection to the completeness and perfection of the spiritual nature. He then approached the Mercy Seat, sprinkled the blood upon it and before it, representing his appearance in the presence of God on our behalf to make the atonement for our sins.

A careful reading of the type shows exact conformity to the teachings of the New Testament on this subject, namely, that application of the merit of Christ's sacrifice was made wholly on behalf of believers, so that these may have peace with God, reconciliation through the blood; while unbelievers, the world in general, are still out of harmony, still under condemnation, not atoned for, not reckoned in the type, the sacrifice being applicable to the priest himself, head and body, the white robes covering the body of the priest typifying the Church, the members of his body, covered with Christ's robes of righteousness. It was also applicable to the whole tribe of Levi the type of representative of the whole household of faith. How closely the type agrees with the antitype. Not only the Royal Priesthood have their sins covered by the sacrifice of Christ, but also all true believers, including those who have not yet made a full consecration of themselves—leaving them an opportunity yet to do so.

THE SACRIFICE FOR THE SINS OF ALL THE PEOPLE.

After having finished this sacrifice, after having applied its merit to his body and the household of Levi, his house, the priest began another sacrifice. Two goats were selected, one of which was sacrificed as the Lord's goat, the other treated as the scapegoat. This represented two classes amongst the Lord's people, both consecrated. A part of the consecrated voluntarily, gladly, walk in the footsteps of the Master, sharing his sacrifice, seeking to copy him in all things, the other class holds back, permitting the cares of this life and the deceitfulness of riches to more or less choke their usefulness, and are not counted worthy to be of the Lord's goat class, but instead, if they still maintain a trust in the Lord, they will be brought through trials and difficulties and chastisements, a time of trouble which will develop them as the Lord's people; but because of unwillingness to endure joyfully, sharing the sacrifices of Christ, they are not counted worthy to be of the special little flock represented by the Lord's goat.

Notice that the testimony is that the Lord's goat was treated exactly as the bullock was treated, which signifies that all of the Lord's followers represented in that goat will have experiences which will closely correspond to his—that after their consecration they will find opportunities for laying down their lives in the Lord's service, and rejoice so to do. The description says that they did with the goat even as they did with the bullock. They put its fat upon the altar, but O, how little fat a goat has! So we realize that with our zeal put upon the altar it is so little that we wish it were a thousand times greater.

But all the while we are reminded that our sacrifice is acceptable to the Lord, not from its own worth or merit, but because of the preceding sacrifice, the sacrifice and merit of the bullock. When we read that the horns, hoofs, etc., of the goat were burned without the camp, like as were those of the bullock, we are reminded of the Apostle's words to this very class of consecrated Royal Priests, seeking to offer up themselves in the Lord's service, acceptable through Jesus Christ. He says, "Let us go to him without the camp, bearing the reproach with him." (Heb. 13:13.) Ah, yes! The reproaches of the world that were against the Lord were aso against the apostles and all his faithful followers since. From the world's standpoint our Lord made a serious misuse of his time and talents in sacrificing as he did, and the Apostle says of himself and others of his time, "We are fools for Christ's sake." (I Cor. 4:10.) And this is true of all the proper sacrificers since; they must go to the Lord without the camp, they must bear his reproaches—"The reproaches of them that reproached thee fell on me."—Rom. 15:3.

Note further that all that was done in respect to the bullock was done in respect to the goat. The Church, representing this goat class, has been passing through its experiences for now more than eighteen hundred years. The Day of Atonement is well nigh ended. A little while and all the sacrifices will be ended, Satan will be bound, the curse will be rolled away, and the blessing from the Lord will be

(Continued on Third Page.)

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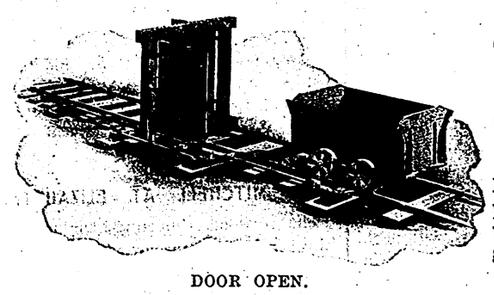

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November 6, Pen Argyl, Pa., International Union of State Workers.
December 4, Denver, Colo., National Alliance of Bill Posters and Billers of America.
December 4, Cleveland, O., International Seamen's Union.

Amalgamated Association

OF

Iron Steel and Tin Workers of the United States.

INSTITUTED AUGUST 4, 1876.

Affiliated With the AMERICAN FEDERATION OF LABOR December 13, 1887.

The General Offices of the Amalgamated Association are in the House Building, Rooms 501 to 506, corner Smithfield and Water streets, Pittsburg, Pa.

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THE WEEK IN IRON CIRCLES

THE MARKET AT LARGE.

The Iron Trade Review says:

"Buying has continued steadily during the past week, giving ample evidence of general prosperity in the iron and steel business, but the period has not been characterized by the placing of orders of unusual size or importance. Among conservative interests there is a growing feeling that, if there is any danger in the present situation, it lies in the tendency to advance prices too rapidly, especially for raw materials. For this reason interest is centered in the coke market. The possibility of prices of ore being advanced is also being considered, although higher ore prices would have little effect on pig iron for the first half of next year.

"Numerous furnace interests have made contracts for coke at prices ranging from $2 to $2.50 at the ovens, and the price for the best grades of furnace coke is now $2.50 to $2.60, while for prompt shipment $2.65 has been paid. The advance in the price of coke and the uncertainty in regard to obtaining prompt delivery make furnaces more cautious about their quotations on pig iron for next year.

"Pig iron prices in the south are firm and tending upward. Some of the largest producers are out of the market, which is now strong at $12.50. Since the recent sales of Bessemer were made to the steel corporation at $15, two leading sellers have withdrawn from the market with the expectation that $15.50 will prevail when they are again ready to enter. Quotations on foundry iron in the central west show an increasing tendency to name prohibitive prices for next year's delivery. One Cleveland interest has advanced its quotation on No. 2 foundry to $16 at its plant and some valley interests have taken similar action, which is equivalent to withdrawing from the market. Prices in the east are rising, and to meet increased demands a number of furnaces of rather antiquated type are being blown in. The price of ferromanganese is advanced to from $54 to $55, Pittsburg.

"A new system of making sales of tin plate has been announced by the principal producer. Although this system does not make much change in actual prices, it has been received with some surprise, as an advance was rather expected. The American Sheet and Tin Plate Company is now operating about 51 per cent of its capacity, and at an early date will increase its active capacity to about 56 per cent.

"An advance in the price of steel bars is expected, but a meeting of the manufacturers has not yet been held. A Chicago mill has advanced its quotations for bar iron to 1.80c, but the usual quotation is 1.70c, Youngstown. The market for bar iron is very strong, and the Empire Rolling Mill Company, of Cleveland, has completed its arrangements for doubling the capacity of its plant.

"The American Ship Building Company has placed an order for 30,000 tons of plates at Chicago."

* * *

PIG IRON.

Since the purchases of Bessemer pig by the steel corporation the two leading sellers of Bessemer have withdrawn from the market, with the intention, it is understood, of coming in again, should $15.50, valley, be reached in the open market. Basic has been rather quiet and is on about the same level as Bessemer. Sales of foundry iron have dwindled after the large purchases in the preceding fortnight, and there is not nearly so much inquiry. Consumers are well covered through this year and in some cases into next year, while furnaces are equally well sold up. It is very doubtful if $15.00 at furnace could be shaded for No. 2, while some furnaces have marked up their prices to $15.25 to $15.50. Forge has been quite active and prices have sharply advanced. A sale of 1,500 tons of a favorite brand has just been made at $14.50, valley, or $15.35, delivered Pittsburg, but the market on ordinary brands is a trifle less than this. We revise prices as follows:

Bessemer, Valley	$15 00 to 15 50
Bessemer, Pittsburg	15 85 to 16 35
No. 1 Foundry	16 35 to 16 85
No. 2 Foundry	15 85 to 16 35
Gray Forge, Pittsburg	15 15 to 15 25
Basic, Valley	15 00 to 15 50
Basic, Pittsburg	15 85 to 16 35

* * *

FERRO-MANGANESE.

The market has advanced further. There is very little ferro to be had for early shipment and on long contracts the foreign producers are very stiff and can not make very regular deliveries. There is no domestic to be had. We note a sale of 150 tons a few days ago for immediate delivery at $55.00, delivered Pittsburg, but this price could hardly be duplicated for immediate delivery, with large lots about $54.00.

* * *

BILLETS.

Inquiry has not been so heavy since a large tonnage was turned down lately, and the market is now rather quiet. Sales have been light and the market is largely nominal at about $25.00 for Bessemer and $26.00 for open-hearth billets ordinary carbons and sizes. Forging billets are moving in small lots at high prices, $28.00 being about the minimum. The Carnegie Steel Company has started the Columbus steel works, and the plant will make sheet bars for some time to come.

* * *

MUCK BAR.

We note a sale of 300 tons of muck bar at $28.00, delivered Pittsburg, or $27.05, f. o. b. Youngstown, at which we quote the market.

* * *

SKELP.

The market is very firm, but has not been extremely active. Producers are well sold up for this year. We quote prices unchanged as follows: Bessemer steel, grooved, 1.55c; sheared, 1.60c; open-hearth, grooved, 1.60c; sheared, 1.65c; iron, grooved, 1.60c to 1.65c; sheared, 1.65c to 1.70c.

* * *

RAILS AND TRACK MATERIAL.

The heavy buying of rails appears to be over for the present, but small orders are being booked right along. The mills now have booked directly for next year nearly or quite 1,750,000 tons, besides being certain to carry over considerable tonnage from this year. Spikes are very firm at a minimum of 1.75 and are regarded as relatively low. No change in rail quotations.

* * *

PLATES.

Nothing definite can yet be said regarding the prospective advance in plates other than it is not likely to be made this week, and if recent demand continues, it is pretty certain to be made this month. Demand keeps up and for an early delivery orders must go east. We quote regular mill prices unchanged.

* * *

MERCHANT BARS.

No meeting of the steel bar mills has been called, but the expectation is that there will be an advance this month. Tonnage is coming in very freely, as are specifications, and it is difficult to keep consumers supplied. Iron bars are in good demand and the market is very firm at the advance recently made. We quote: Common iron bars, 1.70c, Youngstown; 1.75c, Pittsburg; hoops, 1.75c, and bands, 1.50c; taking hoop and band extras, respectively. Bessemer steel bars, 1.50c; open-hearth steel bars, 1.50c; plow and cultivator, 1.50c, net; channels angles, zees and tees under 3 in., 1.60c, all f. o. b. Pittsburg. The following differentials are maintained on steel: Less than 2,000 lb., 10 cents advance; less than 1,000 lbs. of a size, 30 cents advance.

* * *

STRUCTURAL MATERIAL.

The local mills are filled with specifications into next year, and there are no stocks of moment either at mills or at dealers' yards. Angles even for extended delivery are bringing premiums right along, while on other shapes for immediate shipment almost any price can be secured that the buyer can afford to pay. We quote regular mill prices unchanged as follows: Beams and channels 15 in. and under, 1.70c; over 15 in., 1.80c; zees, 1.70c; tees, 1.75c; angles, from 3 to 8 in. inclusive, 1.70c; universal and sheared plate, 6¼ in. and wider, 1.60c, base.

* * *

SHEETS.

The market is still firmer, all concessions being withdrawn. A large tonnage is being booked. The independent mills are fairly well filled, as a whole, while the leading interest is booking a larger tonnage and is operating the bulk of its ificationsetaoinshrdluetaoin yetaoinaoin mills. On carloads with desirable specifications, for mill shipment, we quote No. 28 at 2.25c to 2.30c for black and 3.30c to 3.35c for galvanized. On very large lots the extreme concession is $1.00 per ton from the lower of the prices just named. We quote the official prices as follows, these being quite nominal but well representing the differentials between gauges:

No. 30, 2.65c; No. 29, 2.55c; No. 28, 2.40c; No. 27 ,2.30c; Nos. 25-26, 2.25c; Nos. 22-24, 2.20c; Nos. 17-21, 2.15c; Nos. 15-16, 2.10c; Nos. 13-14, 2.05c; Nos. 10-12, 2c. Galvanized: Nos. 10-11, 2.35c; Nos. 12-14, 2.45c; Nos. 15-16, 2.55c; Nos. 17-21, 2.70c; Nos. 22-24, 2.85c; Nos. 25-26, 3.05c; Nos. 27, 3.25c; No. 28 ,3.45c; No. 29, 3.70c; No. 30, 3.95c. Quotations f. o. b. Pittsburg, 30 days net, 2 per cent off cash 10 days.

* * *

TIN PLATES.

On October 2, a new price system is understood to have been adopted by the leading interest. On August 5 a special rebate system had been put into operation, good for 60 days, by which in addition to the regular 5-cent rebate, with semi-annual settlements, a special rebate of 15 cents a box was made, payabe within 10 days from time of payment of the invoice, making the net price $3.35 for 100-lb. cokes, f. o. b. Pittsburg, less the discount of 2 per cent for cash in 10 days. In extreme cases some concession have been made beyond this net price, and the new system, while leaving the "official" price at $3.55, makes an invoice price of $3.30, with a 5-cent rebate. The new price is, if anything, a slight reduction, although the market seemed to be improving somewhat. Some of the independents are not running as well as they were. The leading interest is operating 51½ per cent of its tin plate capacity and will start 10 mills of the 25-mill Monessen plant, which will give it about 56 per cent.

* * *

WIRE AND WIRE NAILS.

The market is in good shape, tonnage being fairy large and being booked at the lately established prices, as folows: Wire nails, jobbers' carload ots, $1.75; retailers' carload lots, $1.80; painted barb wire, $1.90 for jobbers in carloads, retailers' carloads $1.95, with 30c for galvanizing. Annealed smooth fence wire is held at $1.60, with the usual differentials to retailers for carloads and less than caroads. Quotations are all f. o. b. Pittsburg. Iron and steel cut nails, $1.70 to $1.75.

* * *

MERCHANT STEEL.

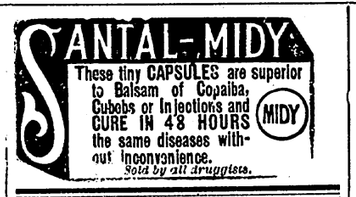
There is no change in the market, demand remaining fairly good.

Stopped the Paper.

"Once upon a time," says the Houtzdale (Pa.) Journal, "a man got mad at the editor and stopped the paper. In a few weeks he sold his corn at four cents less than the market price. Then his property was sold for taxes because he didn't read the sheriff's sale. He paid $10 for a lot of forged notes that had been advertised two weeks and the public warned against them. He then rushed to the printing office and paid several years' subscription in advance and had the editor sign an agreement to knock him down if he ordered his paper to be stopped again."

Women draw a vast amount of satisfaction from thinking how much they know about the ways of men.

Lies' photos are the best.



ADMIRAL COFFEE

BRACES LIKE A SEA BREEZE.

HIGH GRADE, LOW PRICE.

DECIDEDLY BETTER THAN MOST JAVAS.

Properly roasted to develop richest drinking merit. Freed from all stones, chaff and dust. Packed in handsome one pound double cartons with inner seal of wax which keep it

FOREVER FRESH AND FRAGRANT.

Grocers have it or can get it from

DILWORTH BROTHERS CO., PITTSBURG, PA.

SANTAL-MIDY

These tiny CAPSULES are superior to Balsam of Copaiba, Cubebs or Injections and CURE IN 48 HOURS the same diseases without inconvenience. MIDY

Sold by all druggists.

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Leading Steamship and Draft Agents. Passengers booked by all lines to or from any seaport or railway station in the world.

Best Things in Tobacco.

Old Honesty Plug,
Jolly Tar Plug,
Standard Navy Plug,
Newsboy Plug,
Five Brothers Pipe Smoking.
Sensation Cut Plug

Please All Tastes Because They Are the Best.

Pastor Russell's Sermon

(Continued from Second Page.)

poured out upon the world. This is shown in the type, for the priest, after having done with the goat as he did with the bullock, presented its blood also upon the Mercy Seat. But the blood of the goat was not presented for the same purpose as was the blood of the bullock. The blood of the bullock was efficacious in full measure for all to which it was applied, and needed no supplement. The blood of the goat was applied specifically on behalf of the people—all outside of the tribe of Levi, which represents the household of faith. Then it was that the high priest went forth, clad in the garments of glory and beauty, representing all the wonderful powers and prerogatives of Jehovah conferred upon him, head and body, and stood up to bless the people for whom the atonement had all been made.

"YOUR BODIES LIVING SACRIFICES."

Dear friends, while we as the Apostle exhorts should seek to lay down our lives for the brethren and to fill up that which is behind of the afflictions of Christ for his body's sake, which is the Church (Col. 1:24), while we are to present our bodies living sacrifices, holy, acceptable to God, we are to continually remember that none of the real merit adheres in our sacrifices; that what we are doing is merely as members of our High Priest's body. We have been merely by grace accepted to that glorious position and privilege and honor. So, while the Lord thus clearly indicates how fully he accepts the Church to be his body, to fill up that which is behind of the afflictions of Christ, he also makes clear to us that this is a privilege granted to us, and that our sacrificing is wholly unnecessary so far as the divine plan is concerned; that the merit of our Lord as it was applied to us was quite sufficient to have covered the whole world, indeed that it did cover the whole world, because it was imputed to us only for the purpose of permitting us to be his associates, that we also might be his joint-heirs and participants in his glory, honor and immortality.

Such honors, such privileges, are too wonderful for us. We can only thankfully accept the privileges, and show our appreciation by our devotion to the cause of him who loved us and bought us with his precious blood. We can tell the whole world the blessed tidings that Jesus has died, that he tasted death for every man; that while his death is at present merely applicable to the Church, ultimately in God's great plan, through the Church, his merit shall be applicable to every creature, every member of Adam's race. Thus the great Day of Atonement for the sins of the whole world will shortly be finished, and the great Day of eternal happiness and blessing be ushered in—"times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-23.) Well did the Lord say to us, "Be ye glad and rejoice forever in that which I create" (Isa. 65:18)—the new heavens and the new earth, the new dispensation, which will be ushered in as soon as the sacrificing of the body of Christ has been finished by the great Priest and presented before the Father. Yom Kippur of the Jews will thus have been fulfilled in a grander and more wonderful scale than they have ever dreamed of.

The law against smoking in theaters in the City of Mexico is so strictly enforced that recently the entire personnel of the actors in the Renacimiento theater were marched off to the comisaria and fined at the close of the performance for smoking on the stage in an act of "Zaza."

During a trephining operation on a New York girl recently a portion of her brain became mutilated and almost two ounces of it had to be removed. Nevertheless, she has just been discharged from the hospital and is said to have full possession of every mental faculty.

A machine has been invented for manufacturing cotton automobile tires. The tires are woven something like lampwicks only they are heavier and of closer texture. They are said to resist a pressure of 6,000 pounds to the square inch.

BANK FOR LABOR.

Chicago Unions Secure Charter for Institution.

Organized labor is planning again to have a bank in Chicago. The Commonweath Trust and Savings bank has been chartered by the State, and directors are to be elected this week. The formation of the institution is the result of the assistance given the Chicago Employers' Association by some Chicago banks during the teamsters' strike. At that time labor leaders determined to establish a bank that would handle union funds. The bank proposed is the beginning of a chain of union labor banks, which labor leaders hope will cover the country some day.

"This is made necessary," says the report of the Federation committee, "because union money is often used to oppose the struggles of the working class for higher wages and justice."

RHODODENDRON PARK.

Special Excursion to Lloydville via Pennsylvania Railroad.

To behold the Allegheny mountains clothed in all the richness of their autumn-tinted foliage is a rare privilege. To afford such an opportunity the Pennsylvania Railroad Company will run a special excursion from Pittsburg and principal points on the Pittsburg division to Lloydville on Saturday, October 14. Special train will be run on the following schedule, and excursion tickets will be sold at rates quoted:

	Train leaves.	Rate.
Pittsburg	8.05 a.m.	$3.00
East Liberty	8.15 "	3.00
Wilkinsburg	8.20 "	3.00
Braddock	8.27 "	3.00
Turtle Creek	8.31 "	3.00
Wilmerding	8.33 "	3.00
Pitcairn	8.36 "	3.00
Irwin	8.46 "	2.75
Manor	8.52 "	2.60
Jeannette	8.59 "	2.50
Greensburg	9.10 "	2.40
Latrobe	9.26 "	2.10
Blairsville Int.	9.48 "	1.85
Johnstown	10.22 "	1.25
Cresson	11.05 "	70
Altoona	Ar. 11.40 "	...
Altoona	Lv. 12.01 p.m.	...

Returning, leave Lloydville 5.00 p. m., making same stops, and stopping 20 minutes at Altoona for supper.

Tickets good to return until October 16, inclusive, and good to stop off at Altoona on return trip.

The United States is now the leading producer of quicksilver in the world, and Spain has been compelled to take second place. The entire product of this country comes from Texas and California.

A coal mine in the frozen north was one thing found by the Ziegler expedition.

"Follow the Flag."

WABASH

$42.00

PITTSBURG

to

PORTLAND,
SEATTLE,
LOS ANGELES,
SAN FRANCISCO,

and other Pacific Coast points.

Proportionate rates to intermediate points. Tickets on sale daily until and including October 31, 1905.

Homeseekers' excursion tickets, good returning 21 days from day of sale, will be sold on the first and third Tuesday of each month to points in the west, northwest and southwest, at greatly reduced rates for the round trip.

Full information concerning rates and routes cheerfully and promptly furnished upon application, to WABASH TICKET OFFICE,
320 Fifth Avenue, Pittsburg, Pa.

A GOOD OFFER!

National Labor Tribune.....$2.00
Woman's Home Companion (one of the best Fashion Magazines).....$1.00

$3.00

Both for - - - $2.50

The above offer applies to old as well as new subscribers.

SEND ALL ORDERS TO THIS OFFICE.

Local Lodge Directory

INTERNATIONAL ASSOCIATION OF MACHINISTS.

Pittsburg District Lodge No. 6—Headquarters room 308 Arnfeld building, No. 1119 Penn avenue. President, Calvin Sullivan; secretary, Anthony Snyder; business agent, Wm. A. Mineely.

Pittsburg Lodge No. 52—Meets every Saturday night at No. 318 Fifth avenue.

Fort Pitt Lodge No. 228 meets first and third Tuesdays at McKnight's hall, corner Federal and Lacock streets, Allegheny.

Duquesne Lodge No. 199 meets first Tuesday in the month at 4:30 p. m. at 535 Smithfield street.

Braddock Lodge No. 32 meets second and fourth Thursdays at Ninth street and Braddock avenue, Braddock, Pa.

McKees Rocks Lodge meets second and fourth Wednesdays at Schendehutte hall, Bell avenue, McKees Rocks.

Verona Lodge No. 132 meets first and third Friday of each month at K. of P. hall, Verona.

Lawrence Lodge No. 487 meets every Monday, Dublin hall, Fifty-fifth and Butler streets.

McKeesport Lodge meets every first and third Wednesdays at Machinists' hall, 440 Market street, McKeesport.

Pittsburg Junior Lodge meet first and third Fridays at 8 p. m., Fifth avenue and Chestnut street, Pittsburg.

PATTERN MAKERS' LEAGUE, PITTSBURG ASSOCIATION.

Pittsburg Association meets at 412 Ferguson block every Wednesday.

AMALGAMATED SHEET METAL WORKERS' UNION.

Local No. 12 meets at Moorhead hall, Grant street, Friday evenings at 8 o'clock. Nathaniel Glass, business agent. Office, Moorhead hall.

INTERNATIONAL UNION OF STEAM ENGINEERS, LOCAL 66.

Business agent's office, 822 Fifth avenue. Meets Wednesday.

BROTHERHOOD OF PAINTERS, DECORATORS AND PAPER-HANGERS.

District headquarters, 416 Wood street. Alfred Firth and Frank Curran, business agents.

ORNAMENTAL ARCHITECTURAL HOUSESMITHS.

Meets first and third Mondays at 302 Grant street. H. W. Legleitner, business agent, 822 Fifth avenue.

BUILDING TRADES COUNCIL.

Meets Saturdays at 822 Fifth avenue. J. Williams, president; J. J. Toole, secretary. Office, 822 Fifth avenue.

BROTHERHOOD OF BOILER-MAKERS AND IRON SHIP-BUILDERS.

Smoky City Lodge No. 154—Meets every Thursday evening at Old City hall. Wm. Gillespie, business agent.

STREET RAILWAY EMPLOYES.

Division No. 85—Meets second and fourth Thursday nights of each month at Arnfeld's hall, No. 1119 Penn avenue. H. C. Williams, business agent. Office, 611 Ferguson building.

UNITED BROTHERHOOD OF CARPENTERS AND JOINERS OF AMERICA.

District Council—Of Pittsburg, Allegheny and vicinity. Office, 307 Arnfeld building, No. 1119 Penn avenue. Meets first and third Tuesday of each month at Arnfeld's hall, No. 1119 Penn avenue. N. F. Storm, president; J. C. Kephart, secretary; A. M. Swartz, J. A. Boss, C. C. Douglas and H. C. Whitfield, business agents.

Following are the locals affiliated:

No. 142—Meets every Wednesday evening at No. 1119 Penn avenue.

No. 164—Meets second and fourth Wednesdays of each month at Moorhead hall.

Union 165 meets every Monday evening, Geyer's hall, corner Frankstown avenue and Station street, East End.

Union 211 meets every Wednesday evening, Sutmeyer's hall, Federal and Eri: streets, Allegheny.

Union 230 meets every Thursday evening, Twelfth and Carson streets, Southside.

Union 237 meets first and third Thursday evenings of each month, at Chestnut and O'Hara streets, Allegheny.

Union 246, New Brighton, Pa.

Union 254, stair builders, meets first and third Monday evenings of each month, 535 Smithfield street.

Union 255 meets every Saturday evening, McKees Rocks, Pa.

Union 288 meets every Monday evening, corner Seventh and Amity streets, Homestead, Pa.

Union 333 meets every Thursday evening, New Kensington, Pa.

Union 385, Odd Fellows' hall, West End, City.

Union 402 meets first and third Wednesday evenings each month, Weiterheiter's hall, Twelfth street, Southside, city.

Union 430 meets every Wednesday evening, Odd Fellows' hall, Wilkinsburg, Pa.

Union 571 meets Wednesday evenings, Broadway and Main streets, Carnegie, Pa.

Union 773 meets every Monday evening, Eleventh and Washington streets, Braddock, Pa.

Union 827 meets Friday evening, corner Fifth and Market streets, McKeesport, Pa.

Union 852, Verona, Pa.

Union 936, Wilmerding, Pa.

INTERNATIONAL ASSOCIATION OF MARBLE WORKERS.

No. 24—(Setters)—Tuesdays, Moorhead hall.

No. 15—(Helpers)—Second and fourth Fridays. G. A. R. hall, W. Diamond street, Allegheny. James Lynch business agent.

STEAM FITTERS.

No. 218—Headquarters, Moorhead hall. Meets Mondays. E. A. Magina business agent.

SALESPEOPLES' ASSEMBLY

No. 4907 (K. of L.)—Meets Wednesdays at 316 Fifth avenue. C. B. Hays, 5538 Homer street, East End.

TEAMSTERS' LOCAL ASSEMBLY.

No. 1577 (K. of L.)—Meets first and third Sundays, 2 p. m., 535 Smithfield street.

CIGAR AND STOGIE MAKERS' LOCAL ASSEMBLY.

No. 1374 (K. of L.)—Meets every Thursday evening in K. of L. hall, No. 535 Smithfield street. John L. Frank.

STONE CUTTERS' ASSOCIATION OF WESTERN PENNSYLVANIA.

The union meets the first and third Tuesday evenings in McKnight's hall, Federal and Lacock streets, Allegheny, Pa. B. Howarth, secretary, Box 236, Allegheny.

ICE MEN'S UNION OF PITTSBURG AND ALLEGHENY.

Meets the first and third Sundays at 2 o'clock p. m. in Moorhead hall.

DISTRICT ASSEMBLY NO. 3 KNIGHTS OF LABOR.

Headquarters, 535 Smithfield street. Regular meetings third Wednesday of each quarter. John Fernau, master workman; James Roden, worthy foreman; M. W. Williams, secretary.

INTERNATIONAL UNION OF WOOD, WIRE AND METAL LATHERS.

No. 35—Meets Tuesdays, 535 Smithfield street. E. F. Boozer, secretary.

UNITED LABOR LEAGUE OF WESTERN PENNSYLVANIA.

Meets on the second and fourth Sundays of each month at K. of L. hall, 535 Smithfield street, fourth floor, at 7:30 p. m. President, Wm. Boyle; E. A. Maginn, vice president; secretary, John J. Toole.

UNITED MINE WORKERS OF AMERICA.

District No. 5. Headquarters, 416 Diamond street.

ELECTRICAL WORKERS. INSIDE WIREMEN

Local Union No. 5—(Inside Wiremen)—meets every Friday evening at No. 302 Grant street. A. S. Bovard, business agent.

INTERNATIONAL SLATE AND TILE ROOFERS' UNION

Local Union No. 2—Meets first and third Wednesdays of each month at No. 302 Grant street.

AMALGAMATED SOCIETY OF ENGINEERS, MACHINISTS, MILLWRIGHTS, SMITHS AND PATTERNMAKERS.

Branch 022—Meets alternate Saturdays, 535 Smithfield street. Edwin Ogden, secretary.

Branch 637—Braddock, George Newcombs, secretary, 1108 Belmont street, Wilkinsburg.

NATIONAL UNION OF UNITED BREWERY WORKERS.

No. 22 (Brewers)—Meets second and fourth Sundays, 2 p. m., Moorhead hall. G. Maisch, secretary.

No. 67 (Drivers)—Meets first and third Sundays, 2 p. m., Moorhead hall. G. Maisch, secretary.

No. 144 (Bottlers)—Meets second and fourth Sundays, 2 p. m., at Butler and Thirty-sixth streets. Albert Tess, secretary.

IRON CITY CENTRAL TRADES COUNCIL.

First and third Thursdays, Arnfeld hall, 1119 Penn avenue. G. A. Moss, president; E. F. Welsh, vice president; W. J. Kelly, recording secretary; J. E. Culley, financial secretary; N. P. Storm, treasurer; E. A. Magina, M. J. Carey, Lottie Williamson, trustees.

NATIONAL ELEVATOR CONSTRUCTORS' UNION OF THE UNITED STATES.

No. 6—Meets second and fourth Mondays, 535 Smithfield street. Jas P. Caldwell, business agent.

INTERNATIONAL UNION BRICKLAYERS AND MASONS

No. 2—Headquarters, 444 Fourth avenue. Meets Fridays. Daniel Gildernew, business agent.

UNITED ASSOCIATION OF JOURNEYMEN PLUMBERS.

Union No. 27 meets Tuesday evenings at Old City hall. Lawrence Lawler, financial secretary; James V. McKee, business agent. Office, 807 Fifth avenue.

IRON MOLDERS' UNION.

Iron Molders' Union, No. 46, meets every Tuesday night, Moorhead's hall. John Barnett, business agent, 1632 Penn avenue.

TIMBER AND FARM LANDS

Are you looking for an investment in oak, ash, cypress, or long leaf pine or other timber, or do you want to invest in fruit, truck, stock, dairy, cotton, or general farming lands that will pay handsome return on money invested? If so, write for free descriptive matter and full particulars today to E. A. Richter, Passenger and Land Agent, Illinois Central Railroad, 617 Bessemer building, Pittsburg, Pa.

The Coal Miners.

It begins to look very much as if there really would be another big coal strike next spring. The officials of the United Mine Workers have announced that the unions will make certain demands at the expiration of the agreement, which will be April 1, 1906.

The principal of these demands are recognition of the union, the eight hour workday and abolition of child labor in the mines.

Public opinion will support these demands. They are one and all in line with the advanced sentiment of the day. —New York Evening Journal.

Labor Tribune

JOS. TELFORD Pub'r

Corner Fifth Ave. and Smithfield St.

(Over Pennsylvania Railroad Ticket Office.)

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ALLIED PRINTING TRADES UNION LABEL COUNCIL PITTSBURG, PA.

The date printed on the wrapper of each paper denotes the time when the subscription expires. Subscribers wishing to renew will please do so a week or two before expiration.

Our readers who order goods advertised in our columns, or ask for information concerning them, will oblige both the advertiser and ourselves by stating that they saw the announcement in the National Labor Tribune. While we do not undertake to vouch for any person advertising with us, we shall continue to exercise every precaution to exclude the dishonest or untrustworthy from these columns, and shall be glad to have the assistance of our readers in so doing. We shall esteem it a favor to be informed of the failure of advertisers to make good the offers contained in their advertisements.

INFORMATION FOR SUBSCRIBERS OF THIS PAPER.

Subscriptions may be sent direct to this office, or given to any of our authorized agents.

Subscriptions are payable in advance.

Subscribers wishing to change their postoffice address must send their former as well as the address to which they want their paper sent.

The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate matters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an indorsement of it.

HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

NO PEACEFUL PICKETING.

Judge's Decision Against Strikers Scathing Union Criticism.

"There is no such thing as peaceful, polite and gentlemanly picketing," declared Judge F. A. Smith of the appellate court in Chicago last Saturday in deciding against Franklin Union of press feeders and three of its members who had been fined $100 each and sentenced to 30 days' imprisonment for violation of an injunction secured by the Chicago Typotheta prohibiting interference with employes. Judge Smith said:

"There is no such thing as peaceful, polite and gentlemanly picketing any more than there can be chaste, polite and gentlemanly vulgarity or peaceful mobbing or lawful lynching. It is idle to talk of picketing for lawful persuasive purposes. In imagination and in theory a peaceful picket line may be possible, but in fact a picket line is never peaceful."

Steel Prices Advanced Abroad.

The Scotch steel makers have raised the list quotations of manufactured steel $2.50 per ton. This makes an increase of $5 per ton within the past two weeks.

Lies' Photo Studio, 120 6th street, the oldest and most reliable in Western Pennsylvania.

PASTOR RUSSELL'S SERMON

"THY WORD IS TRUTH."

The Credibility of the Holy Scriptures Asserted to Be Demonstrated by Their Internal Evidences.

Pastor C. T. Russell's Discourse Sunday at Carnegie Hall, Allegheny.

Sound doctrine, the foundation of correct hopes and honest living, is very essential. His text was: "Your faith should not stand in the wisdom of men, but in the power of God."—I Cor. 2:5.

So-called higher criticism is rapidly effacing all Bible doctrines, discrediting them and claiming that they are unnecessary to the Christian life. We hold, to the contrary, that the sound faith is essential to the proper Christian living. The unchristian persecutions of the dark ages were founded upon false doctrines, the traditions of men, which made void the word of God. With the clarifying of the faith came proportionately better Christian living and proportionate cessation of persecutions.

The tendency to-day is to the opposite extreme—toward the loss of all scriptural faith, hope and love. The claim that education will take the place of a divinely inspired faith, and will promote righteousness and love, is a misleading one. So long as selfishness constitutes the basis of the fallen human nature, that long it can not be trusted to lift itself above selfishness into the realm of loving righteousness. The calamity of this error will be manifested to the world within a decade. It will manifest itself in selfishness and lawlessness—anarchy.

THE OLD PATHS.

Meantime it is expedient that all true Christians shall seek earnestly for the old paths and for the "faith once delivered to the saints." As our text declares, our faith shall not stand in the wisdom of men, however conceited they may be of their own wisdom as Higher Critics, Evolutionists, etc. The true Christian, if at all logical, will quickly discern that—granting that the Bible is a divine revelation—its testimonies should be received absolutely. If its divine inspiration be denied, it should be accredited no more honor than another book; but as the eyes of our understanding open more and more widely we discern internal evidences in the Scriptures which demonstrate to their truthfulness and establish the believer's faith more and more firmly—its records do stand investigation. The difficulty with many is that they do not investigate the old BOOK on its own merits, but persistently they present to their own minds and to those of others the erroneous theories of the dark ages instead of the divine Word. Thus they misrepresent the Word of the Lord, and unintentionally hoodwink themselves and others.

FAITH'S FOUNDATION STRONG.

We propose a series of discourses setting forth the credibility of the Scriptures, and showing wherein various doctrines common to the creeds of Christendom, and gradually becoming more and more unreasonable and nauseating to the intelligent mind, are in reality perversions and misrepresentations of the divine message. As step by step we shall establish confidence in the Word of God by exposing the unreasonable and false doctrines of sundry creeds, it will be our hope that thus we shall strengthen the faith of God's true people, with the result that, in the words of our text, their faith shall not stand henceforth in the wisdom of men but in the power of God as revealed to us in the Word of God.

AN INTELLIGENT CREATOR.

The Bible does not attempt to prove the existence of the first great cause: on the contrary it assumes and declares that the whole universe demonstrates God's existence and intelligence. It declares that "day unto day uttereth speech and night unto night showeth knowledge, and there is no place where their voice is not heard." (Psalms 19:2, 3.) Furthermore it declares, and mankind universally admits, that the one who at heart denies the existence of a God is silly—non compos mentis. The declaration is, "The fool hath said in his heart, there is no God." (Psa. 14:1.)

If we knew no Bible, no revelation of the divine plan in connection with our earth and its inhabitants, we should instinctively look for one. Reason would teach us that the great system, the universe of which we are a part, could not have come by chance, and that the one so great, so powerful, must be correspondingly wise, correspondingly just, correspondingly loving. Such being his character, he must have created our race with some good, just, wise, loving intention, which he would not be ashamed to have his creatures know.

Moreover, having endowed us with mental powers and aspirations, he must know that some at least of the human family would be deeply interested in every feature of his plan, however satisfactory other minds might be able to satisfy themselves with the earthly things of yesterday, to-day and to-morrow. May we not assume, then, that the Almighty would be pleased to note the interest of some of his creatures in his plans, and that he would have pleasure in making known to these, from time to time, such features of his program as would be for their comfort and welfare? The very attributes of divine character, as we might conceive these without any revelation, would seem to imply that divine justice, wisdom, love and power would provide a revelation, a Bible. Our question then should be, does the Bible furnish satisfactory proof of its divine authority, so that we can rest our faith upon its testimonies?

EXTERNAL AND INTERNAL EVIDENCES OF THE INSPIRATION OF THE SCRIPTURES.

Unbelief usually assails the Bible from the outside, claiming lack of evidence that it came from God, asserting that it is merely human production. We will not discuss this phase of the subject in detail, but will go rather to the internal evidences, remarking by the way, however, that no other book bears stronger outward evidences of the sincerity of its writers, and that the complete harmony, the oneness of these writings, spreading over a period of eighteen centuries, well corroborates their testimony that they spoke and wrote under divine inspiration. What other collection of writings covering a period of eighteen centuries could be found in absolute accord one with the other? We know of none, and assert that this harmony of the sacred writings corroborates their claim that they were all indited by the one spirit—the Holy Spirit.

True, there are other books, heathen books, from which wise and just sayings may be quoted, but we believe that no one thoroughly acquainted with those writings would for a moment claim for them a parity with our Bible. Those, for instance, who claim that the Genesis account of creation is not sufficiently ample and scientific, will not appreciate the reasonableness and simplicity of the record until they begin to compare it with the statements of the heathen Bibles. Take for instance the teachings of the Chinese Bibles upon this subject as an illustration. It represents the great God and his Son in a skiff. To prevent grounding, the son-god put out his hand to push off from the shore and shallows and incidentally caught a handful of pebbles and mud, which he shaped into a ball and tossed out upon the waters, and which grew and grew until it became the present earth. The most obstinate critic who will turn from this record of creation to the one given in our Bible will cheerfully admit that the Genesis account is sublimely grand, clear and explicit in comparison.

"THY WORD IS TRUTH."

It is when we examine the internal evidences of the Bible respecting its credibility as the Word of God that we find ourselves astonished. Happily astonished, because its testimony is so satisfactory and so far superior not only to the creeds of the dark ages, but towering high above the theories of its modern critics. Even its opponents must admit that it has been a torch of civilization and liberty. Its influence for good in society has been recognized by the greatest statesmen, even though they for the most part have viewed it through the various glasses of conflicting creeds, which while upholding the Bible, grievously misrepresent its teachings.

The central figure of the Bible is Jesus of Nazareth. Every promise and every prophecy of the Old Testament points to him as the one through whom comes hope for a fallen and condemned race. Every testimony of the New Testament points to Jesus as the one through whose sacrificial death atonement alone has been effected, and they all point also to him as the coming one, at whose second advent the blessing of God will be poured out in harmony with all the prophecies of the past. They give us the assurance that the work of this gospel age has been the selection from amongst believers of a "little flock" of fully consecrated followers of Jesus, who through disciplines and trials shall ultimately be perfected in the first resurrection, constituting with their Lord Jesus the long promised Kingdom of God through whose just and loving rule all the families of the earth shall be blessed, and as many as will come into heart accord with righteousness shall obtain in eternal life.

We hold that a plan of salvation so deep, so broad, so just, so kind, so far beyond the scope of human ingenuity, demonstrates that those who promulgated this gospel with such absolute unanimity and with such absolute faith in it themselves were indeed supremely directed. The sincerity of the prophets and the apostles is demonstrated by the fact that their faith was not to their earthly advantage, but, contrariwise, brought to them trials, testings and in many cases persecutions even unto death. The Apostle Paul sums up the experiences of Abraham and of all the faithful who walked in his steps down to the time of Jesus, saying, "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy.)" (Heb. 11:37, 38.) The writers of the New Testament give similar evidences of their sincerity. Their advocacy of Jesus as the Messiah brought them not wealth and influence and honor of men, but self-denials, persecutions, etc.

According to all reasonable rules of evidence such men must be considered truthful, honorable, upright witnesses of the highest character. No other history in the whole world stands upon such unimpeachable foundations, and we may theefore properly enough go on with our investigation. Let us examine the character of the writings claimed to be inspired, to see whether their teachings correspond with the character we have reasonably imputed to God, and whether they bear internal evidences of their truthfulness.

HISTORICAL AND DOCTRINAL DIVISIONS—THE BOOKS OF MOSES.

The first five books of the New Testament and several of the Old Testament are narratives or histories of facts known to the writers and vouched for by their characters. It is manifest to all that it did not require a special revelation simply to tell the truth with reference to matters with which they were intimately and fully acquainted.

It in no way invalidates the truthfulness of certain books of the Bible, such as Kings, Chronicles, Judges, etc., when we say that they are simply carefully kept histories of prominent events and persons of their times. When it is remembered that the Hebrew Scriptures contain history, as well as the law and the prophecies, and that their histories, genealogies, etc., were the more explicit in detailing circumstances because of the expectancy that the promised Messiah would come in a particular line from Abraham, we see a reason for the recording of certain facts of history considered indelicate in the light of this nineteenth century.

For instance, a clear record of Judah's children is given, of whom came David, the king, through whom the genealogy of Mary, Jesus' mother, as well as that of Joseph, her husband (Luke 3:23, 31, 33, 34; Matt. 1:2-16), is traced back to Abraham. Doubtless the necessity of thoroughly establishing the pedigree was the more important, since of this tribe (Gen. 49:10) was to come the King of Israel, as well as the promised Messiah, and hence the minutiae of detail not given in other instances. (Gen. 38.) Similarly in the archives of the royal families of Europe records are kept of the illegitimate offspring, that there may be no doubt as to the true heirs to their thrones. It is well, fourthermore, to remember that the same facts may be more or less delicately stated in any language; and that while the translators of the Bible were, rightly too conscientious to omit any of the record, yet they lived in a day less particular and pure in the choice of refined expressions; and the same may be surmised of the early Bible times and habits of expression. Certainly the most fastidious can find no objection on this score to any expression of the New Testament.

The omission of the positive statement that these books were written by Moses is no proof against the thought; for had another written them to deceive and commit a fraud, he would surely have claimed that they were written by the great leader and statesman of Israel in order to make good his imposition. (Deut. 31: 9-27.) Of one thing we are certain: Moses did lead out of Egypt the Hebrew nation, he did oragnize them as a nation under the laws set forth in these books; and the Hebrew nation, by common consent, for over three thousand years has caimed these books as a gift to them from Moses, and has held them so sacred that not a jot or tittle must be altered—thus giving assurance of the purity of the text.

"THE LAW OF MOSES."

Look next at the system of laws laid down in these writings. They certainly were without an equal, either in their day or since, until this nineteenth century, and the laws of this century are based upon the principles laid down in the Mosaic law and framed in its highest interpretation as expounded by Jesus, and framed in the main by men who acknowledged the Mosaic Law as of divine origin.

The Decalogue is a brief synopsis of the whole law. The Ten Commandments enjoin a code of worship and morals that strikes every student as remarkable; and if never before known, and now found among the ruins and relics of Greece, or Rome, or Babylon (nations which have risen and fallen again, long since those laws were given), they would be regarded as marvelous if not supernatural. But familiarity with them and their claims has begotten measurable indifference, so that their real greatness is unnoticed except by the few.

The government instituted by Moses differed from all others, ancient and modern, in that it claimed to be that of the Creator himself, and the people were held accountable to him: their laws and institutions, civil and religious, claimed to emanate from God, and, as we shall presently see, were in perfect harmony with what reason teaches us to be God's character. The Tabernacle, in the center of the camp, had in its "Most Holy" apartment a manifestation of Jehovah's presence as their King, whence by supernatural means they received instruction for the proper administration of their affairs as a nation.

An order of priests was established, which had complete charge of the Tabernacle, and through them alone access and communion with Jehovah was permitted. The first thought of some in this necction would perhaps be: "Ah! there we have the object of their organization: with them, as with other nations, the priests ruled the people, imposing upon their credulity and exciting their fears for their own honor and profit." But hold, friend; let us not too hastily assume anything. Where there is such good opportunity for testing the matter by the facts it would not be reasonable to jump to conclusions without facts. The unanswerable evidences are contrary to such suppositions. The rights and the privileges of the priests were limited; they were given no civil power whatever, and wholly lacked opportunity for using their office to impose upon the rights or consciences of the people; and this arrangement was made by Moses, a member of the priestly line.

ISRAEL'S GOVERNMENT NOT SACERDOTAL.

As God's representatives in bringing Israel out of Egyptian bondage, the force of circumstances had centralized the government in the hands of the meek Moses and made him an autocrat in power and authority, though from the meekness of his disposition he was in fact the overworked servant of the people, whose very life was being exhausted by the onerous cares of his position. At this juncture a civil government was established, which was virtually a democracy.

Let us not be misunderstood: Regarded as unbelievers would esteem it, Israel's government was a democracy, but regarded in the light of its own claims it was a theocracy, i. e., a divine government; for the laws given by God, through Moses, permitted of no amendments: they must neither add to nor take from their code of laws. Thus seen, Israel's government was different from any other civil government, either before or since. Moses, rehearsing the matter of the establishment of civil government in Israel by divine command, says: "So I took the chief of your tribes, wise men, and known (of influence), and made them heads over you: captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes."—Deut. 1:15; Exod. 18:13-26.

Thus it appears that this distinguished lawgiver, so far from seeking to perpetuate or increase his own power by placing the government of the people under the control of his direct relatives of the priestly tribe, to use their religious authority to fetter the rights and liberties of the people, on the contrary introduced to the people a form of government calculated to cultivate the spirit of liberty. The histories of other nations and rulers show no parallel to this. In every case the ruler has sought his own aggrandizement and greater power. Even in instances where such have aided in establishing republics, it has appeared from subsequent events that they did it through policy, to obtain favor with the people, and to perpetuate their own power.

MOSES A CHAMPION OF FREEDOM.

So completely was the government of the people put into their own hands, that though it was stipulated that the weightier cases which those governors could not decide were to be brought unto Moses, yet they themselves were the judges as to what cases went before Moses—"The cause which is too hard for you, bring it unto me, and I will hear it."—Deut. 1:17.

Thus seen, Israel was a republic whose officers acted under a divine commission. And to the confusion of those who ignorantly claim that the Bible sanctions an imperial rule over the people, instead of "a government of the people by the people," be it noted that this republican form of civil government continued for over four hundred years. And it was then changed for that of a kingdom at their own urgent request.

The instructions given those appointed to civil rulership as from God are a model of simplicity and purity. Moses declares to the people, in the hearing of these judges: "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger (foreigner) that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of men, for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it."—(Deut. 1:16, 17.)

In view of these facts, what shall we say of the theory which suggests that these books were written by knavish priests to secure to themselves influence and power over the people? Would such men for such a purpose forge records destructive to the very aims they sought to advance—records which prove conclusively that the great Chief of Israel, and one of their own tribe, at the instance of God, cut off the priesthood from civil power by placing that power in the hands of the people? Does any one consider such a conclusion reasonable?

Again, it is worthy of note that the laws of the most advanced civilization, in this nineteenth century, do not more carefully provide that rich and poor shall stand on a common level in accountability before the civil law. Absolutely no distinction was made by Moses' laws. And as for the protection of the people from the dangers incident to becoming very poor and others excessively wealthy and powerful, no other national law has ever been enacted which so carefully guarded this point. Moses' law provided for a restitution every fiftieth year, their Jubilee year. This law, by preventing the absolute alienation of property, thereby prevented its accumulation in the hands of a few. (Lev. 25:9, 13-23, 27-30.

All the laws were made public, thus preventing designing men from successfully tampering with the rights of the people. The laws were exposed in such a manner than any who chose might copy them; and, in order that the poorest and most unlearned might not be ignorant of them, it was made the duty of the priests to read them to the people at their septennial festivals. (Deut. 31: 10-13.) Is it reasonable to suppose that such laws and arrangements were designed by bad men, or by men scheming to defraud the people of their liberties and happiness?

In its regard for the rights and interests of foreigners and of enemies, the Mosaic law was thirty-two centuries ahead of its times—if indeed the laws of the most civilized nations of to-day equal it in fairness and benevolence. We read: "Ye shall have one manner of law as well for the stranger (foreigner) as for one of your own country, for I am the Lord your God."—Lev. 4:22; Exod. 12:49.

"And if a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt."—Lev. 19:33, 34.

"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, wouldst thou cease to leave thy business and help him? Thou shalt surely leave it, to assist him."—Exod. 23: 4, 5, margin.

Even the dumb animals were not forgotten. Cruelty to these as well as human beings was prohibited strictly. An ox must not be muzzled while threshing the grain, for the good reason that any laborer is worthy of his food. Even the ox and the ass must not plow together, because so unusual in strength and tread; it would be cruelty. Their rest was also provided for.—Deut. 25: 4; 22: 10; Exod. 23: 12.

Priesthood Not Privileged Class.

The priesthood may be claimed by some to have been a selfish institution, because the tribe of Levites was supported by the annual tenth, or tithe, of the individual produce of their brethren of the other tribes. This fact, stated thus, is an unfair presentation too common to skeptics. It was in fact, founded upon the strictest equity.

When Israel came into possession of the land of Canaan, the Levites certainly had as much right to a share of the land as the other tribes; yet, by God's express command, they got none of it, except certain cities or villages for residence, scattered among the various tribes, whom they were to serve in religious things. Instead of the land, some equivalent should surely be provided them, and the tithe was therefore this reasonable and just provision. Nor is this all: the tithe though, as we have seen, a just debt, was not enforced as a tax, but was to be paid as a voluntary contribution. And no threat bound them to make those contributions: all depended upon their conscientiousness. The only exhortations to the people on the subject are as follows:

"Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." (Deut. 12: 19.) "And the Levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee" [in the land.]—Deut. 14: 27. The evidently pious and noble lawgiver, Moses, denies that the laws were his own, and attributes them to God. (Exod. 24: 12; Deut. 9: 9-11; Exod. 26: 30; Lev. 1: 1.) In view of his general character, and his commands to the people not to bear false witness and to avoid hypocrisy and lying, is it reasonable to suppose that such a man bore false witness and palmed off his own views and laws for those of God? Although bad men were among Moses' successors, who did seek their own and not the people's good, it is evident that they did not tamper with the sacred writings, which are pure to this day.

The Phophets of the Bible.

Glance now at the general character of the prophets of the Bible and their testimonies. A rather remarkable fact is that the prophets, with few exceptions, were not of the priestly class; and that in their day their prophecies were generally repugnant to the degenerating and time-serving priesthood, as well as to the idolatrously inclined people. The burden of their messages from God to the people was generally reproof for sin, coupled with warnings of coming punishments, intertwined with which we find occasional promises of future blessings, after they should be cleansed from sin and should return to favor with the Lord. In some instances it was years after their death before their true character as God's prophets was recognized.

We should remember that in the giving of the Law to Israel there was no priestly intervention: it was given by God to the people by the hand of Moses. (Exod. 19: 17-25; Deut. 5:

(Continued on Third Page.)

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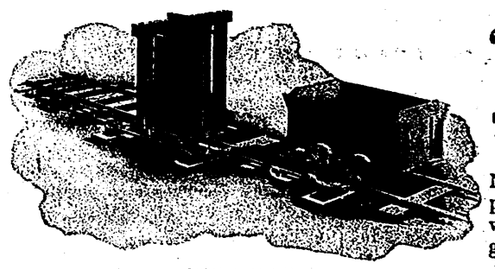

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ANCHOR

THE WEEK IN IRON CIRCLES

THE MARKET AT LARGE.

The Iron Trade Review says:

"The danger of a runaway market is disapearing and conditions are thoroughly sound. The outlook is that while there will be no special excitement in the near future, all plants will continue fully as active as they have been for some time.

"The greatest activity in pig iron has been in the Chicago district, where the International Harvester Company purchased 50,000 tons, 20,000 tons of which was placed with the Sloss-Sheffield Steel and Iron Company at about $12.75, Birmingham, for No. 2 foundry; 7,500 tons with the Virginia Iron, Coal and Coke Company at $14, furnace, for No. 2, or $16.65, Chicago, while the remainder, 22,500 tons, went to northern furnaces. It is confidently expected that the $13 basis will be established.

"In the north, pig iron prices are somewhat irregular. While some furnaces are still selling at $15.25 at their plants, the number quoting $16 or higher is increasing, and in Cleveland and other markets it is difficult to buy iron at less than $16.25, delivered. The two leading sellers of Bessemer are still out of the market and expect to obtain $15.50 when they again enter, but some Besemer can be purchased at $15.25, valley.

"Coke continues an important factor. Many contracts have been made for furnace coke; some for the first half of next year, and other for the entire year at from $2.50 to $2.75 for standard Connellsville. For high grade foundry coke $3 is the lowest quotation obtainable, while some producers quots as high as $3.50.

"The demand for structural material continues unabated. The leading producers of shapes, which are not accepting premiums, will not guarantee shipments in less than four to six months. While the demand for plates is also strong, it is easier to obtain prompt shipments, especially from eastern mills.

"Car builders are very prominent in contracting for bars and in making specifications on old contracts. Bar iron is firm at recent quotations, and it is still expected that there will be an advance on steel bars at an early day. An advance is also expected on hoops. Line pipe has advanced from $1 to $2 per ton in the past two or three weeks.

"Attention is again being called to the scarcity of crude steel. Mills are slow to quote for next year. A sale of 200 tons of open-hearth billets for immediate delivery at Pittsburg at $26.85 indicates the strength of the market.

"There is excellent demand for sheets, but the prices continue irregular."

* * *

PIG IRON.

We quote No. 2 foundry iron in the open market at $15.25, furnace, or 25 cents above last week. Some furnaces, however, are asking all the way to $16.50, being well sold up for a few months. While the two leading sellers continue out of the market, expecting to obtain $15.50 or more at furnace, it is positively asserted that there is a good bit of Bessemer to be had at $15.25, valley, or possibly a trifle less, for ordinary delivery. We revise prices slightly as follows:

Bessemer, Valley	$15 25 to 15 50
Bessemer, Pittsburg	16 10 to 16 35
No. 1 Foundry	16 60 to 16 85
No. 2 Foundry	16 10 to 16 35
Gray Forge, Pbg.	15 25 to 15 35
Basic, Valley	15 25 to 15 50
Basic, Pittsburg	16 10 to 16 35

* * *

FERRO-MANGANESE.

The market contines extremely firm for early delivery, on which we quote $55 to $56. There is no domestic ferro for sale.

* * *

BILLETS.

The leading interest is selling practically no crude steel of any description. We quote the following prices as largely nominal, but representing the absolute minimum of what might be done, for delivery any time this year: Soft Bessemer billets, $25; open-hearth, $26; forging billets, $28, all f. o.b. Pittsburg. Wire rods are about $32, Pittsburg, and open-hearth chain rods about $2 higher. Sheet bars are nominally $26 or higher, but there have been no recent transactions of moment.

* * *

MUCK BAR.

Transactions are light, mills being well sold up. The last sale reported was $28, delivered Pittsburg, for early shipment, and quotations range from this to $28.50, delivered Pittsburg.

* * *

SKELP.

The market continues very firm, producers being well sold up through this year. Prices are unchanged.

* * *

RAILS AND TRACK MATERIAL.

Western and southern rail mills are already sold up until nearly the close of the year. Light rails are very firm at our previous quotations, and in some cases higher prices are paid on small lots for very early delivery. At regular prices some mills making light rails from new steel can not make deliveries inside of two or three months. Quotations are unchanged.

* * *

PLATES.

Buying continues good and mills are gradually filling up for the first half of next year. An advance is still in prospect this month. A considerable amount of business for early delivery is going to eastern mills, despite the extra freight, as local mills can not make any early deliveries. We quote regular mill prices unchanged.

* * *

MERCHANT BARS.

Tonnage continues very good in merchant bars and hoops and bands. The prospects are that there will be an advance in merchant steel mill products at an early date, hoops being advanced possibly $2 a ton, despite the face that they were recently advanced $2 a ton, merchant steel bars being advanced possibly a trifle more than hoops. Demand for iron bars continues very good, with prices firm.

* * *

STRUCTURAL MATERIAL.

Contracts are being placed with mills in good volume for next year. Local mills can not make shipment on new business until some time well into next year, and there are scarcely any stocks of any description to be found anywhere, so that new work must perforce wait on the mills. We quote regular mill prices unchanged.

* * *

SHEETS.

Some additional independent sheet mills have withdrawn from the market at the minimum prices, which have been ruling, and the market is proportionately firmer, although it is still possible to do about the same prices as a week ago. On carloads for mill shipment, with desirable specifications, we quote 2.25c to 2.30c on black and 3.30c to 3.35c on galvanized, No. 28 gauge. On the largest lots not more than a dollar a ton below the lower of these figures could be done.

* * *

WIRE AND WIRE NAILS.

Business has been comparatively slack since the latest advance of $1 a ton, large buyers having covered for moderate tonnages before the advance.

* * *

MERCHANT STEEL.

There is no change in the market, demand remaining fairly good. We continue to quote prices as follows: Tire steel, 1.0c; open-hearth spring steel, 2.25c to 2.50c; sleigh shoe flat, 1.50c to 1.55c; smooth finished machinery steel, 1.7$c to 1.75c; toe calk, 2c to 2.05c.

Pastor Russell's Sermon

(Continued from Second Page.)

1-5.) And furthermore, it was made the duty of every man seeing a violation of the law to reprove the sinner. (Lev. 19: 17.) Thus all had the authority to teach and reprove; but since, as in our own day, the majority were absorbed in the cares of business, and became indifferent and irreligious, the few comparatively fulfilled this requirement by reproving sin and exhorting to godliness; and these preachers are termed "prophets" in both the Old and New Testaments. The term prophet, as generally used, signifies public expounder, and the public teachers of idolatry were also so called. Out of the large class called prophets, Jehovah at various times made choice of some whom he specially commissioned to deliver messages, relating sometimes to things then at hand, at other times to future events. It is to the writings of this class, who spoke and wrote as they were moved by the Holy Spirit, that we are now giving attention. They might with propriety be designated

Divinely Commissioned Prophets or Seers.

When it is remembered that these prophets were mainly laymen, drawing no support from the tithes of the priestly tribe, and when, added to this, is the fact that they were frequently not only the reprovers of kings and judges, but also of priests, though they reproved not the office, but the personal sins of the men who filled it), it becomes evident that we could not reasonably decide that these prophets were parties to any league of priests, or others, to fabricate falsehood in the name of God.

Let us next inquire whether there exists any link, or bond of union, between the records of Moses, those of the other prophets, and those of the New Testament writers. If we shall find one common line of thought interwoven throughout the Law and the Prophets and the New Testament writings, which cover a period of fifteen hundred years, this, taken in connection with the character of the writers, will be a good reason for admitting their claim that they were divinely inspired, particularly if the theme common to all of them is a grand and noble one, comporting well with what sanctified common sense teaches regarding the character and attributes of God.

The Bible One and Harmonious.

This we do find: One plan, spirit, aim and purpose pervades the entire book. Its opening pages record the creation and fall of man; its closing pages tell of man's recovery from the fall; and its intervening pages show the successive steps of the plan of God for the accomplishment of this purpose. The harmony, yet contrast, of the first three and the last three chapters of the Bible is striking.

The one describes the first creation, the other the renewed or restored creation, with sin and its penal curse removed; the one shows Satan and evil entering the world to deceive and destroy, the other shows his work undone, the destroyed one restored, evil extinguished and Satan destroyed; the one shows the dominion lost by Adam, the other shows it restored and forever established by Christ, and God's will done on earth as in heaven; the one shows sin the producing cause of degradation, shame and death, the other shows the reward of righteousness to be glory, honor and life.

Though written by many pens, at various times, under different circumstances, the Bible is not merely a collection of moral precepts, wise maxims and words of comfort. It is more: it is a reasonable, philosophical and harmonious statement of the causes of present evil in the world, its only remedy, and the final results as seen by divine wisdom, which saw the end of the plan from before its beginning, marking as well the pathway of God's people, and upholding and strengthening them with exceeding great and precious promises, to be realized in due time.

The teaching of Genesis, that man was tried in a state of original perfection in one representative, that he failed, and that the present imperfection, sinckness and death are the results, but that God has not forsaken him, and will ultimately recover him through the Redeemer, born of a woman (Gen. 3: 15), is kept up and elaborated all the way through. The necessity of the death of a redeemer as a sacrifice for sins, and of his righteousness as a covering for our sin, is pointed out in the clothing of skins for Adam and Eve, in the acceptance of Abel's offering, in Isaac on the altar, in the death of the various sacrifices by which the patriarchs had access to God, and of those instituted under the law and perpetuated throughout the Jewish age.

Jesus in Prophecy.

The prophets, though credited with understanding but slightly the significance of some of their utterances (1 Pet. 1: 12), mention the laying of the sins upon a person instead of a dumb animal, and in prophetic vision they see him who is to redeem and to deliver the race led "as a lamb to the slaughter," that "the chastisement of our peace was upon him," and that "by his stripes we are healed." They pictured him as "despised and rejected of men, a man of sorrows and acquainted with grief," and declared that "The Lord hath laid on him the iniquity of us all." (Isa. 53: 3-6.) They told where this deliverer would be born (Micah 5: 2), and when he should die, assuring us that it would be "not for himself." (Dan. 9: 26.) They mention various peculiarities concerning him—that he would be "righteous," and free from "deceit," "violence," or any just cause of death (Isa. 53: 8, 9, 11); that he would be betrayed for thirty pieces of silver (Zech. 11: 12); that he would be numbered among transgressors in his death (Isa. 53: 12); that not a bone of him should be broken (Psa. 34: 20; John 19: 36); and that though he should die and be buried, his flesh would not corrupt, neither would he remain in the grave.—Psa. 16: 10; Acts 2: 31.

The New Testament writers clearly and forcibly, yet simply, record the fulfilment of all these predictions in Jesus of Nazareth, and by logical reasonings show that such a ransom price as he gave was needful, as already predicted in the Law and the Prophets, before the sins of the world could be blotted out. They trace the entire plan in a most logical and forcible manner, appealing neither to the prejudices nor to the passions of their hearers, but to their enlightened reason alone, furnishing some of the most remarkably close and cogent reasoning to be found anywhere on any subject. See Rom. 5: 12-19, and onward to the 12th chapter.

Moses, in the Law, pointed not alone to a sacrifice, but also to a blotting out of sins and a blessing of the people under this great deliverer, whose power and authority he declares shall vastly exceed his own, though it should be "like unto" it. (Deut. 18: 15, 19.) The promised deliverer is to bless not only Israel, but through Israel "all the families of the earth." (Gen. 12: 3; 18: 18; 22: 18; 26: 4.) And, notwithstanding the prejudices of the Jewish people to the contrary, the prophets continue the same strain, declaring that the Messiah shall be also "for a light to lighten the Gentiles." (Isa. 49: 6; Luke 2: 32; that the Gentiles should come to him "from the ends of the earth (Jer. 16: 19); that his name "shall be great among the Gentiles" (Mal. 1: 11); and that "the glory of the Lord shall be revealed and all flesh shall see it together."—Isa. 40: 5; 42: 1-7.

The Inspiration of the Apostles.

The New Testament writers claim a divine anointing, which enabled them to realize the fulfilment of the prophecies concerning the sacrifice of Christ. They, though prejudiced as Jews to think of every blessing as limited to their own people (Acts 11: 1-18), were enabled to see that, while the nation would be blessed, all the families of the earth should be blessed also, with and through them. They saw also that, before the blessing of either Israel or the world, a selection would be made of a "little flock" from both Jews and Gentiles who, being tried, would be found worthy to be made joint heirs of the glory and honor of the Great Deliverer, and **sharers with him** of the honor of blessing Israel and all the nations.—Rom. 8: 17.

These writers point out the harmony of this view with what is written in the Law and the Prophets; and the grandeur and breadth of the plan they present more than meets the most exalted conception of what it purports to be—"Good tidings of great joy, which shall be unto all people."

The thought of Messiah as a ruler of not only Israel, but also of the world, suggested in the books of Moses, is the theme of all the prophets. The thought of the Kingdom was uppermost also in the teaching of the apostles; and Jesus taught that we should pray, "Thy Kingdom come," and promised those a share in it who would first suffer for the truth, and thus prove themselves worthy.

This hope of the coming glorious kingdom gave all the faithful courage to endure persecution and to suffer reproach, deprivation and loss, even unto death. And in the grand allegorical prophecy which closes the New Testament, the worthy "Lamb that was slain" (Rev. 5: 12), the worthy "overcomers" whom he will make kings and priests in his Kingdom, and the trials and obstacles which they must overcome to be worthy to share that Kingdom, are all faithfully portrayed. Then are introduced symbolic representations of the blessings to accrue to the world under that Millennial reign, when Satan shall be bound and Adamic death and sorrow wiped out, and when all the nations of earth shall walk in the light of the heavenly Kingdom—the new Jerusalem.

The Bible Unique Among Books.

The Bible, from first to last, holds out a doctrine found nowhere else, and in opposition to the theories of all the heathen religions—that a future life for the dead will come through a RESURRECTION OF THE DEAD. All the inspired writers expressed their confidence in a redeemer, and one declares that "in the morning," when God shall call them from the tomb, and they shall come forth, the wicked shall no longer hold the rulership of earth; for "The upright shall have dominion over them, in the morning." (Psa. 4: 14.) The resurrection of the dead is taught by the prophets; and the writers of the New Testament base all their hopes of a future life and blessing upon it. Paul expresses it thus: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your faith is also vain; . . . then they which are fallen asleep in Christ are perished. But now in Christ risen from the dead, and become the first-fruits of them that slept; . . . for as all in Adam die, even so all in Christ shall be made alive."—1 Cor. 15: 13-22.

Like a watch, whose many wheels might at first seem superfluous, but whose slowest moving wheels are essential, so the Bible, composed of many parts, and prepared by many pens, is one complete and harmonious whole. Not a single part is superfluous, and though some parts take a more active and prominent place than others, all are useful and necessary. It is becoming popular among the so-called "advanced thinkers" and "great theologians" of the present day to treat lightly, or to ignore if they do not deny, many of the "miracles" of the Old Testament, calling them "old wives' fables." Of these are the accounts of Jonah and the great fish, Noah and the ark, Eve and the serpent, the standing still of the sun at the command of Joshua, and Balaam's speaking ass.

Seemingly those wise men overlook the fact that the Bible is so interwoven and united in its various parts that to tear from it these miracles, or to discredit them, is to destroy or discredit the whole. For if the original accounts are false, those who repeated them were either falsifiers or dupes, and in either case it would be impossible for us to accept their testimony as divinely inspired. To eliminate from the Bible the miracles mentioned would invalidate the testimony of its principal writers, as well as that of our Lord Jesus.

Miracles With Us Daily.

Those miracles, not common to our experience, find parallels about us every day, which, being more common, are passed by unnoticed. We plant two seeds side by side; the conditions, air, water and soil, are alike; they grow, we cannot tell how, nor can the wisest philosopher explain this miracle. These seeds develop organisms of opposite tendencies; one creeps, the other stands erect; form, flower, coloring, everything differs, though the conditions were the same. Such miracles manifest a power as much beyond our own, and beyond our limited intelligence, as the few miracles recorded in the Bible for special purposes, and as intended illustrations of omnipotence, and of the ability of the great Creator to overcome every obstacle and to accomplish all his will even to our promised resurrection from the dead, the extermination of evil, and the ultimate reign of everlasting righteousness.

Here we rest the case. When Columbus discovered the Orinoco river, some one said he had found an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So the depth and power and wisdom and scope of the Bible's testimony convince us that not man, but the Almighty God, is the author of its plans and revelations.

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Local Lodge Directory

INTERNATIONAL ASSOCIATION OF MACHINISTS.

Pittsburg District Lodge No. 6—Headquarters room 308 Arnfeld building, No. 1119 Penn avenue. President, Calvin Sullivan; secretary, Anthony Snyder; business agent, Wm. A. Mineely.

Pittsburg Lodge No. 52—Meets every Saturday night at No. 318 Fifth avenue.

Fort Pitt Lodge No. 228 meets first and third Tuesdays at McKnight's hall, corner Federal and Lacock streets, Allegheny.

Duquesne Lodge No. 199 meets first Tuesday in the month at 4:30 p. m. at 535 Smithfield street.

Braddock Lodge No. 32 meets second and fourth Thursdays at Ninth street and Braddock avenue, Braddock, Pa.

McKees Rocks Lodge meets second and fourth Wednesdays at Schendehutte hall, Bell avenue, McKees Rocks.

Verona Lodge No. 132 meets first and third Friday of each month at K. of P. hall, Verona.

Lawrence Lodge No. 487 meets every Monday, Dublin hall, Fifty-fifth and Butler streets.

McKeesport Lodge meets every first and third Wednesdays at Machinists' hall, 440 Market street, McKeesport.

Pittsburg Junior Lodge meet first and third Fridays at 8 p. m., Fifth avenue and Chestnut street, Pittsburg.

PATTERN MAKERS' LEAGUE, PITTSBURG ASSOCIATION.

Pittsburg Association meets at 412 Ferguson block every Wednesday.

AMALGAMATED SHEET METAL WORKERS' UNION.

Local No. 12 meets at Moorhead hall, Grant street, Friday evenings at 8 o'clock. Nathaniel Glass, business agent. Office, Moorhead hall.

INTERNATIONAL UNION OF STEAM ENGINEERS, LOCAL 66.

Business agent's office, 822 Fifth avenue. Meets Wednesday.

BROTHERHOOD OF PAINTERS, DECORATORS AND PAPERHANGERS.

District headquarters, 416 Wood street. Alfred Firth and Frank Curran, business agents.

ORNAMENTAL ARCHITECTURAL HOUSESMITHS.

Meets first and third Mondays at 302 Grant street. H. W. Legleitner, business agent, 822 Fifth avenue.

BUILDING TRADES COUNCIL.

Meets Saturdays at 822 Fifth avenue. J. Williams, president; J. J. Toole, secretary. Office, 822 Fifth avenue.

BROTHERHOOD OF BOILERMAKERS AND IRON SHIPBUILDERS.

Smoky City Lodge No. 154—Meets every Thursday evening at Old City hall. Wm. Gillespie, business agent.

STREET RAILWAY EMPLOYES.

Division No. 85—Meets second and fourth Thursday nights of each month at Arnfeld's hall, No. 1119 Penn avenue. H. C. Williams, business agent. Office, 611 Ferguson building.

UNITED BROTHERHOOD OF CARPENTERS AND JOINERS OF AMERICA.

District Council—Of Pittsburg, Allegheny and vicinity. Office, 307 Arnfeld building, No. 1119 Penn avenue. Meets first and third Tuesday of each month at Arnfeld's hall, No. 1119 Penn avenue. N. F. Storm, president; J. C. Kephart, secretary; A. M. Swartz, J. A. Boss, C. C. Douglas and H. C. Whitfield, business agents.

Following are the locals affiliated:

No. 142—Meets every Wednesday evening at No. 1119 Penn avenue.

No. 164—Meets second and fourth Wednesdays of each month at Moorhead hall.

Union 165 meets every Monday evening, Geyer's hall, corner Frankstown avenue and Station street, East End.

Union 211 meets every Wednesday evening, Sutmeyer's hall, Federal and Eri: streets, Allegheny.

Union 230 meets every Thursday evening, Twelfth and Carson streets, Southside.

Union 237 meets first and third Thursday evenings of each month, at Chestnut and O'Hara streets, Allegheny.

Union 246, New Brighton, Pa.

Union 254, stair builders, meets first and third Monday evenings of each month, 535 Smithfield street.

Union 255 meets every Saturday evening, McKees Rocks, Pa.

Union 288 meets every Monday evening, corner Seventh and Amity streets, Homestead, Pa.

Union 333 meets every Thursday evening, New Kensington, Pa.

Union 385, Odd Fellows' hall, West End, City.

Union 402 meets first and third Wednesday evenings each month, Weiterheiter's hall, Twelfth street, Southside, city.

Union 430 meets every Wednesday evening, Odd Fellows' hall, Wilkinsburg, Pa.

Union 571 meets Wednesday evenings, Broadway and Main streets, Carnegie, Pa.

Union 773 meets every Monday evening, Eleventh and Washington streets, Braddock, Pa.

Union 827 meets Friday evening, corner Fifth and Market streets, McKeesport, Pa.

Union 852, Verona, Pa.

Union 936, Wilmerding, Pa.

INTERNATIONAL ASSOCIATION OF MARBLE WORKERS.

No. 24—(Setters)—Tuesdays, Moorhead hall.

No. 15—(Helpers)—Second and fourth Fridays, G. A. R. hall, W. Diamond street, Allegheny. James Lynch business agent.

STEAM FITTERS.

No. 218—Headquarters, Moorhead hall. Meets Mondays. E. A. Magine business agent.

SALESPEOPLES' ASSEMBLY.

No. 4907 (K. of L.)—Meets Wednesdays at 316 Fifth avenue. C. B. Hagus, 5538 Homer street, East End.

TEAMSTERS' LOCAL ASSEMBLY.

No. 1577 (K. of L.)—Meets first and third Sundays, 2 p. m., 535 Smithfield street.

CIGAR AND STOGIE MAKERS' LOCAL ASSEMBLY.

No. 1374 (K. of L.)—Meets every Thursday evening in K. of L. hall, No. 535 Smithfield street. John L. Frank.

STONE CUTTERS' ASSOCIATION OF WESTERN PENNSYLVANIA.

The union meets the first and third Tuesday evenings in McKnight's hall, Federal and Lacock streets, Allegheny, Pa. B. Howarth, secretary, Box 292, Allegheny.

ICE MEN'S UNION OF PITTSBURG AND ALLEGHENY.

Meets the first and third Sundays at 2 o'clock p. m. in Moorhead hall.

DISTRICT ASSEMBLY NO. 3, KNIGHTS OF LABOR.

Headquarters, 535 Smithfield street. Regular meetings third Wednesday of each quarter. John Fernau, master workman; James Roden, worthy foreman; M. W. Williams, secretary.

INTERNATIONAL UNION OF WOOD, WIRE AND METAL LATHERS.

No. 35—Meets Tuesdays, 535 Smithfield street. E. F. Boozer, secretary.

UNITED LABOR LEAGUE OF WESTERN PENNSYLVANIA.

Meets on the second and fourth Sundays of each month at K. of L. hall, 535 Smithfield street, fourth floor, at 7:30 p. m. President, Wm. Boate; E. A. Maginn, vice president; secretary, John J. Toole.

UNITED MINE WORKERS OF AMERICA.

District No. 5. Headquarters, 420 Diamond street.

ELECTRICAL WORKERS, INSIDE WIREMEN.

Local Union No. 5—(Inside Wiremen)—meets every Friday evening at No. 302 Grant street. A. S. Bovard, business agent.

INTERNATIONAL SLATE AND TILE ROOFERS' UNION.

Local Union No. 2—Meets first and third Wednesdays of each month at No. 302 Grant street.

AMALGAMATED SOCIETY OF ENGINEERS, MACHINISTS, MILLWRIGHTS, SMITHS AND PATTERNMAKERS.

Branch 622—Meets alternate Saturdays, 535 Smithfield street. Edwin Ogden, secretary.

Branch 637—Braddock, George Newcombe, secretary, 1108 Belmont street, Wilkinsburg.

NATIONAL UNION OF UNITED BREWERY WORKERS.

No. 22 (Brewers)—Meets second and fourth Sundays, 2 p. m., Moorhead hall. G. Maisch, secretary.

No. 67 (Drivers)—Meets first and third Sundays, 2 p. m., Moorhead hall. G. Maisch, secretary.

No. 144 (Bottlers)—Meets second and fourth Sundays, 2 p. m., at Butler and Thirty-sixth streets. Albert Tuss, secretary.

IRON CITY CENTRAL TRADES COUNCIL.

First and third Thursdays, Arnfeld hall, 1119 Penn avenue. G. A. Moss, president; E. F. Welsh, vice president; W. J. Kelly, recording secretary; J. B. Culley, financial secretary; N. P. Storm, treasurer; E. A. Maginn, M. J. Carey, Lottie Williamson, trustees.

NATIONAL ELEVATOR CONSTRUCTORS' UNION OF THE UNITED STATES.

No. 6—Meets second and fourth Mondays, 535 Smithfield street. Jas. P. Caldwell, business agent.

INTERNATIONAL UNION, BRICKLAYERS AND MASONS.

No. 2—Headquarters, 444 Fourth avenue. Meets Fridays. Daniel Gildernew, business agent.

UNITED ASSOCIATION OF JOURNEYMEN PLUMBERS.

Union No. 27 meets Tuesday evenings at Old City hall. Lawrence T. Lawler, financial secretary; James V. McKee, business agent. Office, 810 Fifth avenue.

IRON MOLDERS' UNION.

Iron Molders' Union, No. 46, meets every Tuesday night, Moorhead's hall. John Barnett, business agent, 1632 Penn avenue.

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"One large southern producer, which has been selling only for delivery after April 1, has advanced its price for such delivery from $13 to $13.50, basis No. 2, Birmingham. There is very little $12.50 iron that is chiefly for this year. Southern market will likely be squarely $13 very soon."

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October 16 to 20, inclusive, excursion tickets to San Francisco and Los Angeles, account Women's Christian Temperance Union convention, will be sold via Pennsylvania Lines from all ticket stations. For full information regarding fares, routes, time of trains, etc, apply to local ticket agent of those lines, or to J. K. Dillon, district passenger agent, 515 Park building, Pittsburg, Pa.

The Empire Rolling Mill Company, Newburg, Cleveland, O., which now has an annual capacity of 20,000 tons with two trains of rolls, is rushing work on improvements which will practically double the capacity of the plant.

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The National Labor Tribune gives notice that it is in no sense responsible for any article which appears in its columns except unsigned articles on pages 1 and 2. All other pages are devoted to news and contributions, and may often describe or advocate matters utterly opposed to the Tribune and its policy. The publication of a signed or news article must not be construed as in any sense an indorsement of it.

HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

A Lie Biblically Defined.

At Plymouth Church, Brooklyn, several years ago, the Sunday-chool superintendent near the close of the Sabbath school hour was conducting a review, when he asked a class of small boys this question:

"Can one of you boys give me in terms of the Bible a definition of a lie?"

After a moment's hesitation, one boy ventured:

"A lie is an abomination unto the Lord—and—and—and a very present help in time of trouble."

Bad Habits of the Country.

The grasshopper chews tobacco,
The quail gets out his pipe,
The fish hawk is so awful poor
He has to hunt a "snipe."

The rooster has his cocktail,
The orchard gets plum full.
The onion squanders every scent,
And the radish has a pull.

As illustrating the excellence of the paper (which is made from unused linen scraps) upon which Bank of England notes are printed, it is stated that when one of these notes is twisted into a rope it will sustain a weight of 359 pounds.

Several centuries ago it was considered fashionable to carry silver toothpicks suspended from the neck by a chain.

PASTOR RUSSELL'S SERMON

HARMONY OF THE SCRIPTURES.

Christ the Center of the Divine Revelation.—"God Manifest in the Flesh."—"By Him Were All Things Made."—"Son of God" and the "Son of Man."

Providence, R. I., October 22.—Pastor C. T. Russell, of Allegheny, Pa., preached twice here to-day in Infantry Hall to large audiences. We report his evening discourse as follows:

Continuing our examination of the eternal evidences of the reliability of the Bible, we consider this evening the center of the divine message, "Jesus Christ the Righteous." No other name in the world's history fills such a place as the name of Jesus. His character and his message have met the demands of the human heart, and satisfied its longings as nothing else ever did or could do. And this notwithstanding the fact that the world and but a comparatively small proportion of the Church have ever caught more than a passing glimpse of the divine plan which centers in this "Son of God."

The Bible may be said to be a revelation of Jesus, who in turn is a revelation of the Father. Its opening pages tell us of the fall of the first human son of God, Adam, point to the death penalty upon him, and indicate the need of a Savior and Redeemer; and, more than this, inferentially promise such an one as the seed of the woman who ultimately shall bruise the serpent's head—crush, subdue all evil. Its intermediate pages are prophecies and types respecting Jesus and the work he would accomplish as a Redeemer, and later as a Deliverer of the race. And further on it records his birth, his ministries, his death, resurrection, glorification, and the messages he gave to all who would become his followers, including his promise to come again and receive them unto himself. The closing pages of the Bible picture in symbolical language the completion of the present age, the inauguration of the Millennial age, the work that it will accomplish in the blessing and uplifting of the human family and the ultimate purging of the earth from all sin, imperfection, evil, when every voice in heaven and earth shall be heard praising the Lord.

We submit to intelligent minds the propositon that no other book, no other record, no other combination of writings and sermons by scores of preachers and teachers, covering a period of thousands of years, present any such harmony as the foregoing. And this harmony centering the divine plan upon Jesus, the Messiah, is the more wonderful in proportion as the minutiae of the Scriptural statements respecting him are clearly discerned. But in order to appreciate these Scriptural statements, in order to see the beauty and harmony of the Word of God, we must divest ourselves of the teachings of the Dark Ages, which becloud the beauties of the divine Word and end to make its statements of no effect—yea, worse than that, tend to make the divine record appear unreasonable, contradictory, nonsensical. Let us, then, divest our minds of the traditions of the ancients so carefully handed down to us in the various creeds, Catholic and Protestant, and let us look to the Word of the Lord for the instruction and guidance necessary to see its beauty and harmony.

"ALL THINGS WERE MADE BY HIM."

The teachings of higher criticism are very misleading on this subject. They would have us consider that all miracles are impossible; that our Lord was not born of a virgin, and by the direct power of God; that he was born as other men; that he happened to be a rather superior type of man; that he never had a preuhman existence. The Scriptures teach to the contrary of this most explicitly, that Jesus was the "Son of God;" that "he who was rich for our sakes became poor," taking a human form for a particular, specific purpose—"for the suffering of death," that he might be our Redeemer.—John 17:5; II Cor. 8:9; Heb. 2:9.

The inspired writers go further and declare, "All things are made by him, and without him was not one thing made that was made." The context tells us that he was in the beginning with the Father, and was the Word or mouthpiece and personal representative of the Father in all the works of the creation of all the remainder of the works of God. Our common translation of John 1:1-13 only partly discloses the beauty and force of the Greek original, which should be rendered thus, "In the beginning was the logos (the divine mouthpiece, the representative), and the logos was with the God and the logos was a God, the same was in the beginning with the God. All things were made by him, and without him was not one thing made that was made."

"TO US THERE IS BUT ONE GOD."

We should note in passing the consistency of the Scriptures in respect to the supremacy of Jehovah God. From first to last with one voice the Scriptures declare that there is but one supreme God. The New Testament is in thorough agreement with this—for instance, the Apostle Paul's words, "To us there is one God, the Father . . . and one Lord Jesus Christ."—I Cor. 8:6.

How comes it then that the record is that Jesus, our Master, in his prehuman condition was the logos, a God with the God? Is this testimony out of accord with he remainder of Scriptural testimony? We answer, No! The name Jehovah was never permitted to any but the one, the Father supreme; but the title God, which in the Hebrew is Elohim, and sometimes abbreviated El, signifies a mighty one, and might be applied to any mighty one in authority and power, Jehovah himself being superior to all Elohim.

An examination of the Scriptural uses of the word Elohim substantiates the foregoing. We find, for instance, that it has not only been applied to the Father and to the special representative and prime minister, the logos, the Son of God manifest in the flesh, but we find also that the word is used in respect to angels when they directly represened the Lord as his special messengers, they who are his mighty ones. We also find that this title Elohim was used in respect to the first elders of Israel when God recognized them as his representatives in judging their brethren. For instance, see Exodus 21:6, "Bring him unto the judges" (elohim; 22:8, "Brought unto the judges" (elohim), 9, "Come before the judges" (elohim), and whom the judges" (elohim); 28, "Thou shalt not revile the gods" (elohim), margin judges.

Similarly we read God's declaration to Moses. "I have made thee a God (elohim) to Pharaoh." (Ex. 7:1.) From these illustrations and others which we might give it will be seen that the word Elohim signifies instead of God a representative of God. Sometimes, when the true God is mentioned in connection with other gods or representatives or counterfeits, he is called the Almighty God, or by his name, Jehovah God, but at other times, where the sense is evident or no particular emphasis is necessary, the very same word is used in referring to Jehovah and to those who are his representaives. For instance, in Psalm 82:1 we read, "God (Elohim) standeth in the congregation of the mighty (El), he judgeth among the gods (elohim)." In verse six of the same Psalm the Almighty (Elohim) prophetically addresses the Gospel Church, who throughout the Scriptures are called the sons of God, We read, "I have said, "Ye are gods (elohim), all of you sons of the Highest."

"NOW ARE WE THE SONS OF GOD."

It will be remembered that the Jews were angry with our Lord Jesus, not because he called himself Jehovah or intimated any usurpation of the Father's place, honors or prerogatives, but simply because he called himself the Son of God and referred to Jehovah God as his Father. On one occasion when they were about to stone him Jesus inquired why, and the answer was that in calling himself the Son of God he was affecting to be superior to them and to others of mankind, and affecting a relationship with the great Jehovah, which they termed blasphemy, because they said it was affecting an equality with Jehovah, but that the Scriptures fully sanctioned such a title as the Son of God.

Jesus referred them to the passage in the 6th Psalm already quoted, "I have said, Ye are gods" (elohim). Our Lord's logical suggestion is that if God himself through the prophet David gave the name, the title of gods, thus to human beings, to the followers of Christ, to the Church of this Gospel age, why should it be considered blasphemous that the special Son of God, whom the Father had specially set apart and sent into the world as his representative, should be called the Son of God. His persecutors were unable to answer him, nor can any logical objection be found to our Redeemer's words. He was indeed pre-eminently the representative of Jehovah and pre-eminently he was his Son.

The Jews never claimed the title Sons of God for themselves, nor would it have been proper for them to have done so. Not until the great sacrifice for sins was offered by the Redeemer could the Father so justify any members of the fallen race as to receive them back into the close, the dear relationship represented by the word Son, but since the redemptive work of Jesus, spiritual Israelites are termed sons of God, as the Apostle declares, "Now are we the sons of God, though it doth not yet appear what we shall be (how great our glory and exaltation in the resurrection change), but we know that when he shall appear (our Lord and Master, the only begotten Son) we shall be like him and see him as he is." (I John 3:2.) The Scriptures clearly show that the followers of Christ were accepted of the Father as sons when begotten of the Spirit at Pentecost and since.—John 1:12, 13.

"THE SON OF THE HIGHEST."

The divine announcement of our Lord Jesus before his birth was, "Thou shalt call his name Jesus. He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." In explanation of his miraculous birth we read, "The power of the Highest shall overshadow thee (Mary): therefore also that holy thing that shall be born of thee shall be called the Son of God."—Luke 1: 31-35.

Here we have the title of the Son of God officially applied to the man Christ Jesus before his birth and this title he continually approved, saying "As the Father hath sent me, even so send I you." "I came not into the world to do mine own will but the will of him that sent me." "The Father worketh hitherto and (now) I work."—John 20:21; John 4:34; 5:17.

"THE BEGINNING OF THE CREATION OF GOD."

Let us look back and note the Scriptural declaration to the effect that the logos, who subsequently became the man Christ Jesus, was the beginning of the creation of God. These are our Lord's own words, and are in full accord with the Apostle Paul's statement that our Lord is the image of the invisible God, the first-born of every creature (more literally the first-born of all creation), for by him were all things created that are in heaven and that are in earth, visible and invisible . . . all things were created by him and for him: and he was before all things and by him all things consist. And he is the Head of the Church, which is his body; he is the Beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father (the invisible God) that in him should all fullness dwell."—Col. 1:15-19.

These records agree with what we have already seen respecting the logos in John 1:1-3, that his career dates from the beginning. The Father, Jehovah, we are distinctly informed had no beginning, was before the beginning; and that our Lord Jesus should himself be the beginning, the first-born, indicates to us how high a position he held in the divine arrangement, long before the creation of the world, as the Father's logos, minister, representative—all things were made by him. How high a station, how high a rank this gives to the one whom we love to reverence and obey!

"HONOR THE SON AS THEY HONOR THE FATHER."

Our Lord himself pointed out to us that it is the heavenly Father's will that we should honor the Son as we honor the Father also—that we should recognize him as the Father's representative, through whom he is working all things according to the counsel of his own will. The Apostle explains to us that although our Lord occupied the chief position next to the Father before he came into the world to be our Redeemer, yet he now occupies a still higher position. He tells us that he was obedient to the Father and humbled himself even unto death, even the death of the cross. He assures us saying, "Wherefore (on this account) God hath also highly exalted him and hath given him a name above every name"—above angels, principalities and powers, and every name that is named. Note our Lord's words, "Verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father do . . . the Father loveth the Son and showeth him all things that himself doeth. . . . The Father judgeth no man, but hath committed all judgments unto the Son; that all men should honor the Son even as they honor the Father. He that hath not the Son hath not the Father which hath sent him."—John 5:19-23.

THE DOCTRINE OF THE TRINITY IN SCRIPTURE.

We have seen that the Jews persecuted Jesus because he claimed to be the Son of God, and this persecution resulted in his death. A warm controversy arose on this subject following the death of the apostles, when Grecian mythology clashed with and then amalgamated with Christianity. Grecian mythology had lords many and gods many, but the Jews had but one God, and the early Church likewise recognized but one Father supreme, but likewise recognized our Lord Jesus as the subordinate sons of God.

It was when the opposition endeavored to prove that Jesus was a mere man, a member of the fallen race, that he had no pre-existence, etc., that others in the Church, aroused to the combative point, claimed for Jesus more than he ever claimed for himself, more than any of the inspired apostles ever claimed for him—more than is either reasonable or logical. They claimed that he was his own Father and his own Son; that there was but one God according to the Scriptures, but really three Gods, whom they claimed to be equal in power and glory—contrary to the Scriptural authority on the subject. When asked how there could be three Gods and yet only one, in order to conceal the weakness of their position they claimed that the subject was one of the holy mysteries which it would be sinful to inquire into. Yea, they even claimed more—that to question or make inquiry on the subject, to express a doubt as to how three persons could be one person and yet three persons, was to become an unbeliever, thus to become subject to eternal torment; which was claimed to be the penalty for all unbelievers—all not in the Church. The period in which these theories had their rise and reached their prominence is properly enough designated the Dark Ages, in which little reasoning apparanetly was done along any line, and in which the masses of believers were restrained, under threats, from thinking for themselves.

The doctrine of the Trinity, which finds no place whatever in the Scriptures, and which is likewise contrary to reason, was concocted during that period of darkness in which its advocates concluded that they would supplement the after death-torture by other tortures before death, and according to the records of history thousands and thousands were tortured, drawn limb from limb, beheaded, burned at the stake and otherwise maltreated in the name of God and the holy Trinity, because they stuck to the Scriptural declaration on this subject, and repudiated the unreasonable theories of uninspired and unholy men. They clung to our Lord's words, "The Father is greater than I." (John 14:28.) They clung to the Apostle's words, "Though there be gods many and lords many, to us there is one God, the Father, OF whom are all things and we by him, and one Lord Jesus Christ BY whom are all things and we in him." (I Cor. 8:6.) They remembered also the Apostle's words, "Ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all."—Eph. 4:4.

"THREE THAT BEAR RECORD IN HEAVEN."

Although the reformers did valiant service in dispelling much of the gross darkness and in lifting the true light of God's Word, they evidently overlooked the fallacy called the Trinity, But we have in the Bible the standard authority by which the reformers were guided, and it is our duty as well as our privilege to hear what the Lord God hath spoken upon this subject and to conform our faith thereto. The Scriptures do indeed teach, as we have seen, that there is an Almighty One, "The God and Father of our Lord Jesus Christ." (Rom. 15:6). They do teach also that the only Begotten Son of God, highly exalted by the Father, is to be reverenced even as we reverence the Father; also that the Scriptures do teach that there is a holy Spirit of God, which, proceeding from the Father and from the Son, is also to be the Spirit of the sanctified Church.

But, some one inquires in astonishment, Is not the doctrine of the Trinity particularly set forth in the Bible? We answer, No. Everything as we have shown is to the contrary; the word Trinity, trinitarian, etc., is not to be found even in our common version of the Bible, which was made by those who held this unscriptural position, and who would have been glad to thus translate any Hebrew or Greek word if they had found any Greek word capable of such translation.

The few of our day who would stand up in defence of the unreasonable proposition that we have three gods equal in power and glory, and yet that the three in some incomprehensible manner are one in person, who would like to use the one text of Scripture which has defended this absurdity for centuries, but which all scholars now agree was no part of the original writings, but was added about the seventh century, at the time when this doctrine of the Trinity, by persecution, had forced itself into the place of full control.

The passage referred to is omitted in the revised edition of the Bible, although all the members of the committee were professedly trinitarians in their views. They were too conscientious to give further publicity to that which was recognized as a fraudulent interpolation intended to deceive and to support the trinitarian view. The words not in the original, added in the seventh century—not found in any Scriptures of earlier date than the seventh century—you should note in your Testament by striking them out, namely, beginning with the words, "In heaven, the Father, the Word and the Holy Ghost, and these three are one. And there are three that bear witness in earth." If those fraudulent words be stricken out the passage reads as it did originally, with beautiful simplicity and clearness, "There are three that bear record, the Spirit, the water and the blood, and these three agree in one (testimony)."

The absurdity of the passage as it stands in the Common Version can be seen at a glance. The interpolation would make the passage say that the Faher, the Word and the holy Ghost all three are one, and that they are bearing record in heaven that Jesus is the Son of God. How unreasonable to suppose that such a witnessing in heaven should be necessary. Do not the angels know that Jesus is the Son of God? Why then the statement that the Father, the Son and the holy Ghost are witnessing in heaven that Jesus is the Son of God? Every interpolation, and we are glad that they are few, marks itself as an absurdity, and can not be harmonized with the inspired portions of the Word. There is a further evidence to us that the Scriptures as given by God are of divine inspiration, and that nothing should be added to them nor taken from them. Evidently, however, it is the duty of every child of God to erase from his Bible any portion, such as this one, that may be found to be an addition, not the words of the inspired apostles.

"MY FATHER AND I ARE ONE."

This passage would not suggest to any reasonable mind that the Father and Son are one in person were it not that this false doctrine has beclouded judgment on the subject. There are more ways of being one than merely personally one. Our Lord's words elsewhere explain his meaning here. Praying to the Father for his followers he said, after praying for his apostles, "Neither pray I for these alone, but for them also who believe on me through their word, that they all may be one as thou, Father, art in me and I in thee, that they may be one in us." (John 17:20, 21). Here is the sense of oneness between the Father and the Son, oneness of Spirit, oneness of purpose—not oneness of person.

THE BIBLE CONSISTENT.

By allowing the Bible to be its own interpreter we see more and more of its beauty, consistency and harmony. The Jews would not find one-tenth the objection they do to Jesus as the Messiah were it not for the spurious, illogical, unscriptural claim that is made that he is the Father, that he is his own Father as well as his own Son, that he is a third part in an indescribable three Gods in one. Moreover, the various docrines of the Scriptures which seem unreasonable to thinking minds are largely so because of this fallacy. Getting rid of it we begin to see God's Word and plan, of which Jesus is the center, in its true and glorious colors. Our sentiment is that we should let God be true though it should prove every creed false. God's Word has already suffered grievously through the misrepresentations of the creeds, and it is because of these illogical and unscriptural presentations that the Bible to-day is being discarded by reasonable people. "To the Law and to the Testimony: if they speak not according to this Word it is because there is no light in them."—Isa. 8:20.

Our next will consider Christ as Son of God and Son of man.

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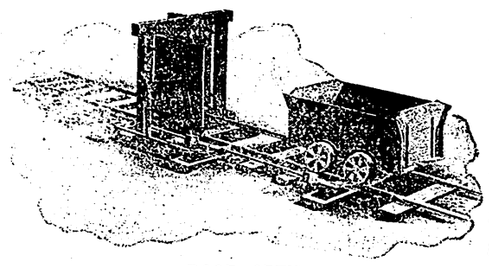

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Dates Worth Remembering.

1180—Glass windows first used for light.

1236—Chimneys first put on houses.

1252—Lead pipes for carrying water.

1290—Tallow candles for lights.

1299—Spectacles invented, by an Italian.

1302—Paper first made from linen.

1341—Woolen cloth first made in England.

1410—Art of painting in oil.

1449—Art of printing frm movable types.

1477—Watches first made in Germany.

1540—Variations in the compass first noticed.

1543—Pins first used, in England.

1590—Telescope invented, by Porta and Jansesn.

1590—Jupiter's satellites discovered, by Jansen.

1601—Tea first brought to Europe from China.

1603—Theater erected in England, by Shakespeare.

1610—Thermometer invented, by Sanctorius.

1619—Circulation of blood discovered, by Harvey.

1625—Bricks first made of any required size.

1626—Printing in colors invented.

1629—Newspaper first established.

1670—Shoe buckles first made.

1635—Wine made from grapes, in England.

1639—Pendulum clocks invented.

1641—Coffee brought to England.

1641—Sugar cane cultivated, in the West Indies.

1643—Barometer invented, by Toricelli, in Italy.

A London newspaper remarks that the review of the Scottish Volunteers by the King, at Edinburgh recently, was chiefly notable for the number of more or less distinguished officers who fell from their horses.

Korea was not injured, but greatly benefited by the Russo-Japanese war. Both the armies employed labor and bought provisions, thus bringing in millions of dollars of unexpected and unusual money.

Labor Tribune

JOS. TELFORD Pub'r

Corner Fifth Ave. and Smithfield St.

(Over Pennsylvania Railroad Ticket Office.)

TERMS, $2 A YEAR IN ADVANCE.

No paper discontinued until amount due is paid, as required by law, except at option of publishers.

Entered as second-class matter at Pittsburg, Pa.

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Immigration for 1904.

Males	549,100
Females	263,770
Under 14 years of age	109,150
Between 14 and 45 years of age	657,155
Over 45 years of age	46,565
Could neither read nor write	168,903
Brought with them $50 or more	95,575
Brought with them less than $50	501,530
Steerage passengers	767,933
Italy	193,296
Austria-Hungary	177,156
Russia	145,141
Germany	46,380
England	38,626
Sweden	27,763
Ireland	36,142
Norway	23,808
Greece	11,343
Japan	14,264
Scotland	11,092
China	5,780
Total number for the year	812,870

The First Game of Base Ball.

The devil was the first coacher. He coached Eve to take first; Adam stole second. When Isaac met Rebekah she was walking with a pitcher. Samuel struck out many times when he beat the Philistines. Cain made a base hit when he killed Abel. Abraham made a sacrifice and the prodigal son made a home run. Moses shut out the Egyptians at the Red Sea. The game was called when the flood came on account of wet grounds and Noah had all the rain checks.

PASTOR RUSSELL'S SERMON

HOW JESUS WAS BOTH THE "SON OF MAN" AND THE "SON OF GOD."

The Third Discourse of the Series, Showing the Harmony and Reasonableness of the Scriptures, and that the Incongruities are Traditions of the Elders from the Dark Ages.

Kenton, O., October 29.—Pastor C. T. Russell addressed good audiences twice here to-day. We report his evening discourse—the third in a series setting forth the reasonableness and harmony of the Bible as a divine revelation. His text was, "The people answered, We have heard out of the Law that Messiah abideth forever: and how sayest thou, The Son of man must be lifted up? Who is this Son of Man?"—John 12:34.

The so-called higher critics, and many whose faith in the Scriptures is being destroyed by their pernicious undermining of the Word of God and promulgation of their unbelief, seize upon the fact that our Lord Jesus most frequently styled himself the "Son of man." They hold that this, his own teaching, contradicts the statement of the evangelists that he was born of a virgin without a human father. They seize also upon the fact that although one of the evangelists gives our Lord's lineage through his mother, another presents his lineage through Joseph and his ancestors. They assert that he was merely an extraordinarily brilliant man, but not the Son of God in any special sense more than others of his fellows, except as he possessed naturally nobler traits of character than the majority.

This whole position is wrong, totally out of accord with the teachings of the Scriptures: and it is very important that the Lord's people should on this point also let their faith rest, not in the wisdom of men, but in the power of God. Loss of faith on this point means the impossibility of faith along other lines of the Scriptural presentation, which are based upon the declaration that our Lord Jesus' life came not from an earthly source, not from a human father—that on the contrary, as the Apostle declares, he was "holy, harmless, undefiled and separate from sinners."—Heb. 7:26.

OUR LORD'S LINEAGE.

It is true that the Gospel account gives the lineage of both Joseph and Mary, and this was proper enough; for while the Scriptures clearly set forth that Jesus was not the Son of Joseph, but miraculously begotten by the power of the Highest while his mother was yet a virgin, they also show that Joseph, being guided by the Lord in a dream, accepted this fact and adopted Jesus, so that whatever the title to the throne of David was possessed by Joseph would be possessed by Jesus. The lineage of Joseph shows him to have been a descendant of David through Solomon and Jeconiah—but that was the line of which the Scriptures state respecting the throne, "Write ye this man childless . . . for no man of his seed shall succeed to sit upon the throne of David."—Jer. 22: 30; compare Matt. 1:11.

On the other hand we have in Luke's Gospel the lineage of Mary, the acknowledged mother of Jesus and wife of Joseph, and this lineage traces back to David through his son Nathan. Thus while our Lord had two lines of connection with the Levitic throne, the Joseph line is not only disclaimed in the Gospel but expressly barred of the Lord through the Prophet. A knowledge of these facts surely strengthens our confidence in the record as a whole.

"THE SON OF MAN."

It is very surprising that these same higher critics have entirely overlooked the fact that in the Greek original our Lord's title is not merely Son of man, but, with the emphasis shown in the Greek, the title should be read, "The Son of the Man." Who except father Adam was the man? True, according to higher criticism and the evolution theory, Adam was a monkey rather than the man—the first to take the higher step which they claim has since led grandly upward to what the human race to-day is. But we shall not follow the wisdom of men, but the Word of God, and so doing we find that Adam was par excellence the man—the one man whom the Lord created in his own moral and intellectual likeness, gifted and qualified every way to be the representative of God in the earthly creation—the king of earth. We find that it was because of disobedience to his Maker that he came under the sentence of death, losing much of the likeness of God and forfeiting his authority as the king of earth. His posterity, born in sin and shapen in iniquity, have since in one way and another effaced more or less completely the divine image from their minds and hearts, and as a result the whole race is depraved, and, as the Apostle expresses it are a groaning creation travailing together in pain and waiting for the manifestation of the Sons of God and the deliverance from sin and death promised through Messiah.—Rom. 8:22.

The earliest statement of the Almighty respecting hope for our race, the earliest intimation of the Messiah, was conveyed in the words, "The seed of the woman shall bruise the serpent's head." The second statement, made two thousand years later to Abraham, was "In thy seed shall all the families of the earth be blessed." (Gen. 3:15; 12:3.) Thus the seed of the woman and the seed of Abraham are identified before our minds as the promised Messiah, for whom Israel waited two thousand years more—yea, in an important sense of the word still waits. For although our Lord Jesus gave himself a ransom for Israel and for the whole world, nevertheless the blessing and uplifting of Israel and the world still wait—wait until Messiah at his second advent shall establish the promised Kingdom of God under the whole heavens. They wait, as various Scriptures show us, until an elect class shall be gathered from amongst men to constitute the "Bride," the "Lamb's Wife," his joint-heirs in the Kingdom and in its glorious work of blessing the world.

If, then, we see that Jesus was properly called the Son of Abraham and the Son of David, both being members of the fallen race, though justified and accepted by the Lord through faith, how very appropriate it is that we should recognize him, the "man Christ Jesus," as being the "Son of man;" the only one springing from his race as his Son who would be competent and qualified to be Father Adam's Redeemer—yea, the Redeemer of the entire human family. True, the life-giving power, the fatherhood principle in Adam's race, having been lost under divine condemnation of death, it was requisite that the Son of the man would bring the deliverance to the race and bruise the serpent's head, must have an unimpaired life, an unforfeited life—hence a life separate and distinct from that which Adam and any of his sons could impart.

On the other hand, however, it was necessary that Messiah should be united to and identified with a member of the human family, who must be, according to the prophecies, both a son of David and a son of Abraham, and thus through them a son of Adam. We see, then, logically, clearly, reasonably, that the foretold Messiah could be born a man and be of Adam's family to inherit the title and dominion of earth and all that Adam originally possessed and lost through sin, and yet must have a source of life outside the human life. This is exactly what the Scriptures set forth regarding our Lord Jesus, that in every sense of the word he took hold upon and was a member of our race through his mother, but that the life principle that came to him was not impaired, was uncondemned, and that thus our Lord was the holy one, undefiled, separate from sinners and yet the man Christ Jesus.

"THE UNDEFILED ONE."

I can not here undertake to present the philosophy of this stupendous event in detail, which the Scriptures so clearly set forth. Many of my hearers, however, have in their possession the fifth volume of the MILLENNIAL DAWN SERIES of Bible Studies entitled the "AT-ONE-MENT BETWEEN GOD AND MAN." In one chapter of that volume we have endeavored to set forth in detail the philosophy of this great fact which the Scriptures declare and upon which they base our faith in Jesus as the Son of man, holy, harmless, undefiled and separate from sinners, and therefore capable of giving his life a sacrifice for the cancellation of the just demands of the divine law against Adam and including all of his posterity, that as by a man came death so by a man also should come the resurrection of the dead, that "as all in Adam die, even so in Christ shall all be made alive."—I Cor. 15:21, 22.

"HUMBLED HIMSELF AND WAS EXALTED."

How beautiful is the harmony of the Bible respecting the great work of the Messiah. In our discourse of last Lord's Day which many of you have doubtless read in the National Labor Tribune we showed from the Scriptures that in his prehuman condition our Lord Jesus the Logos, was a God in the beginning with the God, his Father; that he was the "Only Begotten of the Father," the "Beginning of the creation of God," and that in due time, by the Father's power exercised through him, all things were made that were made—things in heaven and things in earth. (John 1:1-14; Rev. 3:14.) We saw that this glorious Logos delighted to do the will of the Father and had absolute confidence in his wisdom, justice, love and power. It was a part of the divine plan to so test the loyalty of the Logos as to make his loyalty a lesson and exhibition to angels and to men—to test his obedience to the extent of laying aside the heavenly glory and being born of man—"made flesh." Not only so but the test was to go farther—that obedience to the Father's will should lead him to give himself as man's redemption price, a sacrifice for man's sins—that "he should die the just for the unjust to bring us to God." (I Peter 3:18.) More than this, the Lord designed that the circumstances connected with this testing of his loyalty and obedience should be most ignominious—"even the death of the cross."—Phil. 2:8.

But it was not the Father's plan that the Only Begotten should forever be degraded from spirit conditions to human conditions. On the contrary, we are informed that on the presentation of this test to our Redeemer there was a joy set before him, a prophecy of his future exaltation again to the spiritual plane—yea, added glory, honor, distinction, the divine nature—"that all men should honor the Son even as they honor the Father also," and that to him every knee should bow and every tongue confess both of things in earth and things in heaven. (John 5:23; Rom. 14:11; Phil. 2:10.) It is in full accord with this that the Apostle explains to us that because of the obedience of the Logos Jesus, the Word, the Messenger of Jehovah, the Father highly exalted him and gave him a name above every name, etc.

"A RANSOM FOR ALL."

The Scriptures clearly delineate that while it was necessary that the Logos should become the "man Christ Jesus" in order that "he might by the grace of God taste death for every man," in order that he "might give himself a ransom for all to be testified in due time," nevertheless all in sympathy with the divine arrangement must be glad and rejoice that this one, who was so loving and loyal both toward the Father and toward mankind, has not suffered by his self-sacrificing spirit, but has indeed received added glory and honor, so that now he is a man no longer, but, as the Apostle declares, "Now the Lord is that spirit."—Heb. 2:9; I Tim. 2:6; II Cor. 3:17.

TWO DIFFICULTIES TO OVERCOME.

Those who follow their own reasonings upon this subject, and do not carefully restrict them to the divine record, go to one or the other of two errors on the subject of the Son of God made flesh. On the one hand some minds, neglecting the counsel of God that our Lord was "made flesh," assert that our Lord was always a spirit being, and that he merely pretended to be a man, and that his flesh and bones were merely in the nature of garments hiding his real spiritual self. These hold that when our Lord ascended on high he merely dropped the fleshly body, continuing to be what he had always been, a spirit being. The difficulty of these friends is their neglect to take the entire testimony of the Word of God on the subject. The record is not that he who was rich for our sakes deceived us and pretended to become poor, merely pretended to become flesh.

The Scriptures show that it was necessary that he should become a member of the race in order to redeem the race, that in his spirit condition he could not give the ransom sacrifice which the divine law required. The word ransom in the Greek is anti-lutron, which signifies a "corresponding price." In order to be a corresponding price for Adam it was necessary that our Lord should be made flesh—not sinful flesh, but flesh of the same kind or likeness as that possessed by the sinful beings of Adam's race. He must be the son of the man; he must be a perfect man in order to give the life of a perfect man in exchange for the life of the perfect Adam, who lost his life by his transgression of the divine law.

As nothing more than a perfect man could be Adam's ransom, so also nothing less than a perfect man could redeem him; hence the stress that the Scriptures everywhere lay upon the fact that Jesus was not only indeed the Son of God, not only the Logos made flesh, but was the Son of the man, who, by giving his life as a ransom for Adam, redeemed the world of mankind and its rights and titles to the dominion of earth, so that he has all these things at his disposal to ultimately give back again to Adam and his race during the Millennial age, upon terms and conditions which justice, wisdom, love and power approve.

On the other hand there are some who neglect a careful comparison of all the Scriptures, and recognize the Logos as the man Christ Jesus, but insist that he is still a man although he has ascended to heaven. Some even go to the absurd extreme of saying that they expect eventually to see the pierced side and the nail-prints in his hands and the marks of the thorny crown. Alas, that these should suppose that the Father would permit the faithful Logos, faithful even unto death, even the death of the cross, to be to all eternity thus impaired by a marred physique and disqualified for spiritual conditions by a human body fitted only to earthly conditions.

Moreover, these dear friends involve themselves in trouble in respect to their own future condition, for if they think of the Lord as still being human, flesh, and with a maimed body in heaven, they must logically similarly think of themselves in the resurrection as being still flesh and bearing to all ternity the wrinkles and blemishes that are their portion because of the fall. Much more glorious is the hope which God has set before us in the Gospel. The one who declares, "I am he that was dead, and behold I am alive forevermore," revealed himself as a glorious spirit being, shining above the brightness of the sun at noonday, whose glory humanity could not behold and live, and even a portion of whose glory would blind the natural eye. (Acts 22: 6-11.) Ah, yes! The more carefully, the more critically we examine the divine testiminy along the lines of its own internal evidences and declarations the more do we see of its grandeur and perfection, in which not a detail is missing or defective.

THE SON OF MAN IN GLORY.

But some one may inquire, Why does the Lord continually refer to himself in the future, at his second coming, etc., as the "Son of man?" We reply that this is very appropriate indeed, because the entire work of restitution, which will be carried on throughout the Millenial age (Acts 3:19-21), is based upon the great fact that the Logos humbled himself to become the Son of Man—the son of Adam—and then gave up his life and all his earthly rights on behalf of Adam and his race. The entire work of the Millennial age will consist in conferring upon the thousands of millions of the race of Adam the privilege and opportunity for coming back again to all that was lost through the original sin of the man Adam, all who were redeemed by the Son of the man, the man Christ Jesus, who gave himself a ransom for all."—I Tim. 2:6.

Most appropriately, therefore, should the world have set before it this title of the only begotten Son of God, which more than any other represents his great work as the Redeemer and Restorer of Adam's race. Throughout the Millennial age the life that will be proffered to the world—the perfect and everlasting life and the early inheritance which will then revert to them—will be the very ones that were lost by the man Adam and recovered by the Son of the man. Nevertheless this will not mean universalism, for, as the Scriptures clearly state, the world in order to have this blessing must become the children of Christ, sons of the Highest, through him who in the Scriptures is represented as the Life-Giver, the Father of humanity. Adam attempted to be the life-giver, the father of life, but failed through disobedience, and in God's providences the Logos becomes the Son of the man Adam and redemed all that he had lost, and is about to become the Life-Giver, the Father, to as many as will come into accord with the righteous laws of God. This, therefore, is one of the titles of the Logos, the Son of man, namely, the "Everlasting Father," the Life-Giver.—Isaiah 9:6.

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THINGS TALKED ABOUT.

(M. Dash, in Boston Labor Leader.)

All busy people are happy.

Many call, but few are home.

Man butts in a little here below.

All tips come to the waiter who waits.

Absence makes the heart grow yonder.

Hell hath no fury like a woman's corn.

Your best friends are your good habits.

The summer girl makes cowards of us all.

A man is known by the secrets he keeps.

The proof of the picnic is in the eating.

A man's wisdom is at its zenith when he is 21.

A hand in the hand is worth two in the glove.

Genius is a glittering comet, talent a tallow dip.

If you fall in the mud, you need not stay there.

Love and philosophy have nothing in common.

Dazzling prospects seldom set the world on fire.

A man may be physically long and financially short.

Eat, laugh and drink sherry, for tomorrow you pay.

Silence is not only golden, but also diamond-studded.

The road to success is over the ruins of other men's failures.

The elevator boy never gets so high up he isn't called down.

When a man maries for money he generally earns all he gets.

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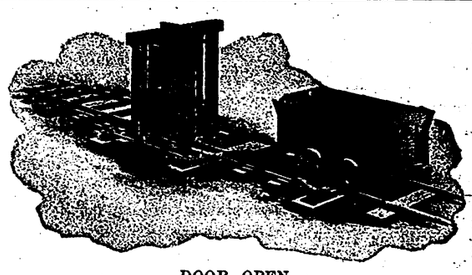
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The people who blow their own horns are the most tiresome of all musicians.

Girls never get wise until they are in love, and suspicious until after they are married.

Men marry a girl for her looks, but in after years her disposition counts for a whole lot.

Only a little hand in mine. Oh, what joy it brings! The other fellow with deuces and me with a bunch of kings!

The bachelor pays his money to hear lectures, but the married man gets his for nothing.

Flatterers are clever mind readers, they tell vain women just what they think of themselves.

There isn't a department store on earth large enough to supply everything a woman wants.

Several women enlisted in Russian regiments to prove that the female sex can fight. Who ever doubted it?

A woman's remarks are like a fish-hook—they don't hurt much until you begin to pull them out for analysis.

When a woman puts on an ugly old hat, and her husband never notices it, the honeymoon has commenced to wane.

One of the greatest pleasures of the present times is to buy something and then see a big lot of other people want it.

Parry's Open Sweatshop.

Do the American people know why Mr. David M. Parry is so anxious to destroy trade unions? Perhaps this fact will throw a flood of light upon the question. The labor commissioner for the State of Indiana reports that during the year 1904 the average earnings of carriage and wagon workers in that State was $6.98 a week. The employes of D. M. Parry received below the average, something like $4.50 per week. It is said that the average wages paid by C. W. Post, the successor of Parry as the head of the Citizens' Alliance, is no greater, but he can afford to have a $20,000 pleasure yacht and to spend another $20,000 for a page ad. abusing unions and telling falsehoods about them. These are fine gentlemen to imitate by mouthing their phrases and snarling at unions that are trying to uplift the great mass of workers and prevent them from being forced into the sweatshop conditions that Messrs. Parry and Post would plunge them. These men are traitors to the American people.—Cleveland Citizen.

In Paraguay the women are in the proportion of seven to one, as compared with the men. The consequence is that the men are taken the greatest care of, and everything which is unpleasant or might be risky to the life of a man is done by the women. The streets are cleaned, ships are loaded, oxen are driven by them.

The Belgian government discovered some time ago that the leather bags used for the mails in the Kongo Free State were often stolen. Investigation proved that natives in the postal service took them, cut out the bottoms and gave them to their wives to be worn as clothing.

Two European cities, Ninove, in Belgium, and Christiania, in Norway, have, since the Portsmouth peace, established Roosevelt streets, and in two other European cities, Geneva and Paris, the establishment of a Roosevelt street is proposed.

A statistician estimates the number of bicycles in the United Kingdom at 3,000,000.

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

Steel Passenger Coaches.

An order for 1,500 steel passenger cars is about to be placed by the Pennsylvania railroad. The Pennsylvania railroad has withheld its order for passenger equipment for next year until the feasibility of using steel passenger cars could be thoroughly investigated. The decision to place this enormous order was arrived at last week in Philadelphia. It is intended to use the steel cars on the Pennsylvania road's many fast trains, and their adoption will reduce the possibility of fatalities in wrecks to the minimum, as well as eliminate the liability of telescoping. The cost of the proposed order is estimated at about $5,000,000.

The Hoon's Two Wives.

Natives in Bulawayo, South Africa, have a curious belief concerning the moon. They say that he had two wives, one of whom treats him well and the other badly. During the first quarter he goes over the hills to the Zambesi and lives with his first wife, whom they call "Keep-the-Door-Open." She feeds him so well that he gets fat and full and round. But on his way back he stays at the hut of the second wife—"Shu-the-Door-Tight" — who starves and ill-treats him, so it is a very thin and woe-begone moon that finally returns to start his travels afresh.

PASTOR RUSSELL'S SERMON

SIN, PAIN, TROUBLE, DEATH. WHY GOD PERMITS THESE TERRIBLE CALAMITIES.

The Fourth Discourse in His Series, Showing the Inspiration of the Scriptures from their Internal Evidences, their Testimonies.

Pastor C. T. Russell of the Bible House congregation, Allegheny, preached Sunday afternoon in Carnegie Hall his fourth discourse in proof of the inspiration of the Bible. His text was, "By one man's disobedience sin entered into the world and death as a result of sin; and thus death passed upon all men, because all are sinners." (Rom. 5:12.) The discourse follows:

THE PROBLEM OF THE AGES.

The world may be said to be united in the belief that there is a God, a Creator of the universe and all therein, but believers as well as atheists are perplexed with the problem of evil. For ages the best minds in every religious cult the world over have asked the question, Why should a good and benevolent God stand sponsor for so imperfect and unsatisfactory conditions as prevail in the world, physically, socially and morally? With power to create why did not God produce a perfect world with perfect inhabitants, more on a par with what the heavenly condition, the angelic condition, is understood to be? The heathen nations of the world have uniformly answered the question by assuming that their gods are passionate, ferocious—not good, not loving. Heathen mythologies abound with tales of conflicts between the gods, vindictiveness, spitefulness, malice, envy, strife. The Bible alone teaches a God of love, and assures us that the characteristics ascribed by the heathen to their deities are works of the flesh and of the devil.—I Cor. 10:20.

Enlightened minds assent to the proposition of the Bible, and concede that one so great as to be the Creator of all things ought certainly to be the embodiment of righteousness and love. Yet here the people of Christian lands meet with difficulty in their attempt to understand or explain how a righteous and loving God could be the author of the present order of things. Is he responsible for all the warp and twist and crookedness, mental, moral and physical, with which humanity is blemished? Has he in the past and does he in the present time appoint and uphold the various iniquitous systems which have or do afflict and injure mankind—bad governments, priestcraft, superstition, whisky, opium, beer and a thousand other sources of physical, mental and moral delusion and degradation? Does he send tidal waves, earthquakes, cyclones and tornadoes, the extremes of cold and heat, of rain and of drouth, which vex and distress the race and lead on to death? The same question might be applied to the pests of the present time. The thorns and thistles, bugs and worms, which hinder the earth from yielding her increase in response to labor's sweat of face.

THE BIBLE SUPPLIES THE ONLY KEY.

Look where we will, philosophize as we may, there is no reasonable solution to this question except one, and that one is given us in the Bible and nowhere else. If we shall demonstrate the truth of this proposition it will be another confirmation of the Bible as the Word of God from internal testimony. It and it alone assures us that God is love, and that these various matters of our experience which tend to injure us day by day are not in conflict with the divine character, but are, on the contrary, attestations of his justice which will co-operate with divine wisdom, power and love ultimately.

The difficulty with Christian people, the source of their perplexity on this subject—God's permission of evil—is that they have not given sufficient attention sufficient study, to the Word of God; they have not made it sufficiently the "man of their counsel." The spirit of doubt has prevailed even amongst those who reject the infidelity of "higher critics;" the Bible is not studied as it should be. It should be regarded as God's special revelation, explanatory of all the affairs of life, with instruction on every topic for those who look to him for wisdom and guidance. Whoever will accept the "Helping Hands," the "Bible Keys" which the Lord is now extending to those who hunger and thirst after righteousness—Truth—will find a satisfaction beyond anything they had supposed possible. They will find literally true that which the poet supposed was an exaggerated statement, that the Scriptures will "satisfy their longings as nothing else can do."

SOLUTION OF THE PROBLEM.

The Bible solves the problem, and fully explains why God permitted sin and all of the calamities which have injured or cursed our race for now six thousand years. Its opening chapters tell us of how man, as well as the Eden Garden in which his trial took place, was perfect. It assures us that man was originally created in the divine image (not physical but mental and moral). It explains to us the fall by disobedience, and that all our blemishes as a race, mental, moral and physical, producing sickness, sorrow, pain and dying, are the results not of improper creation on the part of our beneficent God, but are the results of disobedience to his divine regulations. It teaches us that by the law of heredity the blemishes of the children were inherited from their parents; that God was the direct Creator of the first pair only; that he endowed them with procreative powers which, had they remained faithful, would have resulted in the begetting of perfect children, and that the depravity which we find in the world to-day, some more and some less gross, is the result of accumulated weaknesses and blemishes handed down and increased from parent to child. It tells us that all this is the wage, the penalty of sin, the curse that rests upon the world of mankind.

The Bible also explains respecting the unfavorable conditions of the earth: that only the Garden of Eden was provided in a perfect state for the perfect pair, that the remainder of the earth was in an unfit or accursed condition, and was allowed to remain so for man's sake—"Cursed is the ground for thy sake." (Gen. 3:17.) It was because God foresaw Adam's curse of disobedience, and that he would come under the death sentence, that God created our first parents before the earth as a whole was prepared, though as a whole it was good and in harmony with the divine program. In order to have a proper conception of this question we must remember that—

MAN IS A CONVICT.

Because men are under sentence of death as imperfect, unfit for everlasting life, therefore God permits present conditions of nature which tend to hasten the execution of the death sentence —"Dying thou shalt die." As a result we all see about us what the Apostle emphasizes saying, "The whole creation groaneth and travaileth in pain together (dying) waiting for the manifestation of the sons of God." (Rom. 8:22.) The Apostle's intimation is that a better time, a beter day, is coming, in which the sons of God will be manifested in power and great glory, abolishing present evils of every kind and substituting for them every good and perfect gift of the Creator. The question naturally arises, then, Why the long delay in substituting the blessings and joys and favors of the Lord for the sorrows and troubles of the present groaning time?

THE BIBLE ANSWERS THIS ALSO.

It explains to us that as our present fallen condition is the result of our having been created free moral agents, with a liberty to obey or disobey the divine commands, God purposes such lessons for the race as will give them by experience a thorough knowledge of the evils which follow disobedience to him. The Apostle indicates that the Lord is now teaching the whole world a lesson respecting "the exceeding sinfulness of sin," and the bitterness of every pleasure that is in conflict with the divine arrangement. And how true to the facts of history is this! Looking back over the past six thousand years along the aisles of history, we see indeed that the world has been learning its hard but important lesson. The fall from the divine likeness of righteousness and love into the condition of sinful selfishness has surely well demonstrated to the majority of the race that the fruit of selfishness is always bitter and always undesirable, always an apple of Sodom. The world has not yet been taught the lessons of righteousness and love and their rewards of peace, joy, everlasting life. It has only had thus far the lesson of sin and its wages of sorrow and trouble and death. Of this we will have something to say later. Now let us notice in the Bible's presentation that God has been daling with our race along just these lines.

DIVINE JUSTICE FIRST—THEN LOVE.

For six thousand years the Lord has allowed mankind to propagate the species until now the whole number under reasonable estimates would make a comfortable filling or population of the earth—though if more room were needed divine power is not limited, for the capacity could be doubled by the raising of new continents from the depths of the oceans and by the reclaiming the deserts and arctic wastes. Born in sin, shapen in iniquity, the 20,000,000,000 of humanity have had brief experience with the sin, pleasures and trials of life under the reign of sin and death, and the divine purpose as set forth in the Scriptures is that sooner or later every member of the race shall have a full opportunity of tasting life under favorable conditions, under the reign of righteousness and life, during the Millennial Kingdom of God's dear Son and his glorified Church, his Bride, now being selected from amongst men. Nor should it seem unreasonable to us that the divine plan of mercy should be coextensive with the divine permission of the reign of sin and death—that the knowledge of righteousness should reach every member of Adam's race at some time, as each tastes in some measure the wage of sin—death.

The Scriptures divide the world into two classes, believers in God, and the world, the unbelievers in God. The latter have been practically left to themselves for the past six thousand years under certain broad, general limitations, to learn as best they might the lesson of the exceeding sinfulness of sin. The fomer, the believers, have been blessed with the Bible revelation of the divine plan, which, disclosing to them the future, with its hopes and joys and blessings, proves even now a foretaste, a comfort in every sorrow and trial and difficulty, enabling those who walk by faith to rejoice even in tribulation, and to realize that those of this Gospel age—who, having the ears, have heard the call and have separated themselves from the world in consecration to the Lord and his service—these are promised joint-heirship with their allglorious Redeemer in the Kingdom which he is about to establish. The Bible shows them the operation of divine justice in the death sentence upon the race, and subsequently the manifestation of divine love in providing a great sacrifice for sins in the person of the only begotten Son of God. It assures them of the acceptance of all who now by faith accept that sacrifice and conform their lives to the counsel of the Redeemer.

It informs them also that ultimately the blessings of that ransom sacrifice, finished at Calvary, will be made applicable to the world of mankind. Not that all mankind will develop eyes of understanding and ears of faith, but that in due time under the divine plan the faith now necessary will no longer be required, but sight and knowledge shall largely replace it. Instead of the night and darkness of ignorance and superstition now prevailing shall be the sunlight of divine truth and knowledge flooding the earth; instead of sin and death abounding, Satan shall be bound, all evil shall be retrained and the light of the knowledge of the goodness of God shall be clearly made known to every member of the race.

This is the Bible testimony from the opening pages of Genesis to the closing statements of Revelation. The one pictures to us Paradise lost, the other Paradise regained, while all the intermediate testimonies of the Word, in types and symbols and plain statements, agree in showing forth what sin is, what its penalty of death means, how the death of our Redeemer was necessary to redeem us from the death sentence, how the Millennial age is to be the time for the release of both man and his earthly home from the curse, and how in the interim between the death of the Redeemer and the establishment of his Kingdom, this Gospel age has been devoted to the gathering out the little flock, his Bride and jointheirs in that Kingdom. The beauty, the harmony and the uniqueness of this testimony of the Bible certainly stamp it as being distinctly separate from other sacred books, the one and only one which gives an explanation of why a good God permits evil, and how, why and by what means he will ultimately overthrow it and cause that its permission shall work the greater blessing to those rightly exercised by the lessons of tribulation inflicted by shim.

DEATH AND ITS OFFSET, RESURRECTION.

While heathen peoples declare that death is not death, that those who appear to die really become more alive than ever before, the Bible is the only religious book which teaches that "the wages of sin is death"—"everlasting destruction." (Rom. 6:23; II. Thess. 1:9.) Which of these views is the more reasonable, which is in best conformity with the facts as we know them? Would any man of sane mind stand beside a corpse and, without outside suggestion, reach the conclusion that the dead was not dead but more alive than ever? We think not. We think, on the contrary, that his natural conclusion would be in accord with the Bible statement—"The wages of sin is death," "The soul that sinneth it shall die," "Dust thou art and unto dust shalt thou return."—Ezek. 18:4; Gen. 3:19.

There is, however, in every human being a longing for life, and a consequent hope that there might be some life beyond death. Heathendom and Spiritism tell us that they can prove the life beyond by various manifestations, messages, signs, etc., coming from the dead to the living through priests and mediums, fetiches, etc. The Bible and swers their proposition with the declaration that the "dead know not anything." that "There is neither wisdom, knowledge nor device in the tomb whither all go," that the only hope of a future life is in a resurection of the dead, and that our Lord Jesus redeemed the race by the sacrifice of his own life, that in due time he might justly, righteously deliver the dead by a resurrection. The Scriptures point us down to the second coming of Christ as the time for the resurrection, and assure us that the Church, the little flock of this Gospel age, will constitute the first resurrection, and in it be made like their Lord, spirit beings, glorious, invisible to men and be clothed with power and great honor, as the glorified sons of God under the Captaincy and High Priestship of the glorified Redeemer.

The Bible teaches that when the first resurrection shall have been completed and the Kingdom of God shall have been established, this work of rescuing the world will begin. It indicates that this rescue shall consist in upliifting out of sin and death-conditions all those then abiding in the earth—so many of them as will come into harmony with the laws of the Kingdom administered by the King of Kings and Lord of lords, Jesus. It assures us that later on the prison-house of death shall be opened and all the members of Adam's family shall come forth, not all at once but each in his own time, place, rank. It tells us that after awaking from the dead, after coming forth, these shall have have a resurrection by judgments; that during the Millennial day or age, which is the judgment day or age, under the judgments of the Lord, which will then be abroad in the earth, rewarding good endeavor and punishing every evil intention, these will have the fullest opportunity for resurrection, rising up step by step in the image and likeness of the Creator. It assures us that not even then will God be pleased to grant eternal life to any except upon manifestation of their willing, hearty obedience to and concurrence with the divine law; and that all otherwise minded, all who will not obey the great prophet, Priest and King, shall be utterly destroyed from amongst the people—in the second death.—Acts 3:23.

HEATHEN WORSHIP DEVILS.

The Bible and no other book informs us that the heathen are deluded and are really "worshipping devils," (I Cor. 10:20,) and that all mankind need to be on guard against 'seducing spirits and doctrines of demons." (I Tim. 4:1.) It tells us that from the very beginning it has been Satan's deceptive lie that has taught the world, "Ye shall not surely die." (Gen. 3:4.) It tells us that all the fallen angels seeking to perpetuate this original declaration of the great Deceiver have through all ages and in the midst of all peoples sought to personate the dead by giving information to the living which supposedly the dead alone would possess. All through the Old Testament as well as the New those who have respect for the Word of God are warned against these "seducing spirits" and their doctrines of devils —that man when he dies is not dead but more alive than ever. This doctrine is undoubtedly the foundation for the bulk of priestcraft and superstition which has afflicted the whole world of mankind.

In conclusion, then, we aver that on the subject of the permission of evil, pain, suffering, death, as related to mental, moral and physical matters the Bible gives the only reasonable, the only consistent, the only logical solution, and the remedy which it declares of redemption and restitution by the resurrection is the only logical and reasonabl hope, and that these internal evidences peculiar to the Bible demonstrate its divine authenticity and give to all believers a basis for faith, well expressed by the poet in the words—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word."

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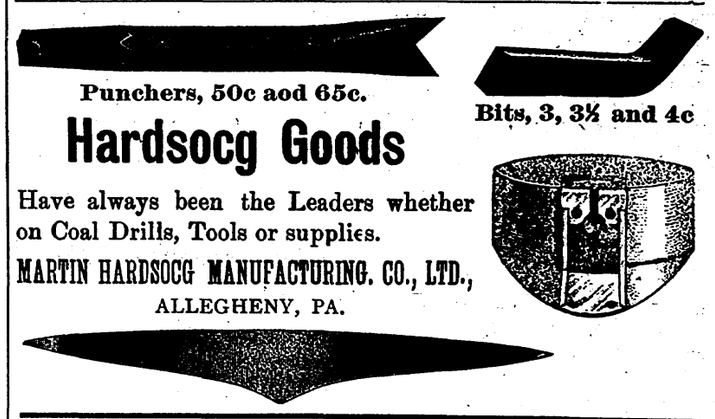
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HOUSEHOLD HINTS.

Buttere' Apples.

Choose medium-sized fruit, peel and core, but do not slice. Cut rounds of stale bread about half an inch thick and a little larger than the apples, and butter them freely. Place an apple on each, fill up the hole where the core was with sugar, and put a teaspoonful of butter on the top. Stand them all on a greased baking tin, and put into a moderate oven; in the course of 15 minutes you will have to refill the holes with sugar and a flavoring of cinnamon, putting another piece of butter on top. Then bake for another quarter of an hour or so, or until the apples are done; the exact time depends on the quality of the fruit. Lift carefully on to a hot dish, and send to table, squeezing a few drops of lemon juice over each apple. Buttered apples are a revelation to those who taste them for the first time.

Apple Chutney.

Add to one quart of vinegar two tablespoonfuls mustard seed, two of salt, and two cups of moist brown sugar. Stone and chop a cup of raisins, chop two large white onions and two green chillies, removing the seeds. Add all to the vinegar and let simmer two hours. Then add one and one-half dozen sour green apples pared, cored and chopped fine. Cook gently for another hour or until apples are very soft, thet bottle and seal.

A Cure for Headache.

Headache almost always yields to the quick application of hot water to the feet and back of the neck.

Chestnut Cream.

Boil two pounds of sound chestnuts, from which the tops have been cut off, until tender. Remove the outer and inner skins and stew the kernels in a sugar syrup flavored with lemon peel and, if desired, a wineglassful of brandy. When soft and clear pass through a sieve. Sweeten a pint of cream and whip until stiff, then flavor with vanilla and mix gradually with chestnuts. When thoroughly blended place the chestnut cream in a fairly deep dish and stand on ice for an hour. At the end of that time cover the chestnut mixture entirely with whipped cream, sweetened and flavored with vanilla, and decorate with candied cherries.

Sugar Waafers.

Beat one-half cup of butter with one cup of sugar until creamy, add the yolk of two eggs beaten light, then the stiffly beaten whites of eggs. When well mixed add enough sifted flour to make a stiff paste. Boil as thin as possible, cut in rounds and bake in a moderate oven until a delicate brown.

Buttered Onions.

Choose large Spanish onions, peel them carefully so as to remove only the outer skin. Cut about an inch off the tops, and with a sharp knife make a large hole in the middle of each onion. Fill with a stuffing made as follows: Cut chicken, veal or other cooked meat into small pieces, add half the quantity of stale bread crumbs, season with salt, paprika and a little minced parsley. Add a tablespoon of melted butter and mix thoroughley. When all the onions are filled, replace the tops, securing them with tiny skewers, put them in buttered pans and bake slowly, basting frequently with melted butter. When they are perfectly tender remove the skewer and serve on hot buttered toast.

Potatoes on Half Shell.

Bake large, smooth potatoes of uniform size until they yield to the pinching fingers. Divide each carefully in half, lengthwise; scrape out the interior, taking care not to break the skin; mash the potaoe with a little hot milk and melted butter until you can beat it into a cream; salt and pepper, beat in two tablespoons of grated cheese for two cupfuls of potato, and return to the waiting shells. Set into the oven until hot through and slightly browned. Serve in the skins.

Spliced Grapes.

Especially with fine meats. Press the grapes from their skins and put the pulp through the colander to remove the seeds, then mix the pulp and skins and measure, taking five pounds of fruit and four of sugar, with a tablespoonfull of powdered cinnamon, a teaspoonful of powdered cloves and a pint of vinegar. Boil slowly for three hours, put in stellized glasses and cover with paraffine.

Indian Chutney.

Half pound moist sugar, quarter pound salt, two ounces garlic, two ounces shallots, quarter pound dry ginger, two ounces red pepper, quarter pound mustard seed, six ounces stoned raisins, one bottle of good vinegar, fifteen sour green apples, six ounces of tomatoes. Chop the garlic, raisins, shallots and tomatoes. Wash the mustard seed in half of the vinegar and let dry. Then add all to the apples and sugar and boil slowly for an hour and a half, then add the other half of the vinegar and let cool. Bottle or place in glass jars and seal.

Rhubarb Marmalade.

Four pounds of raubarb and four oranges, with the juice of all and the peel of two; four pounds of sugar, one lemon, two pounds of raisins. Peel and cut the rhubarb into half-inch lenghts. Prepare the oranges by squeezing out the juice and cooking the peel in water until tender. Drain and scrape out the white skin, extract the juice of the lemon, put the rhubarb into a granite presesving kettle, beat it slowly to boiling point. Cook 15 minutes, then add the sugar, orange juice and peel, lemon juice and raisins, and cook slowly till thick. This is delicious when fresh, and a portion may be sealed for future use.

Quince Marmalade.

Wash carefully, peel, core and slice the quinces. Boil the peelings and cores until soft, strain without pressure, and put the liquor with the sliced fruit into the preserving kettle over the fire. Stew slowly until reduced to a pulp, add three-quarters of a pound of sugar. Cook until smooth, drop a little on a plate and if it jellies it is done. Put in jars while hot. When cold cover tightly, first with brandied paper.

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Entered as second-class matter at Pittsburg, Pa.

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Graham-Phillips Horseshoe and Iron Co

The Graham-Phillips Horseshoe and Iron Company is a new Cincinnati concern, incorporated at Columbus, O., on October 25, with the declared purpose of manufacturing horseshoes, bar iron and steel. The company is incorporated for $200,000, and all of the stock has been subscribed. Charles G. Phillips is general manager. Mr. Phillips has been connected with rolling mills and steel plants in the east as superintendent and general manager for the past 25 years.

The company has secured a tract of 60 acres on the Big Miami river, near Cleves, Ohio, and is on the line of the C. C. C. and St. L. railway, and the Cincinnati, Lawrenceburg and Aurora traction line. Plans will be drawn at once for the buildings, and the officers expect to have the plant in operation by April 1.

The company will have its property platted into a town site, and a name will be selected for the locality. It is the intention of the officers to make only the bar iron and steel necessary for the making of their horseshoes; they do not expect to make this product for the market.

Wheeling $150 Sunday Excursion, Pennsylvania Lines—Two Trains. Wheeling Sunday special leaves Pittsburg Union Station 7.0 a. m., central time, parlor car train 8.20 a. m. Excursion tickets good on both.

PASTOR RUSSELL'S SERMON

MAN'S ELECTIONS AND GOD'S ELECTIONS.

The Duties and Responsibilities Involved.—"Ye Are Not of the World."

Ft. Wayne, Ind., November 12.—Pastor C. T. Russell of Allegheny, Pa., spoke twice here to-day to good audiences. We report the evening discourse on human and divine elections from the texts, "Ye are not of the world even as I am not of this world," "And the rather, brethren, give diligence to make your calling and election sure."—John 17: 16; II Pet. 1:10.

As we look out over the civilized world we perceive humanity everywhere stretching forth its hand in self-help. And all right-minded people rejoice to see that gradually the world is coming to prefer that the self-helping hand shall bear a ballot rather than a revolver or dagger. When we perceive that in every land the privilege of self-control through law-makers of their own choosing has been wrested by the people from the grasp of monarchy at the cost of blood, as recently in Russia, our esteem for the ballot is greatly enhanced. And surely in no better manner could the world rule itself under present circumstances and conditions. With the ballot in their hands, if the government is a bad one and its standards and ideals poor it is the fault of the majority and calls for education.

SYMPATHY FOR RASCALS.

But if any man hopes that government of the people, by the people, through the ballot, will bring the Millennium, he will be mistaken, as history shows. Time after time, year after year, we have party reforms and faction reforms, often evidently greatly to the advantage of the public; but it is one continual round of putting the rascals out, only to find that in a comparatively short time the reformers get the name of rascals also.

What sympathy can we have for the rescals? This: that they are members of the fallen race who, brought into a position of power and influence and opportunity, are not of sufficiently firm character to withstand the temptations which bear in upon them from every quarter—old temptations and new ones. Without sympathizing in any way with the wrongs committed—nay, while very indignant thereat—we must not allow bitterness against the rascals to invade our minds, but must remember that politicians rarely if ever pretend to be saints of God, or acknowledge any higher standard than self-interest.

ALL CHRISTIANS SHOULD VOTE.

The masses of Christendom should evidently as far as possible vote for the soundest principles and the most conscientious men, so far as their time and opportunity for investigation will permit them to judge of these—so far as they are able to study and to sift the conflicting views of the politicians and the aspersions and commendations of the public press. And alas for the poor voter! in all this he usually has a very difficult time, in proportion as he would endeavor to be conscientious. Nevertheless, with the majority of nominal Christians, this may as well as any other be a paramount issue. Indeed he would better spend his time studying the political situation, and striving for the maintenance of a reasonable standard in politics, than give that time to money-grabbing or golf or whist or other time-killing and soul-starving entertainments. We have high respect for the well intentioned and honest endeavorers at the polls. We wish them every success in electing the best man and in supporting the best principles of government.

But we have only spoken of the majority of Christians. There is another class named by the same name, but recognized throughout the Scriptures as a "little flock"—as Christians of a special type or quality. These are not as a class superior neither mentally, physically nor morally than the Christian majority referred to. The difference between the masses of nominal Christians and these we are now describing consists in the fact that the latter take the name Christian more seriously to mean followers of Christ, and not merely to mean respectable and moral people. This is the class referred to by our Lord when he said, "Ye are not of the world, even as I am not of the world, for I have chosen you out of the world." These are the ones to whom the Master referred, saying, "If any man will be my disciple let him take up his cross and follow me."—Luke 9:23.

While, therefore, the name Christian belongs to all who recognize Christ and his teachings in any sense of the word—the household of faith—yet this term Christian evidently belongs especially to the minority, who, as disciples or learners, are consecrated wholly to the doing of the will of the Master—following in his steps through evil report as well as through good report. These also have a vote, have rights, have liberties, have privileges of expressing their choice. And they, too, vote, and so firmly is their mind set on this matter that they vote the same ticket right along.

THEY VOTE FOR JESUS.

They declare their preference unqualifiedly for him—that his will may be done in them and in the whole world. It is not in their power to elect Jesus to be the King or Ruler of the world, because this class constitutes a very small minority in any community. The majority are not prepared to take such a positive step, they prefer to straddle questions; they would like to have good men in office and like to know that righteous laws are enacted and enforced, but still they are not prepared to go the full length and to pray and to vote, "Thy will be done on earth as it is done in heaven." It is not for us to even criticise them, but to suppose that they are acting conscientiously and up to their highest standards of judgment. We merely, therefore, wish them Godspeed, and that they may find as good as can be found along the lines of their quest. You will see that I am placing myself with the minority, who vote for Jesus, and who claim to have as much right and power to vote as have our fellow-citizens who, equally well intentioned, split their votes in nearly every direction according to their information or misinformation and their good or bad judgment.

In following our course we are merely obeying our Leader, even though under present conditions our party is even less likely to score a success than is the Prohibition party. We are not expecting success under present arrangements—we are not expecting the world to vote "Thy Kingdom come," because our Master has informed us that his Kingdom is not of this world but of the "world to come"—the age to come. He tells us that he is getting ready the office-holders of the future, who shall be associated with himself in the great work of ruling and blessing the world and guiding the affairs of the earth in the interest of a general uplift, mental, moral, physical, financial and religious. He calls this class, whom he is thus selecting and testing, fitting and polishing, a "Royal Priesthood," that is, a Kingdom or government composed of priests, who will combine with the ruling feature the religious and uplifting quality.

The work of this Gospel age according to the Scriptures is a two-fold one: To let the world do its best at self-help and self-rule that it may learn the lesson which it is seemingly so slow to learn, namely, that under present fallen conditions no human government can be perfect, so that eventually all peoples and nations, learning of the imperfections of their own methods and rules, will gladly look to the Lord and pray, "Thy Kingdom come." And when the Kingdom of Messiah shall be established we are assured of the Lord through the Prophet that it will be the "Desire of all nations."—Haggai 2:7.

GOD'S ELECTIONS.

As men do electing, choosing, so the Scriptures tell us God is carrying on at the present time the work of election. This doctrine of election, manifested throughout the Scriptures and theoretically upheld by Baptists, Congregationalists, Presbyterians and others, has in recent years fallen greatly into disrepute because of its association with the unscriptural doctrine that God has provided a great place of eternal torment for all the non-elect. But when our minds are rid of that bugbear of the Dark Ages, when we come to a better understanding of the Word of God, we find that the election which God has in progress is beautiful, grand in every particular.

We find that from among the sincursd race, redeemed however by the blood of Christ, God is selecting the "little flock" who willingly renounce the world, its prospects, its schemes, its plans, its ambitions, its hopes, its pleasures, and accept instead the heavenly hopes and promises set before us in the Scriptures.

The Scriptures abound in references to this class, who are styled the "Lord's jewels," the "very elect," the "overcomers," and by various other titles and names which imply the thoroughness of their devotion to the Lord and their submission to his will and their endeavors to walk not after the flesh but after the Spirit—not up to the requirements of the spirit of God's Law, which would be impossible for them as members of the fallen race under present conditions, but after it in the sense of doing the divine will to the best of their ability. These are the ones who now vote in their hearts for Jesus as their King and who take up their cross to follow him. This the Lord declares to be his election. Of these the Lord said, "I know my sheep and am known of mine." (John 10:14.) So from the standpoint of election the Lord chooses such characters and such characters choose the Lord, and in choosing him and in seeking to walk in his footsteps and follow the directions of his Word they are, as our text points out, "making their calling and election sure."

LEGITIMATE ELECTION EXPENSES.

In worldly elections there are legitimate expenses, as, for instance, the advertising of meetings, rent of halls, traveling expenses, etc., for speakers. Additionally every candidate for office is expcted to lay down part of his life—that is, to spend time and influence, strength and vigor, to secure his own election or that of his friend. Much is considered wise and reasonable along these lines that from our standpoint would be considered the very reverse. The amount of energy and money spent to secure election as a ward councilman or alderman or mayor is astounding, and the expenditure rises in proportion to the office, so that it requires strenuous efforts to become a member of the State legislature, planning, scheming, wire pulling, day and night for weeks and months and years, and the liberal expenditure of time and strength and vitality—all these are the cost if the office reaches to congressman, senator, president. It is the work of a lifetime gradually, step by step, to rise to the honorable position of president of these United States for a period of four years. The man who would not be willing to spend years of time and effort and a considerable amount of money in a legitimate way to help forward his aspirations to this high office would be considered mentally deficient. To all this we would agree with certain limitations. But now, on the other hand, we wish to contrast with this the expenses of a campaign in God's election.

Those whom God nominates or "calls," those who the Apostle in our text exhorts to make their calling and election sure, are expected to appreciate the honor, the blessing the high exaltation which is proffered them, and expected to show this appreciation in their endeavors to secure the election. Is this unreasonable? Quite to the contrary, all would admit that it is perfectly reasonable; the person who would not appreciate the divine call or divine election so as to be willing to allow it to cost him something would not be fit for the duties and honors from which the Lord calls or nominates him.

When we contrast the high office of president of the United States for four years with the still higher office of joint-heirship with Christ in the heavenly Kingdom, which is to rule and bless the whole world during the Millennium, and the subsequent high position as joint-heirs with Christ and coworkers together with him in the subsequent features of the divine plan for all eternity, we say to ourselves, If a presidency is worth a lifetime of effort and planning and the expenditure of immense sums of money, what would this heavenly election be worth? What would be a reasonable expense or cost for the candidate to expeect to bear?

If every schoolboy is thrilled with the thought of the possibility of attaining to the Presidency of the United States, if for every one who reaches the position there are hundreds of thousands who have striven and have failed to reach it, what would be the reasonable service of the one who has been nominated to the still higher position, and who has the divine assurance that he will win it if he will but make the proper expenditure of time, influence and vitality? What would be the reasonable expenditure for the attainment of such an election? We answer that if a life might reasonably be spent and all other ambitions be cast aside in the attainment of a four years' presidency of this Republic, who will dispute that the sacrifices of a thousand lives and the grounding of ten thousand hopes and ambitions in other directions, would be but a small cost in the attainment of the glory, honor and immortality, joint-heirship and divine nature which God has promised to the "very elect."

DIFFERENT VIEW POINTS.

While all this seems so reasonable to some, it seems foolish to others. And thus the apostles state the matter in the Scriptures, that the wisdom of God is foolishness with men and the wisdom of men is foolishness with God. (I Cor. 1:18; 3:19.) In proportion as we take our standpoint with men or with God we will take our view of these matters. From God's standpoint, and therefore from the point of view of all who see it from the divine standpoint, the poor world is spending time and money for a very unsatisfactory portion. Because of a selfishness that is in the world, and the strife for office, whoever is a candidat must expect to be more or sess smirched by is opponent, and then, however well intentioned he may be, he will find himself so handicapped by custom usages, wire-pullers and superiors in office that he is sure to feel disappointment and that the cost has been higher than the value of the honor. This is certainly true in the great majority of cases, even in the estimation of the world. From the standpoint of God's estimation the whole struggle for political preferment to the neglect and disregard of the still higher calling and election is as foolish as to grasp for bubbles and neglect diamonds.

Reversely, the great mass of Christian people, even the "household of faith," regard the minority of their brethren who become disciples of Christ and in consecration undertake to bear his cross be his joint-heirs in his Kingdom—and to walk in his steps that they may these are regarded by the majority as foolish, as the Apostle declared, "We are counted fools all the day long." (I Cor. 4:10.) The world says it is foolish to have so much faith in a future life, and in the promises of the Bible respecting the same, that you will consent to be considered peculiar by the world and to be ostracized by it. It argues that those who would pass by opportunities for earthly elections, offices, etc., hoping for the heavenly election, must be daft, must be mentally unbalanced.

The apostles, who were amongst these "fools" who laid down their lives for a principle, who ran a race for the prize of the high calling in Christ invisible to the natural eye, for a crown unseen, for a Kingdom not established but merely promised—these tell us that they were really acting wisely and that we also would do well to follow their example. They tell us that all who thus renounce the present for the future have the "spirit of a sound mind," thus implying that all others are either blinded to these glorious things by the god of this world, who hath blinded the eyes of those who believe not, or else that they are of unsound mind. (II Tim. 1:7; II Cor. 4:4.) Bunyan in "Pilgrim's Progress" pictures the masses of Christendom as laboring on the shores of life's ocean with a muck rake, gathering the corks and seaweed, etc., in heaps about them, calling these wealth and fame and social position. From the standpoint of Bunyan and his pilgrim, Christian, these were foolish indeed. And this evidently is the Lord's standpoint of view of these matters, and should be the viewpoint of all who have the Truth and proportionately as they receive the spirit of the Truth.

"FORGETTING THE THINGS BEHIND."

One thing to be remembered is that in whichever party we have been voting and for whichever honors we have been striving in the past, it is still possible to change. Those who have been running for the heavenly prize and Kingdom can face about and find earthly prizes and ambitions and many helps in the pursuit of these. The world, the flesh and the adversary will all cooperate, and they may gain some transitory bauble or bubbles; but these may be assured that in even striving to gain it they will be almost certain to lose their grasp of the heavenly things and to make shipwreck of the higher things. Would such be a wise course? Would it pay in any sense of the word? Assuredly not. What says the Master? "What shall it profit a man if he gain the whole world and lose his own being"—become a castaway as respects the eternal promises within his grasp through Christ.

On the other hand, however unwisely we have handled the muck rake in the past, however foolishly we have sought peace and joy to satisfaction in the things of this prescut time and to the neglect of the heavenly calling, there is still time, thank God, for us to lay aside every weight and to run with patience in the race whose end is the divine favor and everlasting life upon the spirit plane. The Apostle intimates this, urging that we forgot the things which are behind and press onward to the things that are before, the better things, the things of God—seeking a place in the divine favor, seeking to make sure of our calling and election to the Kingdom conditions.—Phil. 3:13.

Nevertheless we sorrow not as others who have no hope in respect to our dear friends who are blind to all spiritual things, dead to all spiritual impulses. We are glad to know that if we are unable to help them now, because "the god of this world hath blinded their eyes," the time is coming when Satan shall be bound and the knowledge of the Lord shall fill the whole earth, and we as his ministers of truth shall be privileged to enlighten and uplift the whole world of mankind.

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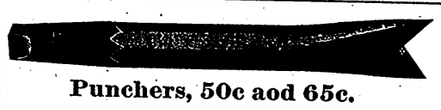

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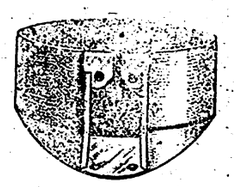

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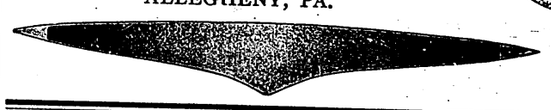

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BRITISH EXCITEMENT PAST.

Iron and Steel Trade, However, Continues Strong with Higher Prices.

At Birmingham, England, for the time being the boom has spent itself, that is to say, the eager excitement which was such a feature of quarter-day has passed away. This stage was anticipated and was spoken of as the real testing time, when reductions were not at all beyond the range of possibility. But they have not arrived and the more solid condition of trade is still marked by steady upward progress. Pig users are not now so disposed to buy forward, having for the time being satisfied their needs. But sellers, on the other hand, are still less disposed for future contracts, having work in all cases to the end of the year and in many instances up to March. There are prophets who expect to see Derbyshire and North Staffordshire brands of forge pig up to £3 by the end of the year. At present they stand at £2 13s 6d to £2 15s. The prediction is not unlikely to be fulfilled. The most important increase was the rise of 10 in. galvanized sheets making the standard f. o. b. Liverpool £11 15d. But again, this has been passed, sheets selling by the best houses at £12 5s. But the rise in the standard represents £1 15s since its commencement in March last. Sales in this line coninue to distance all past records. Galvanized hollowware, a kindred industry, has had another advance, largely owing to dear spelter and the demand for best buckets, and is 5 per cent dearer. This is the third advance of the kind in six weeks. From various directions comes news of increased output. Thus, Messrs. Sankey and Sons have just restarted the Manor works of Ettinghshall, an establishment which has been idle for some years. Sir Alfred Hickman, whose Springvale furnaces have for years had a wonderful run of prosperity, is starting another steel furnace. In all directions, makers are looking around for means of increasing their output. Unhappily, some of the men are not using their prosperity wisely and several local firms have recently obtained damages from their men for neglect of work.

Messrs. Hope and Son, of Birmingham, have opened new works at Smethwick, occupying three acres, for the manufacture of light steel construction work, steel sashes, and heating apparatus. This is really an outgrowth from the city, of which we had many examples lately, many firms finding it advantageous, especially from the point of view of rating economy, to get a little farther away from Birmingham.

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Just as He Thought.

A small boy was reciting in a geography class. The teacher was trying to teach him the points of the compass. She explained: "On your right is the south, your left the north, and in front of you is the east. Now, what is behind you?"

The boy studied for a moment, then puckered up his face and bawled: "I knew it. I told ma you'd see that patch in my pants."

HOUSEHOLD HINTS.

Grape Conserve.

Prepare five pounds of grapes as before, taking of the skins, removing the stones and mixing skins together. Then add an equal amount of sugar and the pulp or five oranges and two pounds of seeded raisins. Mix all thoroughly and boil till thick—about three or four hours.

Ink Spots on Leather Chairs.

To remove ink spots from leather chairs try washing the spots with milk, renewing the milk till it is no longer stained and the spot on the leather has disappeared; then wash with warm water, and, when dry, polish with boiled linseed oil and vinegar, mixed in equal proportions. But an inkstain should really be removed as soon as possible after it is made. If it has dried and hardened it is doubtful even if with several applications, you will be able to remove it entirely.

Bengal Chutnee.

This sour-sweet savory is nice with meat, game, etc., and sometimes served with curried fish. A pound each of tamarind, sultana raisins, tomatoes, green sour apples, ginger root and moist sugar. Half pound of red chilies, half pound each of garlic and onion and four quarts of strong vinegar, rind and juice of eight lemons. Pulp and chop ingredients fine and keep in a warm place for a month to ferment, then seal in small jars.

A Dietetic Difficulty.

It is related of an Irish coachman that, being in failing health, his doctor prescribed more animal food for him. Remembering his case a few days afterwards, he called upon Pat at the stable. "Well, Pat," said he "how are you getting on with the treatment." "Oh, sure, sir," Pat replied, "I manage all right with the grain and oats, but it's mighty hard with the chopped hay."

The United States grand jury at Albuquerque, N. M., is investigating reports that the Indians of the Pueblo of Zae, the most isolated of the Pueblo tribes of New Mexico, feed a certain number of new-born babies each year to a mammoth snake which is worshiped by the tribe. The interior department will probably be asked to interfere.

Labor Tribune

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

Iron and Steel Exports.

Our exports of iron and steel are keeping up very well, considering the extraordinary domestic demand. The September report of the bureau of statistics of the department of commerce and labor shows that the total value of all exports of iron and steel and manufactures thereof, not including iron ore, was $12,136,378 in September, as compared with $12,566,980 in August. The total quantity of these commodities exported in September was 85,969 gross tons. The exports of the same commodities exported in September was 85,969 gross tons. The exports of the some commodities in August were 82,317 tons, in July 67,071 tons and in June 71,490 tons. While the figures for the last four months have been increasing, the exports for the whole period of this year have fallen somewhat below those of the corresponding period of 1904. The total thus far in 1905 is 666,953 gross tons, against 811,247 tons in 1904.

"A young man looking out upon his future should carefully consider what are the best forces for him to ally himself with in order to fulfill to the highest degree the possibilities of his manhood. And if a young man has chosen a trade or craft by which to earn his livelihood, he can do no better than ally himself with the organized forces for the betterment of the conditions of that craft."—James O'Connell, president International Association of Machinists.

PASTOR RUSSELL'S SERMON

"THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN."

The Fifth Discourse on the Internal Evidences of the Inspiration of the Bible.

THE KINGDOM LOST BY ADAM, REDEEMED BY CHRIST, TO BE RESTORED.

Pastor C. T. Russell addressed a large audience at Carnegie Hall, Allegheny, Sunday. His discourse was the fifth of a series on the authenticity of the Bible, from the text, "And thou, O tower of the flock . . . unto thee shall it come, even the first dominion."—the Kingdom.—Micah 4:8.

Agongst the many internal evidences proving the inspiration of the Bible, by the harmony of its teachings through various pens during thousands of years, is its persistent testimony respecting the Kingdom of God. The record of Genesis is that Adam was created in the image and likeness of God and given the dominion of earth. David prophetically repeats the story of man's original endowment with the dominion of the earth and all the lower creatures, saying, "Thou hast made him but a little less than angels and hast crowned him with honor and glory; thou madst him to have dominion over the works of thy hands." (Psa. 8:5, 6.) The superiority of man over the lower creation is intimated in the narrative of how all the creatures passed before Adam and received their names—evidently being fully under his control, not merely by brute force, but by that subtle mental force which is so nearly obliterated in our day through the fall, but which to some extent is manifested still.

Only occasionally do we hear of or see a great horse tamer able to control the most ferocious horse by some telepathic power unknown to the majority of the race. Occasionally also we see some who have extraordinary power in the training of wild animals, serpents, etc. This greater power of some more than others is manifested daily in all the little events of life, the controlling influence as respects men, horses, dogs, etc. In general, however, this first dominion of earth is gone. One of the losses sustained is that man, the original king of earth, has lost his imperial power and must defend himself now with superior weapons. We have no intimation of ferocity of the beasts against the human family for nearly two thousand years after the fall. Then the strife against the wild beasts, under the leadership of Nimrod the mighty hunter, was the beginning of strife amongst men, which gradually led up to the mighty wars which the world has since witnessed, the culmination of which we believe will be very shortly witnessed in the great time of trouble and anarchy with which the present dispensation will close, and which will prepare for the ushering in of the world to come, the Millennial Kingdom, the reign of Christ, the blessing of the reign of peace.

"THE PURCHASED POSSESSION."

The Scriptural narrative, after pointing out man's loss of life and loss of the dominion of earth, consistently points out also the necessity for a general redemption—first of all, man's redemption from the power of the tomb, from death; and secondly the redemption of his inheritance, the dominion of earth, "all that was lost." Our Redeemer at his first advent, we are told, came to seek and to save that which was lost—man and his dominion. We have already seen how the man Christ Jesus became the ransom for the man Adam, giving a life for a life. And this purchase of Adam's race included with it all the rights and privileges, honors and dignities, which were lost through the fall. Thus the Apostle sums up the work of our Lord Jesus, declaring to us that what God's people already enjoy of the holy Spirit of promise is the "earnest (payment) of our inheritance until the deliverance of the purchased possession." (Eph. 1:14.) Everything that was purchased by the great Logos, the Son of God—who by taking our nature became our near kinsman—all this is to be in God's due time, we are informed, restored to mankind. Thus the Bible account opens with the narrative of our loss of Paradise and of life and of the dominion of earth, and concludes in Revelation with the symbolical pictures of Paradise restored to all the worthy of the race through him who loved us and bought us with his precious blood.

Our text calls this feature to our attention, referring to Christ as the "tower of the flock," the strong one in whom the Lord's people trust. It assures us that the dominion shall come to him—the first dominion, the Adamic dominion, the lost dominion. It shall come to him because by the grace of God he has redeemed Adam and all that was lost. "He came to seek and to save that which was lost," and has already paid the ransom price, and during the Millennial age that which was thus secured by his sacrifice will be fully recovered and delivered to the worthy of the race.—Matt. 18:11.

THE THEME OF THE OLD TESTAMENT.

When our eyes open to the matter we see readily that the central theme of the Old Testament prophecies is the restoration of this original kingdom lost by Adam's disobedience. This is the substance of the great Oath-Bound Covenant made to Abraham. "In thy seed shall all the families of the earth be blessed." This promise was understood by Abraham and his posterity to mean dominion, law, authority over the world, such authority being recognized as necessary if the world would be uplifted from present degradation and be brought back into harmony with the Creator. We are not, however, to suppose that Abraham or others of the ancients understood the lengths and breadths and heights and depths of the great salvation which God proposes, for these were not then made known to the children of men, but were still a part of the hidden mystery since made known through the Gospel.

Nevertheless the entire story of Abraham's posterity was in line with this promise made to him—a waiting for and hoping for the Kingdom, the first dominion; a waiting therefore for the great King or Messiah who, by the grace of God, would exercise the necessary authority and establish Israel as his co-laborers and associates in the work of ruling and blessing the world.

Not only were these promises before the minds of the people, but in various ways the Lord gave them illustrative lessons respecting the Kingdom hopes. First of all he gave them the judges—himself, invisible, being their King, and the judges his representatives for the guidance and instruction of the people. But Israel, rebelling against these, desired to have a king in their midst who personally would have greater authority, and the Lord established through them the kingdom of David and his successors, each one of whom the Israelites understood to be a representative of Jehovah, who was still really their King. Thus we find it written that David sat upon the throne of the Kingdom of the Lord, and again that Solomon sat upon the throne of the Kingdom of the Lord in the room or stead of his father David. It was God's Kingdom that was recognized—not his kingdom yet in power over the nations, but merely so far his Kingdom or rule in the one nation, Israel.

At the same time the Lord through his prophets sent messages to the people of Israel, frequently condemning the course taken by the kingdoms who misrepresented the divine will, promising that Messiah would restore the lawgivers as at first and the judges as at the beginning, and that in him a blessing would extend to the world in general, that he should be a light unto the heathen also as well as unto Israel. By and by the Lord took away from the Israelites the typical kingdom of the lineage of David. He allowed that nation to come under subjection to the great universal empires which, beginning with Nebuchadnezzar, still continue in a divided form to bear rule over all the earth. These are called Gentile kingdoms, or kingdoms of this world, and the Scriptures assure us that in due time all the kingdoms of the world shall pass to and come under the control of the Kingdom of God's dear Son.

At the time of the discontinuance of the typical line of David's descendants—the time of the annulling of the typical Kingdom—we note the remarkable utterance of the Lord through the prophet. Addressing Israel in connection with the overthrow of the last king, he says of Zedekiah, "O thou profane and wicked prince, whose time is come that iniquity should have an end: Remove the diadem and take off the crown: this shall not be the same. . . . I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it to him". (Ezek. 21:25.) Here we have again clearly set forth the Messianic Kingdom as the great antitype, the real Kingdom of God. Various of the prophecies delineate the great blessings that shall flow from that Kingdom. No wonder, then, that the pople of Israel, who had waited for centuries for the fulfillment of this promise, were in expectation of a Messiah and hoping for a Kingdom. Thus at the time that our Lord was born we read that "all men were in expectation of Messiah," and it was in accord with this that our Lord sent forth the message. "The kingdom of heaven is at hand, Repent and

"BELIEVE THE GOOD TIDINGS."

It seems remarkable that in our day this subject of the Kingdom of God should be so completely overlooked by the Lord's people in general, when, every time we refer to the words of our Lord, we should be struck with his frequent references to the Kingdom, the Kingdom, the Kingdom. Not only were the disciples sent forth to announde the Kingdom, and himself as the King, but a large proportion of our Lord's parables related to the Kingdom, and illustrated various features connected with it and its establishment. These were in the nature of prophecies and were stated in parabolic form, because they were not due to be understood in clearness by the people in general, but were only intended for the consecrated disciples. As our Lord once said in answering a query, "To you it is given to know of the mystery of the Kingdom of God: but unto outsiders these things are done in parables: that seeing they may see and not perceive; and hearing they may hear and not understand."—Mark 4:11.

The Kingdom that was preached to the Jews was the privilege of being associated with Messiah as subordinate kings, princes, priests, in the great work that the Kingdom was to accomplish in the blessing of the whole world. We all know the result of that preaching, that not many received it, only a few; and that the Lord in so many words cast aside that nation which had previously been his peculiar people, saying, "Behold, your house is left unto you desolate. For I say unto you, Ye shall see me no more until ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:38, 39.

"A ROYAL PRIESTHOOD, A HOLY NATION."

But although the nation of Israel was rejected from being associates with Messiah in the Kingdom work so long promised, the divine plan was not by any means changed or altered. The Lord accepted those Jews who were Israelites indeed to become the nucleus of the Kingdom, and sent forth through them as his ambassadors a message to the world who should have ears to hear and hearts to obey, making a gentile addition to joint-heirship in the Kingdom to all who would desire to become his disciples, assuring us in the meantime that in all there would be but a little flock to whom it would be the Father's good pleasure to give the Kingdom.—Luke 12:32.

This message of the Kingdom the apostles took up: The Apostle Peter points out that, in addition to the remnant of Israel found worthy of the Kingdom privileges and blessings, God was about to visit the Gentiles to take out of them a people for his name—to be adopted into the divine family, to become heirs with God and joint-heirs with Jesus Christ in the inheritance incorruptible and undefiled. (Acts 15:14.) The Apostle Paul still more perspicuously points out and indicates that Israel's rejection of Messiah was not a matter unforeseen by God. He quotes from the prophets, especially Isaiah, to show that the Lord has foretold that Israel would reject Messiah, and that the chief part of the divine promise and favor would pass from the nation of Israel, and that the elect class would be found in every kindred, people and tongue to constitute members in this heavenly Kingdom class. On the subject he says, "Israel hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded." (Rom. 11:7.) He tells us that this blindness which came there upon natural Israel is not to be perpetual but temporary—that as soon as the elect or Kingdom class shall have been completed from all nations, peoples, kindred and tongues, then Israel again shall come into divine favor with the rest of the world, and be participators in the great blessing promised through the seed of Abraham to all the families of the earth.

SUFFERING AND REIGNING

Our Lord's words can only be understood from this Kingdom standpoint. He declares that none can be his disciples unless they take up their cross to follow him, counting the cost and despising the shame, and forsaking houses, lands, parents and children and all things, even life itself, if this might stand in the way of their covenant to follow his example, to walk in his steps. What he meant was that those who would constitute the Kingdom class, those who would sit with him in his throne, must thus be associated with him in the good fight of faith and love and self-sacrifice in overcoming the obstacles of this present evil world, and thus the Apostle declares, "If we suffer with him we shall also reign with him," and again he declares that it is our privilege to be "heirs of God, joint-heirs with Jesus Christ our Lord, if so be we suffer with him, that we may also be glorified together with him."—Rom. 8:17; II Tim. 2:12.

The common thought that our Lord meant that only the disciples who would take up their cross and follow him would be saved from eternal torment, or from destruction of the second death, is entirely erroneous, inconsistent with facts and the Scriptures, as well as inconsistent with reason. It is only when we see that the peculiar work of this Gospel age is the selection of the Kingdom class, that we can see the necessity for the special fiery trials that shall try all those who will be counted worthy of a share in that Kingdom.

The Apostle Peter evidently understood the matter, for on one occasion he said to the Lord, referring to himself and the others of the apostleship, "Lo, we have left all and followed thee; what, therefore, shall we have?" The Master answered that in the regeneration time to come, in the world's time of regeneration, the Millennial times of refreshing from the presence of the Lord, those twelve apostles should sit upon twelve thrones, judging or ruling amongst the twelve tribes of Israel, who at that time, we are assured, will again be in prominence under divine favor and at the head of the nations. Elsewhere the Lord assures us that not only the apostles but all who love him more than they love houses and lands, parents or children, self or any other creature, shall thus be marked as overcomers, as his faithful ones, and his promise is, "To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21.

"THY KINGDOM COME."

Not only did our Lord indicate that his followers would constitute the little flock to whom it would be the Father's good pleasure to give the Kingdom, specified through the Abrahamic promise, but additionally he taught us that this would be a part of the central theme of our hearts at all times—the Kingdom. It should be so prominent in all of our anticipations of the future that whenever we pray to the Father it should constitute the very center and essence of our expressions of faith and hope and trust, saying, "Thy kingdom come, thy will be done on earth as it is done in heaven." Alas! How many of the Lord's people during the past eighteen centuries have uttered this prayer thoughtlessly, carelessly, not giving due weight to the words, and therefore not praying properly from the heart; and the difficulty seems to be that they have lost sight of this fundamental teaching of the Word of God respecting the Kingdom of God's dear Son.—Col. 1:13.

"UNDER THE WHOLE HEAVENS."

Some, in their confusion of thought on this subject, imagine that it is a kingdom to which we are to go; but our oLrd and all the testimonies of the Word indicate that it is a Kingdom which is to come, and whose appointed times and seasons for establishment are in the Father's hand, and that it is to be established at the second coming of the Son of God in power and great glory. With this thought the various prophecies agree, pointing to a particular time when the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, when the knowledge of the Lord would be so universal that there would be no need for one to say to another, Know thus the Lord, because all would know him.—Isa. 11:9; Jer. 31:34.

Daniel the Prophet pictures the time of the setting up of this kingdom. In one of his prophecies he shows the time of the first advent of Messiah, and how he was cut off in death, but not on his own account, but for our sins. But he proceeds to tell us how, when present Gentile governments shall have run their course, when Gentile times shall have expired—and his prophetic periods covering this point we believe end in 1914 A. D.—then in tells us, in harmony with out text, that the first dominion shall come to the great Tower of the flock, to Christ. In harmony with the statement made to Zedekiah, the time will then have come when the overturning, overturning, overturning of Israel without a king, without a lawgiver, shall be accomplished, and the dominion shall come to him whose right it is, to him who redeemed father Adam and all of his race, and who redeemed also or purchased all of Adam's rights, privileges, dignities and authority, the dominion of earth.

THE MILLENNIAL KINGDOM NEAR.

We will leave for another occasion the Bible's portrayal of the glorious conditions which will prevail amongst men during the Millennial age, under the operation of the Kingdom of God's dear Son, in which the elect Church of this Gospel age, as his Bride, the Lamb's wife and joint-heir, will be associated with him in the blessing of all the families of the earth. Suffice it now to say that to those who have given the subject careful thought and investigation, the evidences seem clear that the prophesied seven times, or 2520 years of Gentile dominion of the world, is nearly at its close. If this period of "Gentile Times" began with Nebuchadnezzar at the time of the overthrow of God's typical Kingdom, when the prophet declared that it was overturned until he should come whose right it is, and if that event occurred in the year 606 B. C., it follows that the whole period of Gentile dominion will expire in October, 1914, A. D., according to the accepted chronology of the world.

How in this matter also the Scriptural forestatement is borne out by history! The four universal empires delineated by the prophet have had their day, and we are now living in what the prophet designates the days of the feet, the toes of Daniel's image, and soon, according to the prophet, the whole image of earthly government is to be wrecked. Other Scriptures show us that the wreck is coming through the uprising of the people in anarchy, "Every man's hand against his neighbor." (Zech. 8:10.) Looking out we see the spirit of selfishness and strife on the increase, and it seems everyway probable that the ensuing nine years will bring so-called Christendom to social, political and financial destruction.

The prophet pictures this as a stone, cut out of the mountain without hands, and smiting the image on the feet. (Dan. 2:45.) He explains that this stone is the Kingdom of God—the little flock of which Christ is the Head, and which is to be glorified when the last member shall have been selected and polished and glorified. Although the stone Kingdom itself will be spiritual, invisible to men, it will be the real power which will bring about the crises in human affairs. If this were all of the story it might well be left untold, but this is but the prelude.

The grand climax of that trouble, according to the prophet and all the apostles, will be the humbling of the world to such a degree that they will be ready for God's kingdom, which will ultimately begin its rule. This Daniel shows by picturing the little stone as growing until it fills the whole earth. So during the Millennial age the Lord's Kingdom, originally only the elect few, will greatly increase in numbers as mankind comes to appreciate the blessings of righteousness and give their hearts to the Lord in consecration. For that glorious epoch and its glorious work let us continue to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven," and let us more and more realize that this Kingdom promise is another of the evidences, of the proofs, of the homogeneousness of the Word of God.

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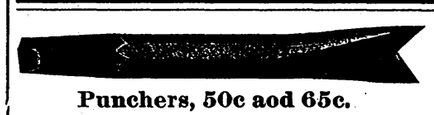

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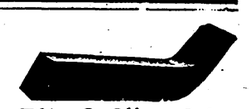

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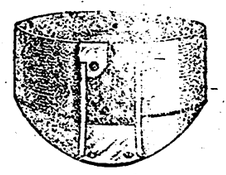

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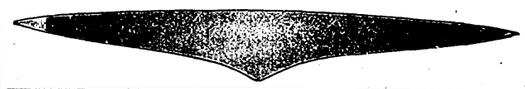

MINE NOTES.

Three men were killed and a number seriously injured in an explosion in one of the mines of the Central Coal and Coke Company at Hartford, Ark., recently. The cause of the explosion is merely conjectured, but it is supposed to have been due to a windy shot.

The West Kentucky Coal Company, Sturgis, Ky., has recruited 400 non-union miners from Missouri and Pennsylvania ao take the place of union miners who are out on a strike. Twenty-two Pinkerton guards have been sent from St. Louis to preserve peace, it is claimed.

Fine specimens of coal have been found in the vicinity of Jackson, Ala., and it is believed that a small coal mine will be developed within a few weeks. The coal is of the same grade as that mined around Blocton.

The Central Coal and Coke Company, Kansas City, Mo., has purchased 45,000 acres of valuable timber land in the southwest, which is estimated will last for 40 year. The consideration was $750,000 and the deal is likely to be financed by an issue of bonds.

Factory Employes in Parry's Town.

Two thousand three hundred manufacturing plants in Indianapolis, employing 33,000 people and paying $15,000,000 in wages annually.—Extract from pamphlet issued by Indianapolis Commercial Club.

By taking the above figures and engaging in the simple mathematical process of division, we find that the average wage for these factory employes is about $454 per year, or less than $8.75 per week. The same commercial club that publishes the above statement is also inviting manufacturing plants to locate there, saying that the city is "remarkably free from labor disturbances." To a man up a tree it looks as if a few "labor disturbances" would not do a great deal of harm in the Hoosier capital.—Typographical Journal.

It is usually imagined that the incandescent electric light gives out very little heat. As a matter of fact, only 6 per cent of its energy goes to make light, while 94 per cent goes into heat.

Live and let live—remember the editor.

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash emittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

HOW TO SUCCEED.

When You Go to Work Take the Whole Man.

Only fresh, spontaneous work really counts. If you have to drive yourself to your task, if you have to drag yourself to your work every morning because of exhausted vitality, if you feel fagged or worn out, if there is no elasticity in your step or movements, your work will partake of your weakness.

Make it a rule to go to your work every morning fresh and vigorous. You can not afford to take hold of the task upon which your life's success rests with the tips of your fingers. You can not afford to bring only a fraction of yourself to your work. You want to go to it a whole man, fresh, strong and vigorous, so that it will be spontaneous, not forced; buoyant, not heavy. You want to go to your work with creative energy and originality—possessed of a strong, powerful individuality. If you go to it with jaded faculties and a sense of lassitude after a night's dissipation or loss of sleep, it will inevitably suffer. Everything you do will bear the impress of weakness, and there is no success or satisfaction in weakness.

This is just where a great many people fail—in not bringing all of themselves to their task. The man who goes to his task with debilitated energy and low vitality, with all of his standards down and his ideals lagging, with a wavering mind and uncertain step, will never produce anything worth while.

PASTOR RUSSELL'S SERMON

SOUTHERN CONVENTION OF "BELIEVERS."

Pastor Russell's Discourse on

"THE NARROW WAY" OF TRUE CHRISTIANS.

"Love Not the World, Neither the Things of the World: If Any Man Love the World the Love of the Father is not in Him"?—I John 2:15.

Tampa, Florida, November 26.—A convention of "Believers in the Atonement-Sacrifice of Christ, 'A Ransom for All,'" has been held here during three days in the Casino, our immense auditorium. Pastor C. T. Russell of Allegheny Pa., has spoken twice. We report one of the discourses, the text of which was I John 2:15.

Our text clearly indicates that there are two kinds of love in the world, with votaries for each—the love for the world vs. the love for God. The two are stated to be opposites to such a degree that they can not be blended. We must be on one side or on the other side. As our Lord on one occasion declared, "Ye can not serve God and Mammon," and as the Apostle declared, "his servants ye are to whom ye render service." — Matt. 6:24; Rom. 6:16.

So then, dear friends, we who are assembled here are either servants of God or servants of Mammon, and are possessed of one or the other spirit—the spirit of the world which loves the world, or the spirit of Truth, which delights to do the Father's will. It is important that we get this clearly before our minds, as we live in a day when theological teachings are very much mixed, confused, and almost anything passes for Christianity that has with it some degree of respectability, and anything not classed by the world as respectable and in accord with its sentiments is styled fanaticism. I hope, dear friends, that we by the grace of God are counted worthy to be numbered with these fanatics.

"ALL GAINED NEW SWEETNESS."

Did the holy Spirit, speaking through the Apostle, mean to teach us that we should not love those things in the world that are beautiful, beautiful prospects, flowers, birds, etc., etc.? Some in times past and at present take this view and go into cloisters, nunneries, monasteries, etc., and shut themselves away from things beautiful and pleasing to the senses. Not only are there such orders amongst Roman Catholics but also amongst Episcopalians, and a few holiness people in all denominations of Protestants are inclined to feel that if they take pleasure in anything of an earthly kind it signifies sin in the sight of God. It was along this line that the Puritans of New England passed the laws which even forbade a parent to kiss his child on the Lord's day, which in its strictest interpretation almost implied that a smile or a happifying thought was a sin. It is in harmony with this view of matters that the poet wrote, and that our old hymn books used to contain, the hymn which reads,—

"Sweet prospects, sweet birds and sweet flowers
Have lost all their sweetness to me."

Those who have taken such a view of life have usually done so from a misunderstanding of our text and others of similar import. In our understanding long-facedness is not piety, sour and sullen thoughts are not pleasing to the Lord neither beneficial to our hearts. Quite to the contrary, as we endeavored to show in our discourse of last Sunday, the Lord's people are to be full of good cheer on all occasions, because they realize that all things are working together for their good.

In a hymn book of our arrangement we incorporated the beautiful hymn above referred to, but changed its entire sentiment so that it reads,

"Sweet prospects, sweet birds and sweet flowers,
Have all gained new sweetness to me."

From this you will perceive, dear friends, that it is not our thought that our text signifies that moroseness, a lack of appreciation of the world's beautiful things, is what our Lord wished to inculcate. Properly then we inquire, What does our text mean when it says, Love not the world? What is there in the world to attract our attention aside from the birds, flowers, landscapes, etc.? What else could be meant by the world? We reply that the world as it came from the hand of the Creator was pronounced very good, and was certainly intended to be appreciated and enjoyed by all creatures in harmony with the Creator. The word world in our text is from the Greek Kosmos, and signifies the present order of things, especially the social and moral conditions including financial, political and social arrangements.

"THE PRESENT EVIL WORLD."

The Scriptures everywhere contrast what they denominate this world or present order of things with the world to come or future order of things, assuring us that the present social order or arrangement is imperfect, unsatisfactory, sinful, and that it must give place in God's due time to the perfect order or aggangement, under the dominion of the Millennial Kingdom of Christ, for which we pray, "Thy Kingdom come thy will be done on earth as it is done in heaven." It is in accord with this that the Apostle speaks of the present conditions as the present evil world, and refers to the future condition of things as "the world to come in which dwelleth righteousness." The thought then prevalent throughout the Scriptures is that unrighteousness is reigning or governing amongst men at the present time, and will hold sway until the second coming of Christ, who will overthrow the present order of things and establish the reign of righteousness, the world or order of things promised to come.

Many in the world are totally unable to see why present conditions should be designated "evil." It suits them well enough. They would be sorry to see it discontinued or set aside or changed in any manner lest the results to themselves would be less favorable. It is mainly the poor that are unsatisfied with the present state of affairs, that long for more favorable opportunities, for still brighter prospects for themselves and their posterity. It is only as we become the Lord's people that we are able to see matters in their true light, because after we have been inducted into the school of Christ, and begin to be taught of him, the eyes of our understanding open more widely and our hearts fill more thoroughly with the sentiments of love and benevolence. From this new standpoint both rich and poor, alike, can see the situation, because both may see it from the divine standpoint. They do not see it exactly alike, but they both see light in his light and approximately see eye to eye.

They see that only a fragment of mankind possesses the wealth, the honors, the distinctions of the world at the present time; they see that these are not distributed according to the real character and morality of the individual who possesses them. Their sentiments are expressed in the Scriptures in the words, "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered;" and again, "The wicked have more than heart could wish."—Mal. 3:15; Psa. 73:7.

It is far from our heart to proclaim against riches and honors, positions and authorities, it is far from our intention to set forth that all riches are unjustly, unrighteously acquired, and that the rich of the world are the most lacking in principle, the most deficient in respect to justice. Quite to the contrary, we know rich men who are naturally disposed to be noble minded and generous, while we know of poor people much more selfish, much more grasping, and who if possessed of the same opportunities and power and riches would use them much less generously, much less equitably.

SOCIAL CONDITIONS DISORDERED.

Our thought on the subject is expressed by the Psalmist when he declares that "all the foundations of the earth are out of course." (Psa. 82:5.) His words mean that all the basic principles of the present social structure are distorted out of proper relationship to each other, are in confusion. Society for centuries has been endeavoring to serve its interests as wisely as possible, yet selfishness—inherent in the entire human family since the fall—affects, influences, warps and twists the judgment on every subject. As a consequence, while it has endeavord as a whole to regulate its affairs on lines of justice, sympathy, truth and equity, nevertheless individual selfishness and class preference have distorted the whole arrangement, until we have the condition which prevails today.

We are not by any means saying that present conditions are intolerable, nor that they are the worst that could be imagined. Much indeed could be said in favor of what has already been attained in the way of laws, regulations, etc. Indeed the judicial mind is astounded at the character of the laws that are upon the statute books of our civilized lands and surprised at how well these laws are executed. Nevertheless, as is the case with all human arrangments, changes are continually in progress, and the selfishness of heart which is innate to all permits each one who has opportunity and discernment of mind to grasp the special blessings for themselves rather than to distribute them equally with all. We are not so much finding fault with those who possess wealth, but our claim is that the present order of the world is unsatisfactory, that it does not work equitably for the blessing of the whole world, that it fosters class distinctions, that it favors the few who have the superior intellects, and especially those who by fortune or wisdom have attained the blessings of influence and power and authority. The history of the whole world shows that this condition of things is bound to continue so long as selfishness reigns in the human heart and so long as the present order of society continues.

We are not advocating political, social and financial doctrines, revolutions, etc. Quite to the contrary, we claim that the present condition of things as a whole is about as good as it is possible for men to make it. We hold that any attempt to establish socialism, and to deprive the most intelligent and most wealthy of the advantages which they possess, would result in violent trouble and anarchy; and that on the whole the best that the poor world can do for itself is to seek to hold matters as nearly level, as nearly equitable as possible, without provoking the anarchy and strife—to get all of the riches and liberty and justice properly belonging to the whole people into their minds so far as this can be done along peaceable lines.

LOVE FOR THE PRESENT ORDER OF THINGS.

The Apostle, in our text, intimates that we should search our hearts diligently to see our standing: Do we love the present selfish order of things? Are we helping to uphold it? Would we be sorry to see it go down, or see anything that might tend in that direction? If we are amongst those more favored than some, would we be sorry to see God's Kingdom established with the special liberties, privileges and advantages which we possess over the majority?

There are just two answers to these questions, Yes, or No, and our heart attitude respecting them demonstrates whether we are possessed of the spirit of the world, the selfish spirit, the ambitious spirit, the self-seeking spirit of the world, the desire to have more of the advantages of this present time and to use them selfishly in our own aggrandizement, or whether we have the love of the Father dwelling richly in our hearts and controlling our sentiments. With the latter sentiment and conrol we should be glad to see God's Kingdom come and his will be done on earth as in heaven as quickly as possible. We would rejoice to see the general uplift of the world of mankind though this might overthrow special advantages and privileges and opportunities of ourselves and our friends.

I hope, therefore, as we think this matter over, you and I can pray from the heart, "Thy kingdom come, thy will be done on earth as it is done in heaven," even, O Lord, although we realize that the establishment of righteousness would cut short certain privileges and opportunities that are ours more than those of the majority—that we would be very glad for the introduction of the reign of righteousness though it should seem to be our own temporal or earthly disadvantage or to that of our posterity. Our love, O Lord, is like thine—we love the whole world, we desire its blessing. We see how thou didst love all men while they were yet sinners, and didst provide a redemption price in Jesus. We are so in sympathy with that, that we are hoping and longing and praying for the establishment of the reign of righteousness, and will be glad to do our part in connection with it in any way in our power, whatever it may cost us of earthly advantage and fellowship and favor with the worldly minded, with those who are fully in harmony with this present order of things and who are striving and fighting to maintain the same in its present status quo.

IN THE WORLD, NOT OF IT.

The question may be asked, How could any one have wealth or be associated in any present enterprises who is in accord with the principles of righteousness, as we have outlined them, who is desirous of the establishmen of God's Kingdom and the full equalization of human rights and interests in the world—how could such an one in any degree be connected with the business affairs of this present time? Should he not go out of business? Should he not refrain from asking advantage of any of the opportunities of the present time? Should he not abandon superior opportunities and distribute his fortune to others and engage in life as a day laborer, choosing to have no better than the masses of the world enjoy of earth's favors and blessings, refusing to have anything to do with society because the majority have no such opportunities, refusing to have any benefits or emoluments or honor that is not common or general to the poorest of mankind? We answer, No. This would not be the proper course: it would not greatly benefit the world for us to take such a step. A wiser way seems to open before us. We hear the Master's words in his prayer on behalf of his followers, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (that is in the world). In the world but not of it should be the Christian's secret of a separate life.

I am not wishing to condone graft or fraud or any immoral business, I am not meaning to say that the Christian should be in these while his heart would be separate from them. As a child of God he is bound to be honest, bound to be true, bound to be faithful in all these particulars. What I do argue is this, that the child of God must not think it possible that he could overthrow the present selfish order of things and establish in its stead the order of love of righteousness in business and social affairs. Such a contract is far beyond his power, far beyond the power of those who are the Lord's elect. What we hold is that, while avoiding unrighteousness, the Lord's people may engage in business along the lines that are generally approved as moral, along lines which are really selfish and that he can thus engage without violation of his conscience, realizing that while in the world his shop, his factory, his works, must be conducted very generally along the same principles as those of his neighbors, where the said principles do not infract truth and righteousness. He is not to attempt to run his factories on the basis of love, which would be sure to bring him trouble, sure to destroy the business. He should recognize and follow love and righteousness in his business arrangements and dealings so far as present usages of society will permit.

But while thus engaged in worldly transactions, comparatively along the lines of selfishness, the only ones possible at the present time, if he is a true Christian his heart will never be in sympathy with the present order of affairs—he will be longing for the better condition. He will find that the best he can do, then, under present conditions, will be to follow the highest standard of business principle known to men, and to use the profits of his business according to his best judgment of the Lord's will, as a steward of so much of the Lord's money—using some of it perhaps for the mental, some for the moral, some for the physical and some for the spiritual assistance of employees, neighbors and friends, but all the while wishing, hoping, praying for the new dispensation which will usher in the everlasting righteousness upon the earth which the Lord has promised in his Word.

THE LOVE OF THE FATHER.

This is in full accord with the love of the Father mentioned in our text, The Father loves the world, has provided a redemption price for the sins of the whole world, and has set apart the coming age, the Millennium, as the time in which a general blessing shall proceed to all, to every member of our race. But meantime, although sympathizing with the world, he does not lift it out of its present distress and unbalanced condition, he does not interfere to hinder the operations of the world's methods of finances, etc.; he is allowing these to work out great lessons, which will in the end be profitable to all through the experiences they will bring. While the love of the Father for the world does not hasten his plan before its maturity, yet it is the plan that the divine love for mankind glories in the coming blessings, and through the prophecies those who have the ears to hear are given the grounds of rejoicing that soon all the families of the earth shall be blessed through the Anointed One—the Anointed Christ, Jesus the Head and the Church his body.

SACRIFICING WORLDLY INTERESTS.

Loving not the present order of things and appreciating not the social structure of the present time, feeling that there are injustices and iniquities which we can not endure, leads those who are the Lord's people, and who have the Father's love dwelling more and more richly and abundantly in their hearts, to become more and more alienated from the world—in it, they are not of it. It is not necessarily their business to be continually chiding the world, fault finding; but rather, realizing that present conditions are the result of the fall and of acquired selfishness, they are to sympathize with the poor world with which they can not fraternize; and if these find that their positions in favor of righteousness and their ideas respecting what would be just and what would be unjust are not appreciated by the world, they may not be surprised, but rather it may lead them to rejoice if, in consequence of faithfulness to the Lord and the truths of his revelation, men shall separate them from their company and they shall find themselves more or less ostracized in social circles amongst the members of Churchianity. Let them rejoice to be in fellowship with the Lord, and let their light so shine before men as to glorify him in their bodies and spirits which are his.—I. Cor. 6:20.

As they are thus more and more separated from the world and its spirit by growing in grace and knowledge, they will be the more drawn to those of like precious faith—to others who have received of the same spirit of the Father, the same love for humanity, and who are like themselves rejoicing in God's plan, which he has promised shall work out for the blessing of all the families of the earth, bringing them to a knowledge of himself and to glorious opportunities in connection with life everlasting and the divine favors associated with the Kingdom.

GROWING IN GRACE.

Dear brethren and sisters, we do not find that this love for the Father fills our hearts completely at first. On the contrary, as the Scriptures declare, we are to grow in grace as we grow in knowledge of the Lord. He is our pattern, our example; we are to imitate his spirit, we are to put from us everything that is contrary. It is then we will find that there is danger of our being drawn aside from the love of the Father and a corresponding sympathy for the world to the other selfish standpoint that is generally held by the intelligent of the world. We have yet to resist this that the Scriptures call the spirit of the world, and we do resist it, thus setting our affections on things above and not on things beneath. Everything of an earthly kind is to be disdained as loss and dross in comparison to the heavenly things and blessings and prospects and opportunities which the Lord is providing in the Kingdom to which he has called us through Christ.

As we set our affections on heavenly things, as we learn to love not the world and its affairs but rather to despise the spirit of selfishness, and even while engaging to some extent in the worldly business, our hearts will be far from it; we will be longing for the juster and better arrangements of the Kingdom; we will be planning how our words and thoughts and doings may, notwithstanding present evil conditions, be so used as to glorify our Father in our bodies and spirits which are his.

Another thought: This separation from the world and its spirit, and this coming into harmony with the Father and his spirit of love and benevolence, will necessarily bring us into closer touch and sympathy with all those who are like himself, and we will take pleasure rather in a fellowship with the spirit-begotten ones than in fellowship with the world, and this will mean our frequent attendance at the assemblies of the Lord's people for worship and praise and fellowship together, and so doing we will be more and more enabled to fight the good fight and to resist the encroachments of the world and its spirit, the flesh and its weaknesses, and the adversary and his devices.

Grand Secretary W. S. Carter, of the Brotherhood of Locomotive Firemen, has receivd $50,470.85 principal and interest by a surety company for loss sustained by the brotherhood when the Peoria National Bank failed.

The Iron Trade and Eight-Hour Agitation in England.

Although the most urgent requirements of buyers have now been met the past week has brought quite a batch of further advances in England. Unmarked bar makers promptly took their cue on Thursday last from the marked houses and put up their prices 5s. making the minimum £6 15s. As this figure is already being got the new standard promises to be of short duration. A number of makers suggested £7, but the majority took the cautious view. North Staffordshire bar makers issued a circular making the standard £7. Steel strip makers added another 5s. making the minimum £7 10s. Cold blast pig smelters following the marked bar lead added 5s. to pigs making the standard £5 5s. Roll casters held a meeting and on the plea of dear raw materials raised the price of chilled rolls, part and soft chilled £1 per ton, grain and grooved rolls and other mill and forge castings 10s. per ton. Since the weekly meeting the Coach Ironworks Association has decided to reduce gross discounts 2½ per cent for both home and export trade, which is equivalent to 5 per cent advance in net price. Business in this line is very active, especially for Australasia, India and South America. This completes the list of official advances, but nearly everything is correspondingly dearer, with pig iron in an especially strong position. Some lots of Northampton have changed hands at £2 15s. and a week hence this is likely enough to be the general figure. Coal is also a shilling dearer, though the market is far from strong.

The eight-hour agitation has broken out in a fresh place. One hundred men employed at Messrs. William Roberts (Ltd.), Tipton Green furnaces came out on strike for a reduction of their hours from 12 to 8 per day. It is understood that the movement originated with the National Federation of Blast Furnacemen whose efforts in the direction of shortening hours has met with some success elsewhere. The men are encouraged in their demand by the fact that Sir Alfred Hickman some time ago conceded the eight-hour system at his Bilston furnaces. It will be remembered that a short time ago an effort to introduce the system at the works of the Kettering Iron Company as well as at the Islip furnace, Northamptonshire, proved abortive. The differences of the working periods at various establishments are causing much embarrassment. There is a widespread impression in iron circles that the men at the South Staffordshire furnaces will succeed in their demand.

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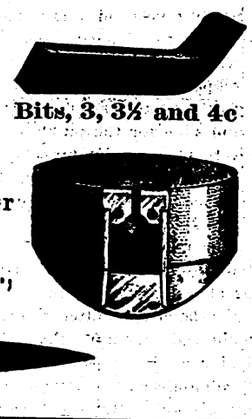

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No paper discontinued until amount due is paid, as required by law, except at option of publishers.

Entered as second-class matter at Pittsburg, Pa.

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Canadian Tin Plate Imports.

In regard to the tin plate trade the Iron and Coal Trades Review of London says that while the total tin plate exports of Great Britain are still close to 400,000 tons a year, the total of such exports from all other countries, including the United States, was less than 20,000 tons by the statistics of 1904. Attention is called by the same paper to the fact that the Canadian market for British tin plates has not improved much in late years, though improvement would be expected in, view of the enormous output of canned salmon and in other branches of the canning trade. The total British exports of tin plate to Canada in 1904 were 6,000 tons less than in the preceding year. While this does not tally exactly with the increased exports of tin plates from the United States to Canada in that year, there was a considerable expense in the latter. The value of Canada's tin plate imports from Great Britain in the fiscal year 1904 was $1,250,700; in the fiscal year 1905, $1,206,906. The imports from the United States were valued at $246,111 in the fiscal year ending in 1904 and $544,601 in 1905, an increase of considerably more than 100 per cent.

Fitchburg (Mass.) boilermakers have been successful in securing an increase of two cents an hour for every member of the craft in that city.

PASTOR RUSSELL'S SERMON

THE BLISS OF IGNORANCE, THE GREATER BLISS OF KNOWLEDGE.

Thankfulnss from Two Standpoints.

Pastor C. T. Russell delivered a Thanksgiving sermon at Carnegie Hall, Allegheny, Sunday, that was altogether out of the usual line. He addressed the Bible House Congregation and a considerable number of the general public at Carnegie Hall, taking for his text, "O give thanks unto the Lord, for he is good, his mercy endureth forever."—Psa. 107:1.

The old proverb that "Ignorance is bliss" is nowhere better illustrated than in connection with the public celebration of Thanksgiving Day. Indeed it is true along every line that logical minds are sure to have less difficulty unless they have proportionate information and knowledge. We can readily appreciate how and why true Christians are able to give thanks to God under all conditions, "in sickness, in health, in poverty's vale or abounding in wealth." They by faith are able to discern blessings in the ultimates of divine providence, and by the same faith are enabled to realize that all of present experiences, including the bitterest, are working for their good as the children of God, under divine supervision in all of their affairs.

On the other hand the poor world—knowing naught respecting the future that is comforting or satisfying, and without faith or the knowledge of the divine plan on which to base faith respecting the present trials and difficulties working any good—is surely in no condition to logically or rationally overflow with joy and thanksgiving under present conditions. It is, therefore, to their advantage that not seeing the truth on the subject as revealed in the Scriptures, and not having that real joy based upon faith and knowledge, they are illogical, and are thus enabled to rejoice and comfort themselves irrationally.

"WE CALL THE PROUD HAPPY."

We can indeed see how the very wealthy, the very prosperous, including the great grafters of our day, can rub their hands in glee and "thank their stars" that they enjoy the cream of life. We can indeed see how some less prosperous yet well to do, comfortable, living in the lap of luxury and hoping for still better things of an earthly kind, can feel thankful that they are not as other men—not as the majority, struggling daily for life's necessities and a few of its comforts. The Psalmist speaks of these saying, "Their eyes stand out with fatness, they have more than heart could wish;" and the Apostle speaks of the same class saying, "Go to now, ye rich men;" and the prophet Malachi refers to the same class and how they are regarded by the less comfortable and often the more godly, saying, "Now we call the proud happy; yea they that work wickedness are set up; yea, they that tempt God are even delivered."—Psa. 73:7; James 5:1; Mal. 3:15.

THE THANKFULNESS OF THE MASSES.

It is fortunate that the masses, who see not the divine plan, who understand not the reason why present evils are permitted of the Almighty, are illogical. It enables them to be thankful when otherwise they would be unthankful. Ignorance to them has not been an unmixed evil. But now, in our day of general awakening to thought and reason, we find discontent greatly on the increase, and the Apostle points out, respecting our day, that even amongst those professing godliness unthankfulness as well as unholiness would be characteristic of this time. It is not our endeavor merely to awaken the minds of the people to the true situation, but rather seeing that the minds of mankind in civilized lands are awakening, it is and should be our endeavor to arrest their attention and point them to the solution of the problems which are already before their minds, or which will very speedily be there.

For instance, along financial lines: Why should we expect the middle class and the poor to overflow with gratitude to God? that while the bounties of earth are multiplying rapidly so as to cause alarm over overproduction, nevertheless by reason of much advantage everyway the comparatively few are enabled to corner the markets and to garner millions, while the masses, if thankful at all, must be thankful for the privilege of living and possessing very moderate portions of this world's goods, and see hopes of future advantage go glimmering under the law of supply and demand.

CYCLONES, FLOODS, PESTS, ETC.

As the average man reads of drouths, floods, simoons and cyclones, earthquakes and tornadoes, new pests and old varieties, he can not rationally give thanks for these. In ignorance of the divine plan associated with these he can merely give thanks that he was not one of the severest sufferers from these evils, and do what he can to relieve those more particularly injured thereby.

It is the same in respect to health: if in his family he has only had the measles, croup and chickenpox, he feels thankful that it has not been the yellow fever, smallpox and consumption. Fortunately for themselves in their ignorance of the truth in this matted they are not logical enough to see that all these things are calamities, that all these things indicate that the divine curse is still upon the race—the curse which has rested upon mankind ever since the fall. If they were logical in their reasoning they would, instead of Thanksgiving Day, have one day set apart for mourning, fasting and prayer to God for a removal of the wrath, the curse still resting upon the earth and evidenced by these various evils and calamities.

COMFORTLESS RESPECTING THE FUTURE.

To some the suggestion may come that Christendom's thankfulness is especially in view of the future. But when we examine the various creeds which they profess we perceive that they offer no enchanting prospects for the future. Our Roman Catholic friends, as they peer into the future, have no hope of escaping future punishment. Every one of them, from the pope down, expects to go to purgatory, there to remain an indefinite period, perhaps years, perhaps centuries: their only hope is that they may escape an eternity of torture.

Protestants, ignoring purgatory and claiming that it is eternal life or eternal torment, hope indeed that they will not be so bad as to deserve the eternal torment, yet in proportion as they know the Scriptures, the great majority are very certain that they can not merit eternal life under any of the promises of the Bible, which are chiefly for those who love righteousness and hate iniquity, for those who walk not after the flesh but after the Spirit. No wonder, poor creatures, that misinformed respecting the great divine plan they generally care little for Bible study, but so far as possible endeavor to forget the future and to have their joys in the present. To the great majority, therefore, thankfulness is more a matter of duty than of gratitude, more in the nature of a desire to escape worse things in the future than of gratitude for things enjoyed in the present.

THANKFULNESS OF TRUE CHRISTIANS.

True Christians may be divided into two classes. The majority are what the Scriptures designate (1) "babes in Christ." Content with the first principles, satisfied merely to believe that there is a God and that he must have the supervision of the world's affairs and that his ways must be just and loving, those comprising it can in a measure render thanks, notwithstanding trials and difficulties and disappointments and sufferings. We are glad for them, glad that their faith in any measure gives them access to the promises of God and is founded in any measure or degree thereupon. Our wish for such is that they might advance, that they might grow in grace, knowledge and love; that they might not be content with the simple milk of the Word, but, growing thereby, attain to the strong meat and come to a clear knowledge of the divine plan, and thus to greater joys in the Lord, and through the opening of the eyes of their understandings to comprehend with all saints the heights and depths and lengths and breadths of the love of God which passeth all understanding.—Eph. 3:18.

The second class of true Christians, which possesses more knowledge of the divine plan, is a small one, but it surely must include all the class designated in the Scriptures as the overcomers of the world. The reason why the first described class does not go on, does not attain the stature of manhood in Christ, is that the members thereof are overcome by the spirit of this world, which is the spirit of indifference, of slothfulness, as respects spiritual things—the spirit of worldliness interesting them too largely in the affairs of this present life, in its social functions, in its wealth getting, in its promises of godliness without the power thereof.

THE THANKFULNESS OF THE SAINTS.

This second or developed class of true Christians already referred to has much advantage everyway, chiefly in that its members possess an understanding of the oracles of God, an understanding of the divine plan, which enables them to rejoice with joy unspeakable and to give thanks in all things and at all times to the Giver of every good and perfect gift. To their opened eyes of understanding the evils of this present time, so perplexing to the world in general, are clearly and plainly understood. They are parts of the original curse which came upon Adam and all of his posterity through the disobedience of Eden and its sentence of death. They perceive through the teachings of the Word that the whole race are convicts under death sentence, and that the climatic conditions—inclemency of heat and cold, floods and storms—favor also through these the propagation of disease and pestilence which, preying upon mankind, accomplish the divine sentence, "Dying thou shalt die."

THE REDEEMER AND THE DELIVERANCE.

Moreover they see not only how God was just in fulfilling his sentence in this curse of death which passed upon all, but that he is loving also; and that while his love could not override his justice nor set aside the death penalty, it did provide the great redemption sacrifice of Christ, a ransom for all mankind. It provided through him that in due time, which we believe is now near at hand, the curse will be rolled away, the curse of God will no longer rest upon man and his earthly home. Instead the blessing of the Lord through the Millennial Kingdom shall be world-wide, and bring to every creature not only relief from present ills, so that as foretold there shall be "no more sighing, no more crying, no more dying" (Rev. 21:4), but additionally the world shall be brought to a full acquaintance with God's character, and see clearly the grandeur of his perfect law, and be helped back from their fallen condition to such a state as will enable them to appreciate the divine law and its benefits, and accepting the same heartily, be granted life eternal, with the provision that all who wilfully reject shall ultimately be destroyed in the second death.

Others rejoice to see with the eye of faith through the Bible as the telescope the grand blessings of the future of which the Apostle Peter says, "Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive (retain) until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) Seeing this glorious outworking of the divine plan of salvation, is it any wonder that to these the bearing of their share of the burdens and adversities incidental to the curse are esteemed as "light afflictions, enduring for a moment, working out for them a far more exceeding and eternal weight of glory."—II Cor. 4:17.

"IN EVERYTHING GIVE THANKS."

To this special class, whom the Lord designates a little flock amongst his followers, there is a still further cause for rejoicing, for, as the Apostle Peter declares, to us are given exceeding great and precious promises, that by these we might become partakers of the divine nature." (II Pet. 1:4.) They perceive through the Bible, and through it alone, that during this Gospel age the Lord is selecting or electing a Royal Priesthood from amongst mankind, a peculiar, peeople zealous of good works, for righteousness, for Truth—a class willing to practice self-denials in the present life, not only in respect to things sinful, but self-denials also in respect to their own rights and labors, if thereby they may forward the interests of the divine plan. To these the Scriptures bring a special message to the effect that their share in the trials of this present time may under the Lord's providences fit and prepare them for the glorious position of joint-heirship with Christ, not in an earthly restitution and paradise, but in a heavenly inheritance, incorruptible, undefiled, reserved in heaven for those who are kept by power of God through faith unto salvation, ready to be revealed in the last time—in the end of this age.—I Pet. 1:4, 5.

From this their standpoint of higher information and clearer knowledge, these and these alone can give thanks to God in respect to all of life's affairs, the joyful and the sorrowful; they and they alone have the assurance that all things are working together for good to them that love God, to the called ones according to his purpose. It is theirs to rejoice in the schoolings and chastisements, the trials and the buffetings, the hindrances and obstacles, the sorrows and the pains of this present life; it is theirs to realize that all of these are but polishings and chiselings fitting and preparing them as living stones for places in the glorious Kingdom of God's dear Son—the Millennial Kingdom, in which they as the great Temple of God, as the great Royal Priesthood, shall be the ministers of divine blessing to the world in due time, in rolling away the curse and in bringing in the divine light and blessing for the benefit of every creature of the race.

"HIS MERCY ENDURETH FOREVER."

Call to mind now our text, and note how appropriate it is to this little flock class—"O give thanks unto the Lord for he is good, for his mercy endureth forever." Let us, dear brethren and sisters, rejoice in the goodness of our God, which has provided redemption for our race, and ultimately deliverance from sin and from death and from the grave, and, more than this, has provided that the Kingdom of God's dear Son shall bless all the families of the earth and give them enlightenment and uplift and every preparation whereby they may attain to life eternal if they will—for he is good. This certainly is a great and glorious plan of salvation, which his Word alone reveals—for his mercy endureth forever. As long as there is any opportunity for mercy, doing good to any creature of our race, that long will the divine mercy be extended. Only after he who redeemed the world shall have in the Millennial age brought all to a full opportunity for life eternal, only after that will mercy cease to be exercised, because mercy will have done its work to completion, which is the meaning of this Hebrew word, olan, rendered "forever" in our text. Let us not only give thanks for the Lord's favor to the whole world, but let us ald special thanks for our privileges of sharing in the sufferings of Christ, that by faithfulness in so doing we may by and by associate also with him in the glories of his Millennial reign.

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TIN PLATE IN GERMANY.

The Demand Greater Than Supply Owing to Restriction.

Some interesting historical particulars were published in a recent number of the Eisen Zeitung regarding the German tin plate syndicate. The original union was formed in 1862 under the name of the "Tin Plate Selling Office." The present syndicate comprises the following members: The Dillingen iron works of Dillingen, De Wendel and Company of Hayingen, the Rasselstein Iron Works Company of Rasselstein, near Neuwied; the Huesten company of Huesten and the Phoenix company (Department Westfaelische Union) of Nachrodt. The syndicate embraces all the tin plate manufacturing works in Germany. The office is at Cologne and the object of the association is to prevent price cutting between the home works and to combat British competition.

As regards the organization of the syndicate the general meeting, at which each firm has a vote, appoints the business manager. The committee calls the general meeting, carries out its decisions and controls the business manager. The business manager distributes the orders monthly to the works, not according to a fixed quota, but with respect to the wishes of the buyer, the freight conditions and the extent of the deliveries of the works in the previous year. Each separate works is responsible for the quality and correctness of its supplies.

In spite of the yearly increasing production these five works are not able to cover the home demand. The small quantities which are exported go chiefly to the neighboring countries—Holland, Switzerland, Austria-Hungary and Russia—where Germany can compete with Wales on account of more favorable freight conditions. The rest of the German home demand is covered by imports, chiefly from Wales. Owing to the great importance of Welsh plates, covering long periods in German prices are fixed on the basis of British quotations. Opinions are divided in Germany among those interested as to the influence of the German selling office on prices and business. Although the steadiness of the prices and the good quality of the German goods are admitted and it is acknowledged that overproduction has been avoided, there are yet many complaints. The works are accused of intentionally keeping production below requirements, but the chief grievance is the long period demanded for delivery, German works wanting from four to six months, whereas Welsh works supply within the same number of weeks. In connection with this, complaint is also made of the refusal of the selling office to bind itself to fixed periods of delivery, although buyers have to draw their supplies at stated times.

The tin plate selling office states that the complaints made by consumers are unfounded, maintains that production has been increased whenever possible and refers to statistics, according to which the production of tin plates in Germany rose from 13,800 tons in 1887 to 47,699 tons in 1904. The increase in the import of tin plates from Wales of late years is attributed to the rapid growth of the demand since 1896, with which, in spite of all endeavors, it was impossible for the production to keep pace. It is maintained that the following circumstances prevented an increase of production: Unremunerative prices; extensive speculative sales of Wlsh plates, covering long periods in advance; the commencement of the bonded trade; the scarcity of workmen and raw materials; the discontinuance of tin plate manufacture at the Schalke works, and the impossibility of procuring the necessary plant for producing the tin plate, all the engineering works being overfull of orders.

In referring to the recent government inquiry into the working of the syndicate the Eisen Zeitung says that the leading question was why the German tin plate trade has not fought Welsh competition more successfully than has been the case. Prof. Wagner, one of the government commissioners, arrived at the conclusion that the German consumers were right in their contentions, and that it was a fact that the German syndicate had charged 50 per cent above Welsh prices but even then had not supplied as much as the demand required. The professor hinted that it would not be surprising if the consumers agitated for a lowering of the present protective tariff.

SHARING PROFITS.

System Successful When Tried in a Woolen Factory.

The benefits to employer and employe of a system of profit sharing was the topic upon which Mr. Theodore Cooke Taylor, member for the southeast division of Lancashire in the British house of commons, addressed the members of the Canadian Club, Toronto, recently. Mr. Taylor inherited a woolen manufacturing business which had been in his family for four generations, and which employed 600 hands. He considered that his employes had certain claims upon him, and these claims he set about meeting by introducing the profit sharing system. At the end of each year a proportion of the profits was given to the workers in the shape of £1 shares of stock, which carried no voting power, but upon which dividends were paid.

Mr. Taylor said he had studied in every way to make identical the interests of caital and labor in the business. After 13 years' experience with the profit sharing system, he was completely satisfied with its success, and could recommend it as both scientific and sane. He would not advise those whose sole object was to make money to adopt such a system, for they would be disappointed. His own motive in instituting profit sharing was altruistic, but he found that he had not lost money by it, while he had gained immensely in happiness and comfort in his business. The workpeople took more pride in their work and the success of the company, the best employes stayed with the establishment, and all the workers were learning lessons of thrift, conscientiousness, and intelligent interest in the business. Profit-sharing was not a panacea for all industrial evils; it could not make a bad business good, but it would make a good business better. It repaid the employer, and it dignified and glorified the employe's life.

If the young men of the upper classes in Great Britain, said Mr. Taylor, realized that they would be serving their country as well by taking an intelligent part in industrial progress as they by taking up military service, a new form of patriotism would be developed. It was not from the rank and file that industrial reform would come. Labor unions and employers' associations were all right in their place, but they were antagonistic, and warfare was costly and wasteful. It was only by working together that progress was made. Profit sharing was one of the simplest and surest means of establishing good will between capital and labor.

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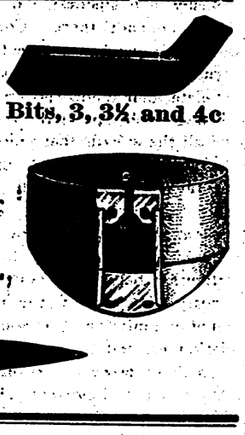

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

John Bindley Director.

One of the largest consolidations in the history of Alabama has been reported to the secretary of State at Montgomery by officers of the Southern Steel Company, of Gadsden, a corporation with a capital stock of $16,000,000. The new company represents a consolidation of all the interests of the Alabama Steel and Wire Company, of Gadsden, and the Underwood Coal and Iron Company, of Blount county.

The officers of the Southern Steel Company are: Everett T. Schuler, president, Gadsden; George H. Schuler, vice president and treasurer, Birmingham; R. D. Carver, secretary, Birmingham. The directors of the company, besides the Schulers already named, are Harrison B. Schuler, of Saratoga, Fla.; John Bindley, of Pittsburg; C. Van Camp, of Indianapolis; Moses Taylor and B. Van Cortlandt, New York.

The N. and G. Taylor Company, Philadelphia, is putting in additional equipment at its Cumberland rolling mills for the manufacture of soft steel billets in the lighter sections up to 3½ in. square. This addition was made possible by recent increases in the steel-making capacity of the plant and further improvements are planned to enlarge the output of sheet and tin bar for its own requirements and billets for the trade. The improvements will be in operation by the end of the year.

Live and let live—remember the editor.

PASTOR RUSSELL'S SERMON

THE PRESENT TIME AND THE WORLD TO COME.

The Present Call a Limited One.—Times and Seasons in the Divine Arrangement.

Donora, Pa., December 10.—Pastor Russell of Allegheny, Pa., preached here this afternoon and evening. His discourse in the afternoon, reputed to be an antidote for infidelity, was entitled "To Hell and Back, Who Are There? Hope for the Return of Many of Them." We report the evening discourse from the text, "He shall receive an hundrdfold now in this present time, and in the world to come eternal life."—Mark 10:30.

The context tells us that Jesus had been explaining the difficulties and hindrances attending the Kingdom of heaven class and that these difficulties especially bar the way of the rich and influential and learned, in harmony with the Apostle's words, Not many wise, not many great, not many learned hath God chosen, but the poor of this world, rich in faith, to be heirs of the Kingdom. (I Cor. 1:26; Jas. 2:5.) The Apostles were astonished at this, for in their day as in ours the wealthy and learned were regarded as the special representatives of religion. The thought that not many of these would gain an entrance to the Kingdom class caused the unlearned and fishermen, who had become the Lord's followers, to query respecting what opportunities they would have if the rich, the learned, the influential, the outwardly religious would have so poor a show.

Our text is a part of our Lord's reply. Peter's remark was, "We have left all and followed thee," which implied the query respecting how such sacrifices would be dealt with. Our Lord replied, "Verily I say unto you, there is no man who has left houses or brethren or sisters or father or mother or children or lands for my sake and the Gospel's but he shall receive an hundredfold now in this time, and in the world to come eternal life."

"AN HUNDREDFOLD IN THIS TIME."

Our Lord's words here seem at first glance to justify the teaching of numerous Sunday-school superintendents and pastors, to the effect that a consecration to the Lord brings worldly influence and wealth an hundredfold. It is common in our day to point to the prominent business men and bankers, who are generally members in some of the nominal churches, as corroborations of this thought—bright and shining examples of how the Lord blesses those who become church members. But such ideals are often shattered in this our day, as bank irregularities or defalcations or losses or exposures or insurance investigations disclose the fact that much of the wealth of this world is secured in a manner which the whole world recognizes as disreputable, dishonest, and certainly far from the standard of the Golden Rule which our Master laid down. And when we hear the Lord's word assuring us that not many wise, not many learned, not many rich, not many influential will enter the Kingdom at all, and that the few of them who do enter will come through great tribulation and difficulties, we see that our Lord's words in respect to the hundredfold blessings of this present time can not refer to earthly wealth.

LEAVING ALL TO FOLLOW CHRIST.

This thought is confirmed by the Apostle's statement that those respecting whom he inquired had left all to become the followers of Jesus in doing the Father's will, and our Lord's word also confirms the same thought. It is not those who have accumulated houses and lands, but those who have left them for the Lord's sake and for the Gospel's sake—for the privilege of giving a faithful witness to the Truth—it is this class that is to have an hundredfold more in this present time.

But how can we leave these earthly things and earthly privileges and comforts and yet have an hundredfold more of them? Well, in order to understand this matter thoroughly we must experience it: (1) We must leave or forsake earthly things, surrendering them to the Lord, making a full consecration of all before we come into the position where he will give us the hundredfold in return. Not many are ready or willing to make such a consecration of their earthly all, and not many, therefore, are in line to receive the hundredfold blessing. The few who do take up their cross and forsake earthly advantage and seek chiefly the Kingdom of God, these alone can understand fully respecting the hundredfold of the Lord's blessing.

Our Lord did not mean that we would have an hundredfold houses for every one forsaken, but he did mean that we would have an hundredfold more of blessing, comfort, joy, in our sacrificing of these earthly interests than if we had held fast to them. The hundredfold blessing consists largely in the hopes which are begotten in our hearts through the divine promises, which the Apostle terms exceeding great and precious promises by which we may obtain the divine nature. (II Pet. 1:4.) These hopes and promises are so glorious that all earthly things fade into insignificance in comparison with them, so that each one of this class may be able to say with the Apostle of old, respecting the sacrificed things of an earthly character, "I count all things but loss . . . that I may win Christ and be found in him." (Phil. 3:8.) I count these things not worthy to be compared with the glory that shall be revealed in us (Rom. 8:18.) I forget the things that are behind and am pressing on to the things before—for the prize of the high calling of God in Christ Jesus. (Phil. 3:13-14.) These heavenly glories which belong to the future are made so real, so precious to the truly consecrated, that they more than fill the losses and sacrifices of this present time an hundredfold.

THE NOMINAL AND THE REAL CHURCH.

In all denominations of Christians there are probably some sincere ones of the consecrated class described in our text: some whose hearts are not set upon earthly homes or friendships or attachments of any kind, but set upon the heavenly things, the things above; some who are not living for the things of the present time, but for the life and glories which the Lord has promised us in the future. The mass of Christians of all denominations constitute the nominal Church, and here and there amongst the many in all denominations are found the few, the "little flock," whose condition is described in our text—who have forsaken all earthly interests and hopes and advantages and have voluntarily and gladly cast in their lot with him who was rich and for our sakes became poor; him who was despitefully used and persecuted for righteousness sake; him who laid down his life for the Truth and the brethren in accordance with the divine will; him who went about doing good. (II Cor. 8:9; John 15:20.) All such, whoever and wherever they may be, are the Lord's jewels, his little flock, his Bride class, the members of his "body." While a larger number may constitute a general household of faith, these are God's very elect who, when their trials shall have been passed successfully, shall constitute the Church of glory, and will during the Millennial age be God's agents, through whom blessings shall flow to all the families of the earth.

It is to this class, this little class of followers in the footsteps of Jesus, that the Lord assures an hundredfold more in this present time. And they get it. Not only do they get an hundredfold more joy and blessing in fellowship with the Lord and the brethren, but in the Lord's providences they literally have brothers and sisters and fathers and mothers and homes more than an hundredfold, for wherever these may meet one another they are recognized by each other as being of the same spirit; the same mind of Christ dwells in them richly, and, abounding, manifests itself, so that, as the Apostle said of some in his day, they need not letters of introduction to one another, but can very quickly discern the spirit each is of. And in proportion as they grow in the spirit of the Master will they grow in fellowship of spirit toward all who are truly his, all the pilgrims in the narrow way toward the heavenly Kingdom; and they will not only delight in sharing with each other such temporal good things as each may have need of. The spirit of Christ in these will lead them to do good unto all men as they have opportunity, but especially unto the household of faith.—Gal. 6:10.

"IN THE WORLD TO COME."

In the world to come these are to receive eternal life. True, there is a sense in which the Scriptures speak of the Lord's followers as already possessing eternal life, but this is merely by faith. In the same sense that we now see the crown of glory which is laid up for the Lord's followers, we may now appreciate the life eternal which will then be granted. Thus the Lord speaks of us as having passed from death unto life. The new life has begun in us although it has not yet been perfected, nor will it be until the "world to come."

"The world to come:" how peculiarly that phrase would strike the majority of minds if they would but examine it. We all have been taught and have been accustomed to think of going at death to some other world—a world of torture, of devils, of fire, etc., or a world of bliss and heavenly fellowship. By reason of having studied the creeds handed down from the Dark Ages, and having neglected the study of the Word of God, a few have noticed that the hopes set before God's people all through the Scriptures is that there is to be a world to come—that we can not go to it but must wait until it comes to us. The resurrection belonging to that world to come, the reward of God's people, belongs down there, and also at the same time the rewards of the wicked for their evil deeds of this present time, for every willful transgression against light and knowledge.

"The world to come" signifies that epoch, age or dispensation that is to come. We can not hasten its coming, for, as our Lord explains, its times and seasons the Father hath put in his own power. We nevertheless find something in the Scriptures that relates to these times and seasons, and gives us sometimes obscure and sometimes specific presentations respecting that glorious time and the wonderful events then to be accomplished. The epoch preceding the flood is scripturally termed the "age that was." The dispensation or condition of things prevailing since the flood up to the present time, and about to end in a great time of trouble at the second coming of Christ, is scripturally called the "world that now is," the age or dispensation at present. Again the Apostle calls this "the present evil world," because evil, ignorance and superstition now predominate, now hold control of the world's affairs. Similarly Satan is called the prince or chief of this age. Unrestrained by the Lord Satan now works in the hearts of the children of disobedience. (Eph. 2:2.) And since they constitute the vast majority of the race, Satan the de facto "prince of this world," who has nothing in Christ, nothing in common with the hope of the Church his body, but is an opponent, an adversary, whole rule must come to an end before the long-promised Kingdom of God can take its place.

FIERY TROUBLE TO END THIS AGE.

The entire Bible points to the end of this age as being the time for the transfer of the dominion of earth from the control of Satan and ignorance and sin to the control of Christ and his glorified Church and a reign of righteousness. The trouble will be the natural result of the antagonism between the prince of darkness and the prince of light, between error and truth, between sin and righteousness.

As soon as the work of the present age shall have been finished, as soon as the class mentioned in our text shall have been elected or chosen out of the world, as soon as those who have the hearing of faith and the eye of faith have forsaken all to follow the Master, and be tested along the points of self-denial, then this present age will close and these elect ones will receive the reward mentioned in our text—"in the world to come eternal life." More than this, the faithful overcomers are promised elsewhere a share with the Lord in his throne in his Kingdom, as he said, "To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21.

HOW THE NON-ELECT ARE LOST

When we say that all the non-elect are lost, we do not mean what others would generally mean by the statement. We are standing close by the Bible, not only in our phraseology but in the meaning which we attach to it. The whole world was lost through Adam and his disobedience; the whole world thus came under condemnation of death, the curse; and although Christ has redeemed the world and has paid his life a ransom for all, yet only the Church class has yet been found. The remainder of mankind are like lost sheep, gone astray from their Creator through sin and degradation. We who have heard the voice of God speaking peace by Jesus Christ have been found of him, have returned to him, to the Shepherd and Bishop of our souls, have already been blessed an hundredfold in this present time and are to be his special treasure, his jewels in the end of this age, in the beginning of the world or age to come, when our Lord shall come to make up his jewels.—Mal. 3:17.

The rest of the world, then, are still lost, because they have not yet been found, because their eyes are blinded by the god of this world and the false doctrines, superstitions and ignorance which as a dense cloud has hindered them from seeing the grace of God in Christ Jesus. Their ears are dull of hearing for the same reasons—they know not neither do they understand.

But is the world to remain forever lost? Will only the little flock who are now able to exercise the hearing of faith and the sight of faith—are these alone to be the saved? Of such alone will be the elect, the Scriptures distinctly tell us, but they also assure us that these elect ones, when glorified with the great Shepherd, will be associated with him in the work of blessing all the sheep that now are lost—bringing all mankind to a knowledge of the Lord and to a knowledge of the glorious provision that they may attain eternal life by disobedience to the arrangements of the Millennial Kingdom.

When in that glorious "world to come" or new dispensation the knowledge of the glory of God shall fill the whole earth and all mankind be brought to a clear understanding of the facts—that God loved the world while yet sinners and provided a redemption through the blood of his Son, and that whosoever will may return to the Father's fold through him—then we believe that many will be gathered into the Lord's fold who can not be gathered now, because of the restrictions placed about the same, the narrowness of the way and the requirement of the ears and eye of faith. Whoever, then, will not improve those glorious opportunities to become members of the Lord's sheepfold will be counted as goats, as followers of the Adversary, as opposed to God and to righteousness, and as such we have the assurance that they will be utterly destroyed from amongst the people, so that eventually every voice in heaven and in earth and under the earth shall be heard giving thanks to him who sitteth upon the throne and to the Lamb for ever and ever.—Rev. 5:13.

"OTHER SHEEP I HAVE."

Our Lord referred to these other sheep of the Millennial age on various occasions. For instance, he particularly describes the work of the Millennial age in separating those sheep from the goats during that thousand-year period, and that at the close of that testing all the sheep will be at his right hand of favor and all the goats at his left hand in disfavor, and how they will then be with Satan utterly destroyed, experiencing the everlasting punishment of an utter destruction, from which there will be no awakening, no resurrection, no recovery.

Again our Lord spoke of this same class saying, "Other sheep I have which are not of this fold; them also I must bring, that they may be one fold and one Shepherd." (John 10:16.) He was speaking to our flock of sheep, spiritual Israel, whom he was gathering out from amongst nominal Israel and subsequently from amongst the Gentiles. We are now the Lord's sheep; he is our Shepherd or caretaker. Under his protecting care we have the blessing represented in the twenty-third psalm. We are glad, too, to note that the other sheep, now lost, the world in general, blind and deaf, will be found of the Lord shortly, and that so many of them as will have their eyes opened and their ears unstopped, and may become truly one with the Lord and with all those who are in harmony with him on every plane of existence.—Eph. 1:10.

"IN THAT DAY."

Everywhere throughout the Bible we have references to "that day"—pointing us to a coming epoch vastly different from the present time—pointing us to the world to come and its Millennial Kingdom glory, and the wonderful blessings that are then to be poured upon the world of mankind. It will be in "that day" that the seed of Abraham shall bless all the families of the earth. Our Lord Jesus is the Head, the Chief of this seed of Abraham; and the faithful ones mentioned in our text, the elect of this Gospel age as his Bride and Joint Meirs in the Kingdom, will be members also of this seed of Abraham, as the Apostle declares, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29.) The promise is that in this seed, which is now in process of development, and which in the world to come, the age to come, shall get eternol life—in this seed all the families of the earth shall be blessed. And this in turn means, not only a blessing for those who will then be living at that time, but also a blessing for those who have gone to the great prison-house of death in the calling of them forth from that prison, from the grave, from the sleep of death, that they may come to a knowledge of the Truth, that they may have a share in the great mercies and blessings vouchsafed to the whole world of mankind by the heavenly Father, through him who loved us and bought us with his precious blood.

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Remarkable Expansion Shown in Last Five Years.

No other branch of the steel industry has made such rapid progress in the last five years as wire. Five years ago the country was consuming about 40,000 tons of wire for fencing purposes. Last year about 350,000 tons were sold, representing an increase of about 90 per cent. This is but one instance of the rapid strides of the wire industry, the capacity of the mills having increased 35 per cent since the organization of the United States Steel Corportion.

In commenting on this the Wall Street Journal says: It is likely that the output of wire this year will exceed that of last. In 1904 the steel corporation produced 1,226,610 tons as compared with 1,126,605 tons in 1903. This was the only branch of the steel industry that last year showed an increase in output as compared with 1903.

Unlike some other branches the capacity of the wire mills of the country is considerably in excess of consumption. A leading wire producer says the mills of the United States Steel Corporation alone are able to satisfy the demands of the entire country for several years to come.

The American Steel and Wire Company, it is said, could produce 1,700,000 tons of wire a year if it was called upon to do so. The normal production of the independent mills is given as about 350,000 tons a year.

The development of foreign markets has opened an important source of outlet for American wire mills, and consequently those which would under other conditions be idle most of the time are kept in operation.

A representative of the American Steel and Wire Company says the situation is strong and the relations between the various mills harmonious. The policy of the steel corporation in keeping down prices to a reasonable level has had a good effect on the trade in general. "Consumers," said he, "can not argue that wire prices are too high. The margin between the price of steel and wire nails is, for example, about $10, taking $26 for billets and $36 a ton for wire. The steel has to be rolled and the wire drawn, cut and kegged at our own expense. From that it is evident that not a very wide margin of profit remains to the manufacturer. A one time wire was selling 500 per cent above the current prices."

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Brockton (Mass.) Shoe Stitchers' Union, with more than 3,000 members, claims to lead the world for the payments of sick and other benefits. Its income from dues reaches the vicinity of $40,000 a year. Benefit payments make the largest outgo. It orders its international stamps in $2,500 and $5,000 lots.

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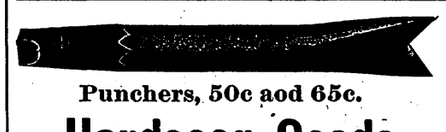

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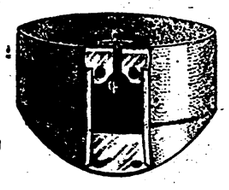

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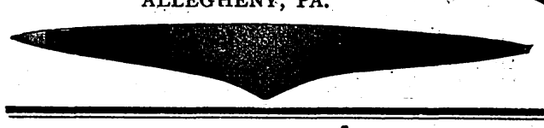

SOUTHERN STEEL MERGER.

Wall Street Gossip About Republic Company and T. C. I.

A New York special says:

There appears to be something more than manipulation underlying the sharp and sensational movement in the shares of the southern iron and steel companies. Wall street has not been able to solve the problem, and financiers in a position to explain do not seem inclined to acquaint the Street with the facts. That a change in control of the Tennessee Coal and Iron Company, the dominating factor in steel in the south, has taken place seems evident from the 25-point advance within the last few days. Like the LaBelle incident, all the large iron and steel concerns of the country deny they are identified with the movement in the southern steel shares.

Judge E. H. Gary of the United States Steel Corporation, O. S. Guthrie, chairman of the board of directors of the Republic Iron and Steel Company, and President Maben of the Sloss-Sheffield Steel and Iron Company, say they are as much in the dark as any one. This much is known: A great deal of the stock of the Tennessee Coal and Iron Company that has changed hands of late has been transferred to Moore and Schley. Mr. Schley, according to the books of the Republic Iron and Steel Company, owns 30,000 shares of the stock of the latter corporation and is an influential director of the same. C. S. Gates and Company have also been large buyers of Tennessee Coal and Iron and Sloss. John W. Gates is the most influential director of the Republic, and urged his friends to purchase the southern steel stocks before they started on their upward movement. These facts, ordinarily, would give substantial basis for the stories that the Republic was after the southern iron properties with the object of merger, but Chairman Guthrie and George R. Sheldon, directors of the Republic, declare the latter corporation is in no way interested in such a deal.

Union marble workers in Boston, Mass., all have the eight-hour workday. The setters have a minimum wage of $3 a day, the helpers $2.50 and the polishers $2. The demand will be made soon for 50 cents a day more for setters and polishers and 30 cents for the helpers.

The Reigning Princess.

Every girl who has married and moved to another town learns in course of time how it feels to be a monarch who is deprived of his kingdom. She is a princess before marriage and has the front room upstairs. She marries, moves away, her sister next in years becomes the reigning monarch, and when the married woman returns home on a visit some years later she finds herself relegated to a back bedroom, with her sister, the princess, on a throne in the front room.

The Queer Part.

"Mary," said a Kansas City (Kan.) man to his wife recently, "I had a queer dream last night. I dreamed you had a pair of wings St. Peter had just given you and I was trying to fit them on you. Wasn't it queer that your wings didn't fit you?" "Yes," she replied, "but that wasn't the queerest part of it." "What was?" "The fact that you were there," she replied.

A most important labor decision was recently handed down in Chicago. If a labor union tells a contractor its men will not work with a non-union man, and if as a result the non-union man is discharged and is unable to secure employment on account of the attitude of the union toward him, the union is not liable for damages to the non-union man.

The last legislature of Minnesota passed a bill providing for the establishment of a free employment bureau. An appropriation of $1,750 per annum was made for the maintenance of the same. Since opening on June 1 last, the bureau has placed 4,219 persons in positions at a total expense of $938.57, an average of less than 39 cents for each person.

Wheeling $1.50 Sunday Excursion, Pennsylvania Lines, Two Trains. Leave Pittsburg Union Station 6.50 a. m., Central time, or 8.20 a. m. train with parlor car. Excursion tickets good on both.

In Denmark the strike in the textile trade has now laseed about 12 weeks, about 3,000 workers, men and women, being involved. Early in September a joint meeting of the executives of the manufacturrs' and the workers' organizations took place, but without result. At a subsequent general meeting of the manufacturers' society the revised proposals of the workers were rejected.

Labor Tribune

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HANDSOME PREMIUM OFFER.

The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

Haywood On Trade Unions.

"Trade unions are nothing more or less than a labor monopoly. They are trusts just as much as the Standard Oil and Sugar trusts. They attempt to restrict the supply of labor in order, as they think, to hold up wages. Through the apprentice system they are making tramps of hundreds of young men by denying them the right to learn a trade. They attempt to dictate to employers whom they shall hire and how much they shall pay. They do not permit employers to give young men a chance to better their conditions.

"The American Federation of Labor people say the American Labor Union is too radical. It is due to the fact that we have been holding up the trades unions until we are tired of it."

Haywood was the leader in the Cripple Creek troubles and sent out speakers and letters asking aid from the unions.—Quoted from interview in the Denver Post.

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Love one—and other.

PASTOR RUSSELL'S SERMON

THE ELIJAH MESSAGE—THE VOICE IN THE WILDERNESS.

Vainly crying, "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

PASTOR RUSSELL'S SECOND DISCOURSE ON THE ANTITYPICAL ELIJAH.

Reading, Pa., December 17.—Pastor C. T. Russell addressed two attentive audiences in the Auditorium to-day. His evening text was, "The voice of one that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."—Isa. 40:3.

All four of the Gospels quote our text and apply it to John the Baptist. John the Baptist was the Elijah to all those who had the hearing ear and understanding heart to appreciate the message and to accept Jesus. And yet, as we pointed out, John the Baptist did not fulfill by any means all that was predicted respecting the antitypical Elijah and his ministries which would be introductory to the Christ of glory. Indeed we have John's own word for it that he did not fulfill all the requirements and conditions appertaining to the Elijah, for when he was asked point blank the question, "Art thou Elias?" he answered, "I am not." (John 1:21.) In the power and the spirit of Elijah he did an introductory work to Jesus in the flesh, just as the greater Elijah, the Church in the flesh, has for nearly nineteen centuries been doing an introductory work as respects the great Christ of glory, Jesus the Head and King, the Church members of his body and associates in his Kingdom.

John the Baptist did literally enough dwell in the wilderness and preached there, thus typifying the experiences of the Church, which, during a large portion of this Gospel age, has been in the wilderness or hidden condition as respects the world and worldly history. Revelation tells us in symbolical language of how the Church fled into the wilderness condition for 1260 symbolical days—1260 years—which period ended with the year 1799. Since then the true mouthpiece of the Lord, his true messengers, the loyal members of the Elijah class, have gone forth from the wilderness condition, and the voice of their message is again heard in the world though they are still separate—in spirit at least—to Churchianity, Babylon, and the world, Egypt.

John the Baptists' message to those who would hear him, "Repent for the Kingdom of heaven is at hand," has been similarly the message of all the truly consecrated of the Lord. The announcement is a two-fold one, first that the Kingdom is about to be established, and secondly, that repentance and reformation are necessary to its proper reception and a share in the blessings which it will bring. Notice how much more accurately the description of our text fits to the antitypical Elijah than it did to John the Baptist, who did something of the Elijah work to the Jewish nation as the body of Christ in the flesh has done to Christendom. The voice does not declare that there is no wilderness, that there is no desolation, that everything is satisfactory and all right; it does not declare that God's Kingdom has come and that his will is being done on earth as it is done in heaven. Quite to the contrary it declares that the Kingdom is to come, and that preceding it all who hear the message should join in preparing the highway or making right conditions for the reception of the Kingdom, that the world might receive God's Kingdom with joy and thankfulness and great blessing.

When John the Baptist, as representing this Elijah in a small way, made this proclamation to the Jewish nation, his message was received only by the few. The great majority had neither ears to hear nor hearts to understand and appreciate the things which he called to their attention. Self-satisfaction filled the hearts which should have been seeking reconciliation to the Father through the Redeemer. Those who did receive John were those who were ready subsequently to receive Jesus. The rejection of John by fleshly Israel meant the rejection of Jesus as their Messiah, and meant also his rejection of them and the consequent great time of trouble which came upon that nation.

ELIJAH'S MESSAGE NOT APPRECIATED.

Similarly the message of the antitypical Elijah, the message of the true Church, the body of Christ in the flesh, has not been heeded by the world, has not been heeded by the nominal mass of Christendom. We may apply our Lord's words again here, and see that if Christendom had heard the message of the antitypical Elijah they would be ready now for the second advent of Jesus, ready to welcome his Kingdom, glad to have it established in the world; they would have been praying from the heart what some of them have been praying from the lips, "Thy kingdom come, thy will be done," etc. But rejecting the antitypical Elijah, Christendom is unprepared for the Kingdom. Indeed it is perhaps more out of harmony with the conditions of the Kingdom than it ever was before. There never was a time when greed of gold seemed to have such power over all the civilized world as now; there never was a time when people in the most trusted positions rendered such poor accounts of themselves; never a time when so many proved unfaithful to their trusts. And all this greed for wealth and for power, the two being linked together to-day, means a very opposite spirit from that which must prevail under the Kingdom conditions when the Golden Rule will be enforced by the iron rod of power, when justice will be laid to the line and righteousness to the plummet, when the humble shall be exalted and the proud shall be abased. In a word the world is probably less prepared for the Kingdom than at any other time of the world's history so far as the governments and representatives of the people are concerned, so far as their preparation for the Kingdom by any highway of righteousness and holiness, the straightening of the crooked things and the smoothing of the rough conditions, are concerned.

THE ALTERNATIVE IS THE DIVINE CURSE.

The failure of the antitypical Elijah class to establish in the world a highway of holiness and righteousness through the message they promulgate means, as described in our last Sunday's discourse, that as the Jewish nation rejected Christ and passed into a great time of trouble, so Christendom, now rejecting his Kingdom on a spiritual plane at the time of its proper establishment under the whole heavens, will in turn be rejected as Israel was, and the time of trouble shall again come, which will resemble the trouble upon Israel except that it will be world-wide, a time of trouble such as was not since there was a nation. This is the curse of the Lord referred to in our last Sunday's discourse in connection with the declaration that the antitypical Elijah must turn the hearts of the fathers to the children, else the Lord would come and smite the earth with a curse.

A sufficient time has been allowed for the promulgation of this message of reformation and preparation for the Kingdom. Indeed, as we have heretofore noted the length of the Jewish age, proclaiming the Kingdom of Christ was 1848 years from the establishment of that nation until the offer of the Kingdom by our Lord when he rode to Jerusalem on the ass. And similarly the Gospel age has been a proclamation of 1848 years, reaching from Pentecost to the announcement of the second coming, presence of Christ, and his Kingdom in process of establishment in 1878. As the Jewish nation was rejected at the end of that 1848 years of favor, and matters began to shape for the utter destruction of the nation, accomplished in thirty-seven years, so here we understand that Christendom has been tried in the balances and found wanting, and the decree of the Lord is that the time of trouble shall come which will thoroughly humble the hearts of mankind and bring them into a condition where they will be ready for the blessings he is to give, blessings to which they did not respond willingly and voluntarily throughout this Gospel age.

When the time of trouble shall have wrecked the present institutions in anarchy, and when the world shall cry out to the Lord as the prophet represents that it will do, earnestly desiring the reign of righteousness, then will be accomplished the things which the Church has been declaring should now be accomplished if a sufficient number were willing to do so, namely, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Mankind has not responded to this appeal to cast up a highway of holiness and righteousness. On the contrary, the various advantages of earth have been exploited for individual aggrandizement, and selfishness has continued to be the law instead of righteousness and equity. But the Lord will delay no longer; he is about to set up his Kingdom; he is about to establish the highway of holiness, and he so tells us elsewhere through the prophet, A highway shall be there and it shall be called a way of holiness, and the redeemed of the Lord shall go up thereon. In a word, that which mankind would not naturally respond to in the present time will be forcibly established in the future time, and meanwhile, because of unwillingness to respond, a time of trouble will come upon the whole earth, turning the sweets of selfishness and aggrandizement to the vingar of disappointment, chagrin and loss.

EVERY VALLEY TO BE EXALTED.

The Elijah voce was to do more than merely call upon men to prepare a highway of holiness and righteousness in the present time. It was to proclaim, as the text shows, that whether they would hear or whether they would forbear the Lord would carry out his great and wonderful plan. Thus we find it positively stated: "Every valley shall be exalted and every mountain and hill shall be made low." When the Lord undertakes this matter of the leveling of the condtions of society, bringing down the great ones and mighty ones, the princes of earth, financial, political and social, and lifting up the humble ones represented by the valleys, the masses of mankind, there will be no doubt at all that eventually all the crooked things shall be straightened out and all the difficult and rough places, social, political and financial, shall be smoothed out.

Our Lord declared, pointing down to our day, to the time immediately preceding the establishment of his Kingdom in power and glory, that every secret thing should be revealed, every hidden thing should be brought to light. (Matt. 10:26.) We may assume, therefore, that it is in harmony with this devine arrangement and program that at the present time the great things, social, political and financial, are being brought to light, being brought to the surface almost miraculously. The result is to more and more shake the confidence of the people in their teachers, representatives and rulers. More and more they will be inclined to have confidence in no one, and conclude that it is a matter of every man for himself. The result will be, what the Scriptures so clearly foreshow, an anarchous period in which each will be striving with his hand against his neighbor for his own personal advantage.

JUDGMENT FIRST, THEN THE GLORY.

The prophecy proceeds to outline not only that the voice of the antitypical Elijah would be heard in the wilderness, vainly crying that the way of the Lord should be prepared, but, secondly, that ths work of leveling society, bringing down the great and lifting up the humble, will be accomplished—accomplished as we have seen by the great time of trouble which will come as a natural consequence of the rejecton of the Lord's guidance, and yet come as a specially foreknown and prearranged chastisement of the Lord; and following this comes the statement that "then the glory of the Lord shall be revealed, and all flesh shall see it together." (Isa. 40:5.) The result of the time of trouble will be the opening of the eyes of understanding of all the world, so that all shall see the grandeur of the dvine plan, the divine arrangement.. All shall see God's plan to be glorious in the extreme. As the heavens are higher than the earth so will his ways be seen to be higher than man's ways. While the world will dread the dark day of trouble even now impending, yet after it shall have passed and after the glorious Sun of Righteousness shall have arisen with healing in his beams, after all the world shall behold the glory of the Lord thus manifested in the establishment of his righteousness and justice in the earth, the hearts of all will be made glad, and they will rejoice that God's wisdom and love, his mercy and justice, failed not in the establishment of the Kingdom, even though it required so great, so awful a time of trouble to bring it about, because of the unwillingness of mankind to respond to the divine invitation through the Elijah class.

GOD'S UTERANCES SURE.

As though anticipating the query of our minds as to how we can be sure that these results will be brought about, since we have seen more than eighteen centuries of Gospel proclamation and urging to repentance and preparation for the Kingdom—how can we know that the great time of trouble will bring it about, and that all flesh shall recognize the grandeur of the divine Kingdom, and the blessings resulting? The answer of the Lord through the prophet to our query is in few words, "The mouth of the Lord hath spoken it." (V. 5.) Ah, yes! The difficulty now is that few are able to hear the word of the Lord, few are prepared to believe his testimonies respecting the future, and yet he declares, "My word that goeth out of my mouth shall not return unto me void," etc. How surely then the message which was given to the Elijah class and which the world has not heeded will be accomplished, fulfilled, and fulfiled in a way which the world would not expect, but fulfilled nevertheless, although through the severity of a time of trouble upon mankind.

This is one of the great lessons which the world is to learn, namely, that the heavenly Father knew the end of his plan from the beginning, and that he foretold the affairs of the world, not by way of forcing results, but that mankind mght learn of his wisdom and of his ability to discern the end from the beginning in every matter; and that learning also of his glorious character of justice and mercy and love all who desire his fellowship and seek it might be able to place absolute confidence in his every arrangement for their welfare.

"ALL FLESH IS GRASS."

The succeeding verses, 6—8, correspond well with what we have already seen and intimated, that at or about the great time when the crooked things would be straightened and the rough place smoothed and the mountains and hills brought low and the valleys exalted, preparatory to the revealing of God's glorious character to all mankind, there would be a special message sent to the Elijah class — "Cry. All flesh is grass, and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it." Surely in this parable the grass represents the people. The intimation is that the grass does not represent the saints, but the people who are not in relationship with the Lord, and this picture of the withering of the grass and the fading of the flower is but another way of telling us of the time of trouble which will wither all human hopes and blight all human prospects and turn the world upside down temporarily, until the blessing of the Lord shall come again upon them through the Kingdom — until the times of restitution of all things which God has spoken by the mouth of all the holy prophets shall bring them the refreshing from the presence of the Lord, the blessings of his favor, the forgiveness of their sins, their reconcillation to him through their Redeemer.

"SPEAK COMFORTABLY TO JERUSALEM."

It is the Elijah class that is referred to in the first and second verses of the context, "comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare (appointed time) is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

We cannot here go into details respecting the fulfilment of this prophecy but will merely refresh the memories of those who have already read on this subject in the second and third volumes of Millennial Dawn.

The time indicated by this prophecy, when Israel would have received its double or second portion or experience at the hand of the Lord, we have already shown was 1878 A. D. In that year Israel's disfavor, rejected of God, reached the exact period of length to that which had previously been their period of favor. It was then that the message was due to go forth to the Jew to the effect that the disfavor would beginn to pass away and divine favor again to return to the Jew — though it was pointed out with equal force that the favor of the Lord for a perod of thirty-seven years would be accompanied by a great trouble, and that not until the close of that period and the glorification of the Gospel Church could the divine favor come fully back to natural Israel, as we read in the words of the Apostle, "They shall obtain mercy through your mercy." In other words, natural Israel shall come again into a place of harmony and favor in the end of this age, divine mercy being manifestet through the glorified Christ, the Church.

What we are now pointing out is that this message of comfort to natural Israel, which was due to begin to be proclaimed in 1878, was part of the message of the antitypical Elijah — the Church, the body of Christ this side the vail. Israel's sins are to be pardoned, blottet out, even as a little later on the sins of the whole world are to be blotted out, just as at the present time the household of faith have their sins forgiven on condition of their acceptance of Christ and their consecration to endeavor to walk in his footsteps. Other prophecies, as we have seen, also show this double in Israel's history, that the one half was a period of favor with chastisement and the other half a period of total disfavor. The Israelites themselves are inclined to notice this matter and wonder at it. Only from the standpoint of the Lord's Word can we see that this comforting message is for them, and that ere long their blessing will begin and that the blessing of the Jew and the forgiveness of the sins of those who pierced the Lord is but the precursor of the still more widespread blessings of the Lord upon all the families of the earth.

ZION TO BE EXALTED.

Continuing the examination of our text, we note that verses 9—11 give a beautiful word-picture of the establishment of the Lord's Kingdom and the blessing it will be to all those who will respond to its favors. We read, "O, thou that bringest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" In such passages as these the symbolical use of the word mountain signifies kingdom, and hence these words in the prophecy signify the exaltation in the Kingdom of those who constitute the class, and who now tell the good tidings of coming blessings to a world which is not appreciatve of the message. Only a few have the ears to hear and the hearts to appreciate the word of God, and those few the household of faith, who are permitted to become members of the Elijah class now and of the glorious Zion hereafter, the Kingdom of glory.

Our message is then not only as to the glorification of the saints, but one also respecting the great honor and blessing and privilege that is coming to natural Israel, the prospective representative on earth of the heavenly Kingdom, which is invisiblle to men. It is the misson of the Elijah class to announce the Kingdom after this manner, to proclaim that the Kingdom is at hand, that the great Ruler of the World is about to take possession, that Messiah's Kingdom is the Kingdom of God, which shall ultimately prevail throughout the whole universe.

The message now to be delivered continues, "Behold, the Lord God will come with strong hand, and his arm shall rule for him (Christ is the arm of Jehovah, stretched down for our deliverance from sin and death, stretched forth in the time of trouble to dash in pieces as a potter's vessel all the hindering conditions and things now highly esteemed amongst men): Behold his reward is with him and his work (of recompense) before him"—to reward both the well-doers and the evil-doers according to their condition of heart. These rewards at the beginning of the Millennial age will mean great distress and trouble, because some will rightly deserve, on account of their selfishness and failure to appreciate and act upon the principles of righteousness, severe punishment or stripes, as the Scriptures express the matter.

The gracious assistances which the Lord will lend to all the families of the earth during the Millennial age are beautifully pictured by verse 11. All who then desire, after they have learned of the grace of God, will be permitted to become the sheep of the Lord's pasture—"He shall feed his flock like a Shepherd: he shall gather the lambs with his arm and carry them in his

(Continued on Fifth Page.)

Anchor Pain Expeller

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of the

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OF

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INSTITUTED AUGUST 4, 1876.

Affiliated on December 13, 1887, with the American Federation of Labor.

The General Offices of the Amalgamated Association are in Rooms 501-506 House Building, Smithfield and Water streets, Pittsburg, Pa.
Office hours—8 a. m. to 5 p. m.
'Phone 1410—Court.

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John G. Hagan, 527 W. Water street, Piqua, O.
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Finishing Division.

Joseph W. Rutledge, 206 W. Main st., New Albany, Ind.

Sheet Division.

Llewellyn Lewis, 609 Broadway, Martins Ferry, O.

Tin Division.

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Boiling—P. H. McGowan, 1315 Avenue C, Birmingham, Ala.
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Finishing—Eugene Donnelly, 1223 Russell avenue, St. Louis, Mo.
Sheet—Charles Hoffmeister, 1111 Gano avenue, St. Louis, Mo.
Tin—John Eynon, Box 626, Granite City, Ill.

Tenth District (Eastern).

Frank Clemens, 1221 Caphouse avenue, Scranton, Pa.
George A. Laub, 1205 W. Front street, Berwick, Pa.
W. J. Hurley, 68 Howard street, Cohoes, N. Y.

Officers and Corresponding Represenatives will please notify the Secretary-Treasurer promptly of any change in their addresses.

THE WEEK IN IRON CIRCLES.

THE MARKET AT LARGE.

The Iron Trade Review says:

"These are not ordinary times, for the production of pig iron is at an unprecedented rate, sales are ahead of production by several months and there is abundant evidence that many buyers have not covered for all their requirements. The cessation in buying came at a fortunate time to check what promised to be a runaway market, and the situation is now thoroughly sound.

"The iron ore situation continues to be of absorbing interest. If present prosperous conditions continue, shipments next year will amount to 38,000,000 tons. It is estimated that dock facilities at lower lake ports will be capable of handing 40,000,000 tons next year, but it is doubtful whether the railroads will have cars and trackage sufficient to care for such a tremendous tonnage.

"There is at present no probability of a general change on steel bars, structural steel, pipe and plates; although premiums will occasionally be paid for prompt shipments. The market for structural material in the east has shown increased activity. Specifications for structural steel from western sources are very heavy. The rail mill at Chicago has oversold its capacity for 1906, but has filled its contracts for this year and is now rolling on orders for 1906 shipment.

"At Pittsburg from 15,000 to 20,000 tons of foundry was sold on a basis of $18 for No. 2 for the second, third and fourth quarters of the year. Bessemer is firm at $17.50 at furnace, and some sales have been made at $17.45. While some southern iron can be bought for $14 Birmingham, for No. 2, the usual selling price is $14.50.

"The scarcity of crude steel continues to be an important feature. In Chicago only one mill is offering billets for sale and they are for forging purposes at $35 per ton. There is danger of mill operations being seriously embarrassed. Construction work on open-hearth furnaces at South Chicago is being hurried to meet the urgent demand.

"Very few sales of sheets are being made. Many consumers purchased heavily before the present schedule went into effect, and the outlook is that there will be much reselling next year. The demand for plates is not as strong as it was a few weeks ago.

"Coke prices are somewhat softer. We note one contract for 50,000 tons of furnace coke for delivery for the whole of next year at $2.50. The ordinary quotation, however, on highest grades of furnace coke is from $2.85 to $3.00."

* * *

PIG IRON.

Between 15,000 and 20,000 tons of foundry iron for second, third and fourth quarter delivery was sold on contracts on a base of $18 valley furnaces. Some Bessemer pig iron, but only a small amount, sold at $17.75, furnace, but the market is strong and steady at $17.50. Basic, which has been running along with Bessemer, is not as strong as the latter and $17.25 could probably be done on desirable lots. We quote:

Bessemer, Valley	$17 50
Bessemer, Pittsburg	18 35
No. 1 Foundry, Pbg.	18 60 to 18 95
No. 2 Foundry, Pbg.	18 10 to 18 35
Gray Forge, Pittsburg	17 10 to 17 60
Basic, Valley	17 25 to 17 50
Basic, Pittsburg	18 10 to 18 35

* * *

STRUCTURAL MATERIAL.

The mills are in no better shape than they have been for several months and have had no opportunity to catch up on their delivery, which is several months behind. As reported last week, mills have been handicapped to a certain extent by the scarcity of open-hearth material and the tonnage turned out is not the capacity of the mills on this account. We quote unchanged.

* * *

PLATES.

The anticipated advance of $2 a ton on plates has not yet been announced, although it is expected before the end of the month. The let up on new business being placed has to some degree given the mills a chance to feel a little easier, but the scarcity of open-hearth material has been felt. We quote as follows: Tank plate, 1-4 in. thick, 6 1-4 in. to 100 in., 1.60c, f. o. b. mill, Pittsburg. Extras are as follows per 100 lb.: Flange and boiler steel, 10c; marine, A. B. M. A. and ordinary fire box, 20c; still bottom, 30c; locomotive fire box, 50c; plates over 100 in. up to 110 in. in width, not less than 5c extra; plates 110 in. to 115 in. wide, not less than 10c extra; 115 to 120 in., not less than 15c extra; plates 120 in. to 125 in. wide, not less than 25c extra; plates 125 in. to 130 in., not less than 50c extra; gauges 7 and 8, 15c extra; No. 9, 25c extra.

* * *

RAILS AND TRACK MATERIAL.

There has been but little, if any diminution in orders for rails and the demand for light rails continues as strong as ever. Quotations same.

* * *

SHEETS.

While no definite announcement has been made to the effect that a still further advance is to be made there is a feeling that it will come before the first of the year. The buying has been of fair volume at the recent advance. The scarcity of steel has been felt to some extent. The leading interest announces it has 95 per cent of its sheet mills and 80 per cent of its tin plate capacity in operation. We continue to quote: American Bessemer steel sheets, box annealed, cold rolled, one pass: Nos. 11-12, 1.90c; Nos. 13-14, 1.95c; Nos. 15-16, 2c; Nos. 17-21, 2.05c; Nos. 22-24, 2.10c; Nos. 25-26, 2.15c; No. 27, 2.20c; No. 28, 2.30c. Galvanized: Nos. 10-11, 2.25c; Nos. 12-14, 2.35c; Nos. 15-16, 2.45c; Nos. 17-21, 2.60c; Nos. 22-24, 2.75c; Nos. 25-26, 2.95c; No. 27, 3.15c; No. 28, 3.35c. Corrugated roofings, 1.70c per square for No. 28, painted, 2 1-2 in. corrugation; 2.95c per square for No. 28, galvanized, 2 1-2 in. corrugation. Quotations f. o. b. Pittsburg for large lots.

SANTAL-MIDY
These tiny CAPSULES are superior to Balsam of Copaiba, Cubebs or Injections and CURE IN 48 HOURS the same diseases without inconvenience.
MIDY
Sold by all druggists.

SKELP.

There has been but little action in this market during the past week and we continue to quote as follows: Bessemer grooved, 1.65c to 1.70c; sheared, sizes 17 to 74, 1-4 inch and heavier, 1.60c; open-hearth grooved, 1.70c to 1.75c; iron, grooved, 1.65c to 1.70c; sheared, 1.80c.

* * *

MUCK BAR.

After the business of the past two weeks when a considerable tonnage was sold the business has been quiet and the market is nominally $31.

* * *

MERCHANT BARS.

Some business has been done on the new price of 2c, Youngstown, 2.05c, Pittsburg, carload lots, but the sales have not been large. Buyers who can use steel have been buying it on account of the high prices being quoted on common iron bars. The eastern market is considerably lower than the Pittsburg market. We quote: Common iron bars, 2c, Youngstown; 2.05c, Pittsburg; hoops 1.85c in carload lots, and 1.95c in less than carload lots, with regular hoop card for extras. Bands, 1.50c; Bessemer steel bars, 1.50c; open-hearth steel bars, 1.50c; plow and cultivator, 1.50c, net; channels, angles, zees and tees under 3 in., 1.60c, all f. o. b. Pittsburg.

* * *

BILLETS.

Billets have been extremely hard to get and many of the producers are entirely out of the market and making no quotations. Bessemer billets are very strong at $26.50 and higher has been done. Open-hearth billets are quoted from $27 to $28 and sheet bars $27.

* * *

FERRO-MANGANESE.

Although consumers of ferro-manganese are insistent in their demands they are unable to get any for prompt shipment on new contracts. Dealers are not quoting any price as it is impossible to get the material and quotations are not being made for shipment much before June 1 next year.

* * *

WIRE AND WIRE NAILS.

An advance in prices is expected before the end of the year although as yet no meeting of the interests has been called to consider this question. We quote: Wire nails, jobbers carload lots, $1.80; painted barb wire, $1.95 for jobbers in carloads, with 30c for galvanizing. Annealed smooth fence wire is held at $1.65, with the usual differentials to retailers. Quotations are all f. o. b. Pittsburg. Iron and steel cut nails, $1.75 to $1.80.

* * *

MERCHANT STEEL.

The mills have been unable to maintain deliveries at the rate orders for new business has been booked. There has been an advance of $2 per ton on channel tire, both solid and cushion, and the leading interests have sent out a new list of extras on tire steel. We quote: Cold rolled and ground shafting 50 per cent off in carload lots, and 45 off in less than carloads, delivered in base territory; tire steel, 1.70c; open-hearth spring steel, 2.25c to 2.50c; sleigh shoe flat, 1.50c to 1.55c; smooth finished machinery steel, 1.70c to 1.75c; toe calk, 2c to 2.05c. The price of planished and machine straightened tire is 1.70c base half extras as below. Iron finished tire up to 1 1-2 in. by 1-2 in., 1.65c base half extra tire list. Iron finished tire 1 1-2 in. by 1-2 in. and over to be sold on regular bar basis of 1.50c base, half extras steel card.

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Pastor Russell's Sermon

bosom. This account parallels our Lord's parable of the sheep and goats, in which he pictures the whole world during the Millennial age on trial before him and the Church with him in his throne. Then all mankind will be tested as to whether or not they will develop the sheep characteristics and be followers of righteousness and truth and peace, or whether they will prefer to develop the contrary goat characteristics. All who become the Lord's sheep shall eventually be blessed of him with everlasting life, while all others will be punished with destruction, the Second Death, from which there will be no awakening, no redemption, no recovery.

Seeing, then, dear friends, the message that the Lord has given us as the Elijah class, let us do our share in proclaiming the propriety o righteousness, in pointng out the necessity of casting up a highway of holiness and making straight the crooked things and thus preparing for the Kngdom of God. By this time, however, we know that this part of the message is too late to effect anything—that matters will go from bad to worse until the fire of the Lord's anger shall wither the world as the heat of a furnace, and the grass and its flowers will fade.

Nevertheless we can assure those who have the ears to hear that the Word of the Lord will stand forever, that he will establish his Kingdom of righteousness in the whole earth and that then the glory of the Lord shall be revealed and all flesh shall see it together and that then the blessing of the great Shepherd will be extended to all who will then desire to be his sheep. And while giving this message faithfully as the Elijah class let us be putting in practice in our lives the lessons which we testify to others with our lips, and thus we ourselves will be prepared for a share in the glories of the Kingdom, for it is the Elijah class of this side the vail who is to constitue the Church in glory, the body of Christ, the Bride of Christ, on the other side the vail, through the power of the First Resurrection. He that hath this hope in him purifieth himself even as he is pure.

Power of Labor.

Labor is fast becoming a power in this State and, in the main, a power for good. Strikes have been few and there seems to be in the State of Kentucky a better feeling between employer and employe than in many other States. It has ever been a recognized and fundamental principle that the better for the laborer the better for the merchant, manufacturer, professional man and the landlord.

If this be true, every effort should be made to increase the membership and power of the labor organizations. The average wages in the State for men, both union and non-union, was found to be $1.63½ per day, while the classified table of labor unions gives the average wage to be $2.60 per day. The average dues paid by a union man into his organization is 50 cents per month; therefore, according to investigation, the union man is receiving an increase of wages of $1 per day.—Exchange.

A Severe Test.

"Don't ask a girl to mary you after, dark when she is dressed fit to kill. Call on her, and when you leave inadvertently drop a glove on the piano. Return for it the next morning at 9 o'clock. If she comes to the door with one shoe and one slipper on, her hair done up in curl papers, dressed in an old Mother Hubbard, our advice is to take to the woods. But if she appears in a neat house dress, her hair done up and a rose in the top of her hair, grab her quick.

A Slight Mistake.

A lady walked into a grocers shop one day with her sleeves rolled up to her elbows and a fighting light in her eyes. "This here," she observed with a sniff," as she banged a piece of yellow substance on the counter, "is the soap that does the washin' of itself; the soap that makes ev'ry washin' day a kind of a glorified beanfeast; the soap that gets all the linen as white as snow and as sweet as a hazelnut by dinner time, and lets the happy housewife spend the rest of the day a-playin' with the children, and here I am been scrubbin' three mortal hours with that lump, and ain't got as much lather out of it as I could get from a brickbat."

"I beg your pardon," remarked the grocer, courteously, "but it isn't the soap." Your little boy came in here yesterday for a half pound of both cheese and soap; that's the cheese."

"The cheese," gasped the lady, "that accounts for the other thing then."

"The other thing?" queried the grocer.

"Yes, the other thing," came the reply, "I was layin' awake half the night wonderin' what it was made the Welsh rabbit we had for supper taste so funny."

The Morning After.

Sing a song of hilarity, a fellow full of rye, four and twenty serpents dancing in his eye; when his eyes were opened he shouted for his life. Wasn't he a pretty chump to go before his wife? His hat was in the parlor, underneath the chair; his boots were in the hallway, his coat was on a chair, his trousers in the kitchen, his collar on a shelf, but he hasn't any notion where he was himself. When the morn was breaking, some one heard him call—his head was on the icebox, which was the best of all.

Funny, Isn't It?

A Missouri orator is said to have gotten off the following: "We live in a land of high mountains and high taxes; low valleys and low wages; big crooked rivers and big crooked statesmen; big lakes; big strikes; big drinks; big pumpkins; big men with pumpkin heads, silver streams that gambol in the mountains and pious politicians that gamble in the night; fast young men and faster girls; sharp financiers and sharp-toed shoes; fertile plains that lie like a sheet of water, and thousands of newspapers that lie like thunder."

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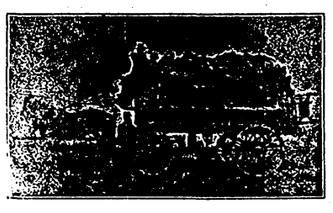
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Local Lodge Directory

INTERNATIONAL ASSOCIATION OF MACHINISTS.

Pittsburg District, Lodge No. 6—Headquarters, room 305 Arnfeld building, 1119 Penn avenue; D. R. Dorland, president; James Short, secretary; William A. Mineely, business agent. Lodges under the jurisdiction of district lodge and recording secretaries follow:

Pittsburg 52—Saturdays, 416 Wood street, Harry J. Niebaum, S. Main and Taylor avenues, 39th ward.

Duquesne 199 (Linotype) — First Tuesday, 535 Smithfield street, William A. Shaw, 1509 Main street, Sharpsburg.

Lawrence 487—Mondays, Kumer hall, Butler and 52d streets, F. S. Reid, 5110 Dresden street.

Ft. Pitt 228—First and third Tuesdays, Lacock and Federal streets, Allegheny. H. L. Fullerton, 13 California avenue.

McKees Rocks 260—First and third Tuesdays, 219 Chartiers avenue, McKees Rocks. T. J. Hughes, Esplen.

McKeesport 151—Second and fourth Tuesdays, 440 Market street, McKeesport. R. D. Cowan, box 365, Wilmerding.

New Kensington 541 — Second and fourth Wednesdays, Blosser's hall, New Kensington. L. A. Parr, box 691.

Junior Machinists 4—First and third Fridays. 1000 Fifth avenue. Fred. W. Dillemuth, 528 Second street, Allegheny.

PATTERN MAKERS' LEAGUE OF NORTH AMERICA.

Pittsburg Association—Wednesdays, 210 Ferguson block. E. W. Beuchling, business agent.

AMALGAMATED SHEET METAL WORKERS' INTERNATIONAL ALLIANCE.

No. 12—Fridays, Moorhead hall. N. S. Glass, business agent, Moorhead hall.

INTERNATIONAL UNION OF STEAM ENGINEERS.

No. 66 — Headquarters, 416 Wood street, Wednesdays. P. J. Naughten, business agent.

No. 95—Wednesdays, 18 Fifth street. O. W. Janke, secretary, 715 East street, Allegheny.

BROTHERHOOD OF PAINTERS, DECORATORS AND PAPER-HANGERS OF AMERICA.

District Council—Headquarters, 416 Wood street, Fridays. E. A. Eisel, secretary; Alfred Firth, Homer E. Schrecengost and C. J. Frenz, business agents.

INTERNATIONAL ASSOCIATION OF BRIDGE AND STRUCTURAL IRON WORKERS.

No. 3—Headquarters, room 305, 1119 Penn avenue, Mondays. W. C. Bennett, secretary; M. Galentine, business agent.

No. 74—(Housesmiths and Architectural Iron Workers) — Second and fourth Wednesdays, 302 Grant street. H. W. Legleitner, business agent.

BROTHERHOOD OF BOILERMAKERS AND IRON SHIP BUILDERS.

District Council—First and third Tuesdays, Old City hall. President and treasurer, H. F. Young; secretary, Nich Gutenthorpe.

Smoky City Lodge 154—Thursdays, Old City hall. Henry J. Tummel, business agent, 183 Iten street, Allegheny.

AMALGAMATED ASSOCIATION STREET AND ELECTRIC RAILWAY EMPLOYES OF AMERICA.

Division 85 — Second and fourth Thursdays, 1119 Penn avenue. J. C. Negley, business agent, office, 302 Ferguson block.

UNITED BROTHERHOOD OF CARPENTERS AND JOINERS.

District Council—Office, 307 Arnfeld building, first and third Tuesdays, Arnfeld hall, 1119 Penn avenue. Samuel Lindsay, president; J. C. Kephart, secretary, 1115 Ross avenue, Wilkinsburg. A. M. Swartz, N. F. Storm, C. C. Douglass and H. C. Whitfield, business agents.

INTERNATIONAL ASSOCIATION OF MARBLE WORKERS.

No. 24 (Setters)—Tuesdays, Moorhead hall, Charles C. Gunther, business agent.

No. 15 (Helpers)—Second and fourth Fridays. Moorhead hall. James Lynch, business agent.

INTERNATIONAL ASSOCIATION OF STEAM, HOT WATER AND POWER PIPE FITTERS AND HELPERS.

No. 218 — Headquarters, Moorhead hall, Mondays. E. A. Maginn, business agent.

KNIGHTS OF LABOR, INCORPORATED.

District Assembly No. 3—Headquarters, 535 Smithfield street. Regular meetings third Wednesday of each quarter. John Fernau, master workman; James Roden, worthy foreman; M. W. Williams, secretary; I. N. Ross, E. W. Hambleton, M. Muldowney, J. A. Bacharach, A. J. Hurney and J. O. Flynn, executive board. Local assemblies attached to district and secretaries follow:

No. 6266 (Pavers and Rammers)—Alternate Sundays, 535 Smithfield street. Hugh McGovern, 535 Smithfield street.

No. 1577 (Teamsters)—First and third Sundays, 2 p. m., 535 Smithfield street. William F. Teeters, 1110 East street, Allegheny.

No. 4907 (Salespeople)—Wednesdays, 535 Smithfield street. C. B. Hays, 7 Marie apartment.

No. 1374 (Cigar and Stogie Makers)—Second and fourth Thursdays, 535 Smithfield street. John L. Frank, 535 Smithfield street.

No. 10604 (Theatrical Mechanics)—Second and fourth Sundays, 2 p. m., 535 Smithfield street. Thomas G. Mason, box 352.

No. 1588 (Hardwood Floor Layers and Helpers)—Second Tuesday, 535 Smithfield street. Albert Hutchins, 132 Bausman street, Knoxville.

JOURNEYMEN STONE CUTTERS' ASSOCIATION OF NORTH AMERICA.

Pittsburg branch—First and third Tuesdays, McKnight's hall, Federal and Lacock streets, Allegheny. T. B. Sanders, secretary, box 230.

WOOD, WIRE AND METAL LATHERS' INTERNATIONAL UNION.

No. 35—Wednesdays, 535 Smithfield street. E. F. Boozer, secretary, River avenue, Esplen.

UNITED LABOR LEAGUE OF WESTERN FENNSYLVANIA.

Second and fourth Sundays, Knights of Labor hall, 535 Smithfield street. John Fernau, president; J. J. Gallagher, vice president; George H. Driver, recording secretary and corresponding secretary; E. W. Hambleton, financial secretary; Anthony Kelly, treasurer; Jos. L. Evans, C. B. Hayes and J. W. Patterson, trustees.

UNITED MINE WORKERS OF AMERICA.

District 5—Headquarters, 426 Diamond street, Patrick Dolan, president; Uriah Bellingham, vice president; William Dodds, secretary-treasurer; Frank McKenna, Matthew Kerrigan, A. J. Kwaterski, John Dwyer, Thomas Dean, John McCartney, Thomas Phillips, Thomas Sheehan and J. W. Fisher, executive board.

INTERNATIONAL BROTHERHOOD OF ELECTRICAL WORKERS.

No. 5 (Inside Wiremen) — Fridays, 302 Grant street. A. S. Borard, business agent.

No. 14 (Linemen) — Thursdays 302 Grant street. S. D. Young, business agent.

INTERNATIONAL SLATE AND TILE ROOFERS' UNION.

No. 2—First and third Wednesdays, 302 Grant street. P. Mulvehill, business agent.

AMALGAMATED SOCIETY OF ENGINEERS, MACHINISTS, MILLWRIGHTS, SMITHS AND PATTERNMAKERS.

Branch 622—Alternate Saturdays, 535 Smithfield street. Edwin Ogden, secretary.

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No. 22 (Brewers)—Second and fourth Sundays, 2 p. m., Moorhead hall. Chris Kull, secretary.

No. 67 (Drivers)—First and third Sundays, 2 p. m., Moorhead hall, William Stirm, secretary.

No. 144 (Bottlers) — Second and fourth Sundays, 2 p. m., Butler and Thirty-sixth streets. Albert Tess, secretary, 3525 Mulberry alley.

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Headquarters, 440 Sixth avenue. Joint arbitration board, second and fourth Wednesdays; executive board, stonemasons' Fridays; executive board, bricklayers' first and third Wednesdays.

No. 2—Fridays, 416 Wood street. Daniel Gildernew, business agent, 440 Sixth avenue.

IRON MOLDERS' UNION OF NORTH AMERICA.

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Pathos Between Lines.

John Mitchell, in a description of one of the historic coal strikes of the last century, said:

"There is a story of the privations of these poor people that has a grim pathos in it. Its pathetic rather than its humorous side makes the story worth repeating.

"A child, during the strike, goes to Mrs. Simpkins on Monday morning and says:

"'Please, ma'am, my mother sent me for the loan of your marrow bones to make soup with.'

"'Tell your mother,' Mrs. Simpkins replies, 'that Mrs. Murpay has them to-day, and Mrs. McDevitt is promised them for to-morrow; but she can have them on Wednesday if she'll return them promptly, bein' as I want to make soup myself on Thursday.'"

A bad workman quarrels with his tools.

Labor Tribune

JOS. TELFORD Pub'r

Corner Fifth Ave. and Smithfield St.

(Over Pennsylvania Railroad Ticket Office.)

TERMS, $2 A YEAR IN ADVANCE.

No paper discontinued until amount due is paid, as required by law, except at option of publishers.

Entered as second-class matter at Pittsburg, Pa.

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The National Labor Tribune has decided to make a highly attractive offer to new subscribers, as well as to old ones renewing their subscriptions. Beginning with the present date, every new subscription, or renewal of an old subscription, accompanied by a cash remittance of $2, directly to the National Labor Tribune office, will secure not only the Tribune for the ensuing twelve months, but a copy of the famous Homestead book, giving a complete and detailed history of the great strike of 1892. This book created a great deal of discussion when first published, and its value as a record grows, rather than diminishes, as time goes on. It retails at $1 per copy, but to every new subscriber, or old one renewing, it will be sent by the National Labor Tribune as a present. We have another offer which is not a whit less interesting. The Woman's Home Companion is the finest family periodical published in this country. Subscribers preferring to get the Woman's Home Companion rather than the Homestead Book, can secure it by paying fifty cents extra. In other words, for $2.50 the Tribune will send not only the National Labor Tribune, but the Woman's Home Companion for one year, so that the reader will get both publications for little more than the price of one. Either of these offers is a decidedly handsome one. Let our friends show that they appreciate them.

Christmas Dinner Afoot.

Michael had been doing his Christmas shopping and was returning to his home, several blocks from the terminus of the street car line. He was burdened with numerous parcels and packages, which were continually slipping from his grasp. The one that caused him most annoyance was the Christmas turkey, which, stuffed head-downward in a large paper bag, had penetrated the bottom of its dampened envelope and seemed all legs and neck, and simply would not adjust itself to the other bundles. Finally it burst through the bag and dropped to the ground, and Michael after several ineffectual attempts to arrange it conveniently, sat down on a doorstep and wiping his perspiring brow, observed with feeling, "Begorra, if I'd 'a' known this tur-rkey was goin' to be such a trubble I'd 'a' bought a live one an' made the dom bur'd walk!"

Too Much Comp'ny.

Little Jack Horner sat in a corner
Eating a Christmas pie;
For Jack wasn't able to get to the table
Along with the rest; that's why.

Love one—and other.

PASTOR RUSSELL'S SERMON

THE SONG OF THE ANGELS PROPHETIC.

Peace on Earth, Good Will to Men a Future Realization.

Pastor C. T. Russell preached at Carnegie Hall, Allegheny, Sunday afternoon on the prophetic song of the angels, from the text, "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.

Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:10-14.

It matters not that to-morrow is not the real anniversary of the Savior's birth, but probably the anniversary of the annunciation by the angel Gabriel, the anniversary of the virgin Mary's conception, our Lord being born nine months later on the calendar, or about October 1. One so great, whose birth, death and resurrection from the dead means so much to the human family, may be remembered and celebrated any day, every day by all those who appreciate what he has done for our race. Since, then, the majority of Christian people have become habituated to the celebration of December 25th as our Lord's birthday, we need make no protest, but join with all in celebrating that day with rejoicing of heart, giving gifts and remembrances one to another, thus copying divine favor, which gave to mankind the Son of God as a gift of mercy and love for our redemption.

For four thousand years and more the promise of God, clothed in more or less of obscurity, had been given to mankind, intimating that ultimately the great curse of sin and death which had come upon the world through father Adam's disobedience in Eden would be rolled away, and instead of a curse, a blight, would come a blessing of the Lord with life-giving refreshment. In various types, figures and shadowy promises this lesson had come down through the ages to the time of our Lord's birth, especially amongst the Jews, who were the divinely favored and covenanted people. And since the Jews were of a commercial spirit, many of them were to be found in all parts of the civilized world; and thus amongst every people the faith in the one God and the hope of Israel through a Messiah was more or less made known, so that at the time of our Lord's birth we read, "All men are in expectation" of a soon coming Messiah. Doubtless this expectation was built upon the interpretation of Daniel's prophecy, which we now see clearly marked the year of our Lord's majority, when he was thirty years of age, and made his consecration to his work and received the begetting of the holy Spirit, his anointing as the great antitypical High Priest and as the great antitypical King over Israel and the world.

FROM BETHLEHEM TO NAZARETH.

In olden times there were honorable cities and mean cities. Nazareth was generally recognized as one of the latter, while Bethlehem was distinctly one of the former—the city of David, Israel's beloved king. The Scriptures explain to us that Mary, our Lord's mother, and Joseph, her husband, were both of the lineage of David, and that in a seemingly accidental manner the prophecy was fulfilled which foretold that Messiah would be born in Bethlehem.—Micah 5:2.

The Roman empire at that time bore rule over the whole world, the Jews being subject to it, but waiting expectantly, restlessly, for the coming Messiah, who would deliver them from being subject people and make of them the ruling caste in his Kingdom, the dominion of the world. Rome's great emperor, Caesar Augustus, was in power at this time, and had sent forth his decree for a polling or census of the whole world for purposes of taxation, etc. Luke informs us that it was in response to this royal decree that Joseph and Mary went up to their native city to be enrolled, and that thus it was that Jesus was born in Bethlehem, and on account of the great concourse of people at the same time and for the same purpose, accommodations being scarce, the stable of the inn or khan was used by some as a lodging. Joseph and Mary, being of the late comers, were forced to occupy these humble quarters, and thus it was that the King of glory, whose Kingdom is by and by to rule the world, was in the time of his flesh born in a stable and cradled in a manger.

THE ANGELS AND THE SHEPHERDS.

Noble shepherds those must have been to whom the Almighty sent the angelic message respecting the birth of Jesus, the Messiah, which has rung down through the ages and has reached our ears—the message which thrills us the more in proportion as we are able to grasp its meaning. First a single angel appeared to the shepherds and allayed their fears, saying, "Fear not; behold, I bring you good tidings." It would appear that fear is one of the dominating impulses of the human mind, especially in conjunction with any revelations from the Lord. Men realize—even the best of the race—that they are imperfect and that the Almighty and his laws are perfect. Instinctively the world seems to realize that a curse or condemnation of the Almighty rests upon it, and instinctively it ears a further curse and further condemnation, realizing the continual and increasing sinfulness. The same is true to-day with all except the comparatively few who are well informed respecting the divine character and plan. Thus the subject of religion is generally obnoxious to the world in general—a subject which they prefer to avoid, because of a feeling of guilt and a dread of further knowledge and condemnation.

It is for the true children of God to-day, as it was for the angels at that time, to assure the world that God is better than all their fears—that God so loved he world as to redeem them from the just sentence of death, the curse that came upon all as inheritors of Adam's imperfections and sentence.

"Good tidings" is another translation of our word, gospel. How beautiful the thought that the gospel is really and truly good tidings. Alas, for the misrepresentations of God's plan, under which so many of his true people misrepresent his character and his word, and apply the term gospel to their various messages from the lark ages, teaching purgatory and eternal torment as the portion of the race. Let us get away from this false thought and get the truth that the gospel is good tidings. The angel elaborated, saying that his message was good tidings of great joy, which shall be unto all people. Ah, thank God, his plan is wider and deeper and higher and grander than anything we had ever conceived. The Gospel message is not merely to be good tidings to the comparatively few that now have ears to hear and eyes to see its beauties, but in God's due time it is to be good tidings of great joy to all people.

As every member of Adam's race shared in his fall and in the curse of death which came upon him as a result, so every member of the race was included in the great redemptive sacrifice which our Lord Jesus offered and which was finished at Calvary. God's plan in Christ, as it is being worked out and shall ultimately be accomplished, will mean great joy for all people, and the tidings of this were given at the very moment of our Lord's birth, because he was the one through whom all the glorious things of the divine purpose and plan shall ultimately be accomplished.

THE CAUSE, THE LOGIC, OF THE MESSAGE.

The message took cognizance of the fact that it was to reasonable people, who would want to know why the unchangeable God, who had once pronounced a curse, should at any time so amend and alter matters as to supplant the curse with a blessing. The messenger states the philosophy of the divine plan, "Unto you a born this day a Savior, which is Christ (Messiah) the Lord." There we have the key to the entire Gospel statement of how God could be just and yet now be the justifier of sinners who accept Jesus. The word Savior here signifies life-giver, and how beautiful is the thought that as death is the wage of divine plan, "Unto you is born this day siah who was born is to be the one who will rescue the race from the sentence by giving them life again. The explanation of how he would give life was not given, nor was it necessary at that time; but now in the light of developments, and with the explanations furnished through the Spirit in the New Testament, we see how that our Lord's voluntary sacrifice of his life, dying the just for the unjust, settled the claims of divine justice against Adam and thus incidentally against all who shared his sentence.

Truly the more we see of the divine plan for our salvation, which began to take shape in the birth of Jesus, the more we feel like shouting with the angelic choir praises to the God of heaven, thankfulness for his mercy to the children of men. It mattered not that the babe born in Bethlehem was the Savior only in prospect, that he could not even be anointed to do his work until he reached manhood's estate thirty years later; it matered not that even then it would be necessary for him to lay down his life gradually through three and a half years of his earthly ministry, to be finished at Calvary; it mattered not either that the resurection was still three days after that, and his ascension forty days later, and that the blessing in general would be deferred for nearly nineteen centuries thereafter. As the angels could sing and rejoice at the first budding of the divine plan of salvation, so also can all who have faith in the ultimate outcome rejoice with joy unspeakable and give praise to God in the highest and to his Son our Lord.

"SAVED BY HOPE."

Although nearly nineteen centuries have rolled away since that angelic message was delivered, it has not yet been fulfilled except in a limited measure by faith to those who have the eye of faith and the ears of faith, in all a "little flock." But the tidings of great misery for nearly all people has been spread abroad in the name of Christ, much to the discredit of the divine plan and to the dishonor of the divine character. Instead of carrying joy the message has very generally carried grief and sorrow, especially to the kind hearted and more generously disposed. Indeed we may say that no message of the Lord Jesus, either the true or the false, has ever reached all people. Even to-day, after nineteen centuries of propaganda, only a comparatively small portion of th human family have ever heard of the only name given under heaven and amongst men whereby we must be saved—"nor is their salvation in any other."—Acts 4:12.

What, then, shall we say of the salvation which is come to those who have truly accepted Christ as their Savior, and who are to-day rejoicing in him as such, and who by faith are seeing the salvation of God begun in their own hearts and yet to be fully accomplished under the whole heavens? This the Apostle calls the "salvation by hope." His words are, "We are saved by hope." (Rom. 8:24.) We are not saved actually; we are still surrounded by sin, pain, sighing, crying and dying; the curse is not yet rolled away. All the best of the Lord's people have received the salvation by hope, by faith. Yet this anticipation of the future salvation, of the resurrection from the dead, of a participation in the glory, honor and immortality of the divine nature promised to the faithful, is so strong, so clear, that those who possess it are enabled to rejoice with joy unspeakable and full of glory, even in the midst of trials and difficulties and weaknesses and unfavorable conditions incidental to the curse which still rests upon the race.

A PROPHECY OF GOOD THINGS.

Yes, the angelic message was a prophecy of good things to be accomplished for the Church and the world during the Millennial age. The Church is to have the first blessing. The first resurrection is to be composed only of the blessed and holy who shall live and reign with Christ during the Millennium, the thousand years in which Satan shall be bound, and when the good influence of truth and righteousness shall enlighten the whole earth. The declaration of the Scriptures is that the deliverance of that Church will come early in the morning of that Millennial day, as the prophet declares, "God will help her early in the morning."—Psalm 46:5.

But much as we rejoice in the glorious hopes of the Gospel set before us who now see, who now believe, who now rejoice with joy unspeakable, we are glad that the divine mercy and love are of such lengths and breadths and heights and depths as to encompass the whole world of mankind, and to provide a blessing for every member of Adam's race through him who loved us and bought us with his precious blood.

It will be during the Millennial age that this prophecy of the angel will have its fulfillment, and the great Savior who has already redeemed us by his sacrifice will stand forth as the King, the glorified Messiah, and establish his dominion of righteousness in the world for the blessing and uplifting of every member of the race. In harmony with the words of the Apostle, those will be times of refreshing, "times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) If the Lord had based the hope of the world upon some works of merit or righteousness of the world's doing, then indeed we might have feared—indeed the more we know of the world the less hope we would have. But, on the contrary, the Lord has based the entire proposition for the future blessing, not upon our worthiness, but upon the worthiness and sacrifice of his Son—to you is born a Life-Giver, which is Messiah, the Lord.

How it adds to our enjoyment of the coming blessings to know that the trials and difficulties of this present Gospel age are subject to the divine flock that is now being gathered in advance from amongst men—the "elect," the Church. We see how the present trials and difficulties are the chiselings and polishings necessary to our development in the fruits and graces of the holy Spirit in the character-likeness of God's dear Son, our Lord, our Hope, our Bridegroom. How joyful the thought that soon the elect number called from the world to be the Bride, the Lamb's wife, will be completed and enter into her glory. How precious the thought that then they shall be privileged with their Lord and Master to extend the divine favor of blessing and uplift to the world. What higher honor, or privilege, or blessing could possibly come to any?

THE ANGEL'S SONG.

It was after the giving of the message of good tidings and great joy by the heavenly one that a host of angels appeared to the shepherds, saying, "Glory to God in the highest, and on earth peace, good will to men." This, too, is a prophecy. It is not yet true, but will be fulfilled in every particular in God's due time, which we believe is now nigh, even at the door. Not yet does God receive glory in the highest, not yet is there peace amongst men. Quite to the contrary, God's name is blasphemed, not only by those who vulgarly and in ribald jest take the divine name in vain, and not merely by the heathen who worship and think they are gods, but even by Christian people God's name is blasphemed every day. For be it known that blasphemy is any dishonorable misrepresentation of the character of another. God be merciful to us, but at some time or other doubtless every one of us here present blasphemed the holy name in this manner—by misrepresenting the divine character and divine plan, by picturing the God of love and mercy and justice and truth as the originator, the planner, the perpetuator of the eternal torment of the great mass of his creatures, born in sin and shapen in iniquity, born to sin as the sparks to fly upward.

But the Lord had mercy upon us because we did it ignorantly. And we also should have compassion upon others who still ignorantly misrepresent our God, and our energies should be continually bent to their assistance, that the eyes of their understanding might open more widely to perceive the lengths and breadths and heights and depths and know the love of God which passeth understanding.

Noting that peace on earth and good will to men have not followed the Savior's birth thus far, and in discerning that this is a prophecy of what is to be accomplished during the Millennium, many have been inclined to change the translation of this verse so as to have it read, "On earth peace amongst men, in whom he is well pleased." But even by thus changing it the statement would not be true, for even the Lord's people have no peace on earth. Whatever peace they have is in their hearts, and based upon their faith in the Lord and in the glorious things which he has promised. Our Lord himself and the apostles testified to this, assuring us that whosoever in this present time would live godly should suffer persecution, that a man's foes would be they of his own household, etc. (II Tim. 3:12; Matt. 10:26.) Let us not confuse ourselves nor abridge the testimony of the Word, but with the eye of faith look forward to the day of Christ in which all these glorious things shall have their fulfillment, in which peace shall indeed fill the whole earth with the knowledge of the glory of the Lord, bringing divine favor and rolling away the curse from the entire groaning creation, as pointed out by the Apostle.—Rom. 8:22.

Not even with the inauguration of the Millennium will this prophecy be fulfilled: not until its close, when the human family shall have been lifted by the Kingdom regulations out of sin, sickness, pain, sorrow and death, up, up to all that was lost in Adam—not until then will there indeed be glory to God in the highest, not until then shall there be peace amongst men. Nor are we to understand that the entire race will be appreciative of the divine love and favor even after they have fully seen the reighteousness of God in Christ manifested. On the contrary, the Scriptures seem to clearly teach that there will be a class who will then prove unfit for life eternal, unappreciative of the divine favor, and it is with pleasure that we learn that all such shall be utterly destroyed from amongst the people in the Second Death. Thus eventually, by the close of the Millennium, Satan and all willful wrong-doers having been destroyed, the time will come as declared in the Scriptures when all voices in heaven and in earth and under the earth shall be heard praising God, him that sitteth upon the throne and to the Lamb forever and ever. Hosanna! Glory to God in the highest! peace and good will to men will be the final shout of a redeemed race when the great plan of salvation shall have been fully outworked according to the divine plan set forth in the Scriptures.

Would Fight For It.

Among the many stories that Andrew Carnegie delights to tell of the canny Scot is one in which Lord Derby and a collier figure.

It appears that while the latter one day was wandering on certain land belonging to Derby, the collier chanced to meet the owner face to face. His lordship inquired if the collier knew on whose estate he was trespassing.

"Well, I've got no land o' my own and I'm like to walk on somebody's. Wheer did tha' get it fro'?" asked the collier.

"I got it from my ancestors," replied the earl good-natured-ly.

"An' wheer did they get it fro'?" queried the trespasser.

"Why," continued Derby, humoring the collier, "they got it from their ancestors."

"An' wheer did they get it fro'?"

"They fought for it."

Whereupon the collier put up his fists, and squaring up to the earl exclaimed, "Well, I'll-feight thee for it."

THE DIFFERENCE.

O Christmas bells, O Christmas bells,
With gladness now my bosom swells.
My joyous heart with rapture sings,
As far and wide your music rings.
The scent of pines is in the air,
And happiness there is to spare.
A tale of peace your cadence tells,
O Christmas bells, O Christmas bells.

O Chisrtmas bills, O Christmas bills,
What anxious fears my bosom fills.
I owe for candy, toys and rings,
For books, and many other things.
Alas! my purse—no coin is there!
I've spent far more than I could spare.
What dread the sight of you instills,
I Christmas bills, O Christmas bills.

—Elsie Duncan Yale.

Early History.

Wakeful Willie—Mamma!

Tired Mamma—Well, dear?

Wakeful Willie—When Santa Claus was a little boy who filled his stocking?

Citizens of Oakdale, Pa., borough are arranging for a big campaign for temperance which will culminate in the local option election at the time of the regular elections in February.

Honesty is the best policy.

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Sprains, Dislocations and other mishaps, use at once

Dr. RICHTER'S

Anchor Pain Expeller

It soothes, heals and comforts. Keep it always in the house and be sure to get the genuine with our trade mark, the anchor, on the wrapper.

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Dunkirk and Acme Mines, Ellsworth Branch of P. R. R.

His Claims to a Halo.

"And why do you think a halo's due you?" asked Peter of the philanthropist seeking admission at the gate.

"Because I gave freely to the cause of religion and morality," he answered, rubbing his hands with an air of confidence in his right of way.

"Want an itemized account," said Peter.

"All right. I sent every fall two cases of straw hats to the missionaries in Greenland."

"Go on," said Peter.

"The day after my automobile killed two women and a dog I sold it and turned the money over to the Society for the Prevention of Cruelty to Animals."

"Go on!" said Peter.

"I killed 50 song birds one day and sold 'em to a wholesale milliner and bought my wife a life membership in an Audubon Club.

"Go on!" said Peter.

"I got 10 cents a gallon more for milk that had just as much water in it as any other and sent the difference to the Visitors' Club for sick infants in the tenements."

"Go on!" said Peter.

"I got $10 a month more for rent by crowding seven families into a tenement where there was room for only six, and gave half to the Fresh Air Fund,"

"Go on!" said Peter.

"I shoved 80 passengers into our 40-passenger street cars and gave a tenth of the surplus to the summer excursion fund."

"Go on!" said Peter.

"I made 10 cents a pound on food treated with boracic acid, and so paid my annual subscription to the Pure Food Society."

"Go on!" said Peter.

"I made $50,000 out of a city franchise and gave a thousand to the Anti-Bribery League."

"Go on!" said Peter.

"I made $5,000 decorating a church's interior and spent five at an entertainment given to pay for it."

"Go on!" said Peter. "I've told you so several times. We've no halo that would begin to fit so great a head. Go on! Go on! You're blocking up the entrance."

A Treasure Ship.

Last Christmas I tried a new plan for distributing presents which proved a great success.

I took cardboard and made a large ship, which I covered with crape paper. Twine was stretched in the shape of the sails. I then so placed a handkerchief for each child that these formed the sails and flag. I placed a doll in each end, and the other gifts just any place in the ship. On the other side of the ship I pasted letters to spell "My Ship Has Come In." You have no idea of the pleasure it gave and the pretty picture it made.

SPECIAL LOW-FARE TO MEXICO

December 31st to January 11st, Inclusive, Via Pennsylvania Lines.

Excursion tickets to Mexico City will be sold at one fare for round trip, account Golf Tournament. Further information freely furnished upon requests addressed to J. K. Dillon, District Passenger Agent, 515 Park Building, Pittsburg.

Wheeling $1.50 Sunday Excursion, Pennsylvania Lines, Two Trains. Leave Pittsburg Union Station 6.50 a. m., Central time, or 8.20 a. m. train with parlor car. Excursion tickets good on both.